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SACRED GEOGRAPHY;

OR

A COMPANION TO THE HOLY BIBLE,

BEING

A GEOGRAPHICAL AND HISTORICAL ACCOUNT OF PLACES MENTIONED IN THE

HOLY SCRIPTURES.

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EDWARD WELLS, D.D.

RECTOR OF COTESBACH, IN LEICESTERSHIRE.

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NOW REVISED AND CORRECTED: ALSO AUGMENTED BY A SERIES OF

GEOGRAPHICAL EXCURSIONS,

IN WHICH

THE GEOGRAPHY OF SCRIPTURE IS CONFIRMED BY EVIDENCE ENTIRELY NEW IN ITS APPLICATION;

WITH

INCIDENTAL ILLUSTRATIONS OF THE CIVIL CUSTOMS AND MANNERS; OF THE DEITIES; OF THE RELIGIOUS CEREMONIES OF NATIONS AND COUNTRIES MENTIONED IN SCRIPTURE,

ESPECIALLY THOSE TO WHOM THE HOLY GOSPEL WAS FIRST COMMUNICATED.

OF THEIR SUBSEQUENT HISTORY, AND OF THEIR PRESENT CONDITION.

PUBLISHED UNDER THE DIRECTION OF

THE EDITOR OF CALMET'S DICTIONARY OF THE HOLY BIBLE;

INTENDED AS A FIFTH VOLUME TO THAT WORK.

WITH MAPS AND PLATES,

EXPLANATORY, ILLUSTRATIVE, AND ORNAMENTAL.

Remember the Days of old; consider the years of many Generations:
The MOST HIGH divided to the Nations their inheritance;
He separated the Sons of Adam; He set the bounds of the people.
DEUT. XXXII. 8.

CHARLESTOWN:

PRINTED AND SOLD BY SAMUEL ETHERIDGE, JUN.

1817.

ADDRESS.

THE Historical Geography of Dr. WELLS having gone through many Editions, and having been honored by the patronage of the University of Oxford, may justly be esteemed as a work of merit, and as contributing in an entertaining manner to the understanding of Scripture; but having been originally published in an inverted order, that is to say, the Geography of the New Testament before that of the Old Testament, it has suffered by the want of that regularity and connexion for which nothing can compensate. Moreover, as many particulars which strongly corroborate the Geographical facts of Scripture are but recently discovered, and transmitted from our settlements abroad, Dr. WELLS, of course, could not but be ignorant of these.

We have therefore thought the religious world, and indeed the public at large, would be pleased to see an edition of the labours of our worthy predecessor, wherein those improvements offered by the state of knowledge in the present day, were added to the compendium of information composed by that learned writer, before much of what we now know had been published to the world.

In the following work, therefore, the reader will find under the name of EXCURSIONS, many new statements of Geographical facts, extracted from various valuable works, and employed in the cause of Sacred truth and knowledge. They will prove not only interesting but entertaining; and the more the authorities on which they are founded are investigated, the more decisive will their evidence appear. On this subject we cannot but particularize the important information derived from the labours of our countrymen in India, from the never to be forgotten inquiries of Sir WILLIAM JONES, and his worthy associates and successors in that noble institution, the Asiatic Society at Calcutta.

A variety of authors, as well foreign as native, have been consulted, and have contributed much that will doubtless prove interesting to the reader, which had either escaped Dr. WELLS, or was unknown to him. The attempt to ascertain and to describe the Deities whose worship opposed the progress of the Gospel at its first promulgation, and over which Divine truth was ultimately triumphant, as eventually it will be, in all parts of the world, may expect approbation, as bringing us much nearer to New Testament times, and enabling us to judge more correctly of New Testament facts. The subsequent histories of places, and the account of their present state, are

articles of consequence ; and the fulfilment of many prophecies, whether consolatory or threatening, will be found to receive great illustration from these sources.

On the whole, we venture to expect, that the extensive and long continued popularity of the original edition of this work, will be not only continued, but increased by the improvements adopted, and that the very important documents which Providence has brought to light, and which from time to time are published among us, as they are now for the first time applied in illustration of Scripture, will be thought to have added considerably to the merit, the value, and the usefulness of the present edition. Such a performance has been long wanted, and has indeed been lately very much in request ; the public will find, we hope and trust, that their favours in former instances have not produced negligence in the present, but rather additional exertions to justify that kindness, which works, combining at once knowledge and piety, have always been understood to justify, by their nature and importance.

PREFACE.

Sacred Literature has of late assumed a very different aspect from that which it formerly presented. Instead of dry disquisitions about *words*, the *things* of which those words were the representatives are diligently inquired after; and real knowledge is obtained, in proportion as superficial information is exploded. Formerly, Critics affected to know every thing, and they borrowed from each other, what they supposed each other to possess, supplying, by the *authority* of great names, those deficiencies of which they were conscious, and entrenching themselves behind the opinions of others, who had, in reality, no stronger arguments to support them than what they in their turn derived from surmise and conjecture. But he who really possesses a respectable portion of knowledge, the result of research and inquiry, risques little in confessing his want of information, concerning various particulars on which it would be desirable. If it had been the principle and practice of writers to communicate what they knew, and to be silent where their endeavours had not been successful, many a large commentary would have been comprised in a small compass, and we might have possessed on a few shelves, the unmingled communications of understanding and wisdom. Then had the brevity of human life been duly appreciated by the learned; and the unlearned would have profited by that clearness and simplicity of ideas to which such a conduct would have led. A few principles, but those plain and distinct, representations short but correct, illustrations concise but explicit, would have held the place of multiplied conjectures, and guesses without end.

It might have been thought that of all sciences, that of Geography would have been established on the immovable basis of fact; and that Scripture Geography, as being restricted to the investigation of a small portion of the globe, would by this time have almost defied improvement or addition. But this is not the case; events of past ages have held the country which chiefly interests us as inquirers desirous of understanding Holy Scripture, in the most deplorable thraldom; and where of all places as Christians, our wishes would lead us, there the very name of our holy profession is dangerous, and insult is thought bearable, if it stop short of personal suffering, or extreme violence. As Christians, we partake of the difficulties attendant on the "treading down of Jerusalem by the Gentiles;" and though this fact be, under one view of it, an undeniable confirmation of the truth of those prophecies that foretold this event, yet it operates to the great mortification of those who delight in intimate acquaintance with the Holy Land, the Holy Places, and the events of which they have been the scenes. No man can rove at his leisure, and direct his attention without constraint, who *feels* that his steps are watched by a thousand jealous eyes, and that every native of the country where he passes, considers him as no better a character than a spy; and would think that by sacrificing him to the jealous fears of his own malignant heart, he does service to the state, and honor to his Prophet.

To add to our mortification, now, when there is a disposition in the public to patronize endeavours to obtain an accurate knowledge of places and circumstances, the embroiled state of public affairs, the fluctuating policy of nations, the enmities of to-day between those who were friends yesterday, have placed insurmountable barriers in the way of inquiry, and have constrained those to remain at home, through considerations of personal safety, to whom our expectations had been directed, and who had been expressly appointed for the purpose of effectual investigation. The intention was highly laudable: that it should be disappointed, may excite our regret; but our regret must disappear before the consideration of that Providence, which for the wisest ends, no doubt, continues a cloud of obscurity over a country, marked by importance in many respects, and possibly destined, when the fit time shall come, to be again distinguished, highly distinguished among the countries of the earth.

In the mean time, what must we do? To sit down contented, conscious of our ignorance, to feel the unsatisfied cravings after better information than we possess, yet to force a satisfaction with them in our minds, is not a course likely to obtain that result on which judgment may rest.

On worldly affairs, prudence and policy would be understood to dictate the employment of such means as may be within our power, and to make the best use of such advantages as we can procure. Prudence also would advise, that what our hands find to do, should be done without delay, since there is neither knowledge nor wisdom, neither science nor skill, in that silent abode toward which we are hastening.

The Public has distinguished by an honorable reception, those labours which were submitted to it, in conjunction with a new edition of CALMET'S DICTIONARY OF THE HOLY BIBLE, and the effort to render the NATURAL HISTORY of Scripture more intelligible, by divesting some portions of it, at least, of their intricacy, published under the title of SCRIPTURE ILLUSTRATED, has seen its edition completely exhausted. The present volume, is offered as a proper companion to those works; and it is hoped that it manifests no remission of attention or diligence, in consequence of success. The GEOGRAPHY of Scripture is a study no less important than the manners of ancient times, or a knowledge of the creatures mentioned in Holy Writ. From the permanency of its objects, it might be thought capable of verification to the greatest degree. Much, however, remains to be done before the intelligent mind can depend on it with complete satisfaction.

We have supported the hypothesis of many great and good men, that the nations of the West derived their origin from countries situated much further to the East than is commonly supposed, have considered the patriarch Abraham, as included in this general system, and have ventured to attach to the appellations given to certain countries by Scripture, a locality much nearer to the centre of Asia than the statements in ordinary use would authorize. We have removed to the eastern bank of the Gihon, many particulars heretofore attached to the eastern bank of the Euphrates, and have attempted to show, that the phrase of "beyond the river," was ill restricted to either of the streams that water the plains of Shinar.

We have, therefore, thought that many Hindoo ideas might be traced in the religious and civil institutions of the western world; and some of them are presented to our readers; together with correspondent evidences from the coins of sundry cities, as well Greek as Syrian. Very few Divines have had any acquaintance with Numismatics: and of those who have studied that science, scarcely any have attempted to direct its evidence in support of Scripture. This, then, will be found a source of information almost wholly new; but capable of the greatest services. These are the oldest, the most genuine, and often the most instructive memoranda extant; and within due bounds may safely be relied on, as having been composed while events were fresh, and having suffered nothing by the errors of transcription.

This medium of proof will perhaps be objected to by some, and for want of familiarity with it, others will not perceive the force and cogency that attend it. Yet if they were asked, whether it is not likely that na-

tions, though settled at a distance from the land of their nativity, should retain memorials of their pristine situation, they would answer, "Yes; nothing can be more natural; and in proof of the fact, we acknowledge the instance of America." If they were asked also, whether we might not expect to find, in their religious observances, and objects of worship, a reference to those of their forefathers? they would answer, "Nothing can be more likely: America may be quoted in proof of this also; and the probability is increased by the consideration of the small number of Religions really and essentially different in those early times, and the almost infinite diversities assumed by what we know to have been in reality but one."

The moment we admit the migration of Abraham from the banks of the Gihon, some of our geographical difficulties vanish; and the moment the types on the medals of the *most ancient* cities of western Asia are admitted to be religi-geographical memorials, the difficulty of explaining them is diminished. We have then, an opportunity of endeavouring to illustrate them by comparison with similar articles in other nations, and to allow due weight to the effect of those evident resemblances which such a comparison discovers. When we find on the medals of Emesa the same figures precisely as we find in Mr. Daniel's Views of the Hindoo Temples in the upper provinces of India, can we forbear from inferring that their intention is the same? When we find from the description of Tacitus, that the Venus of Cyprus was precisely of the same shape as the Goddess of India, to whom that divinity corresponds, can we hesitate in admitting, either that Cyprus received her deity from India, or that India received her deity from Cyprus? The latter is impossible, for many reasons. Our judgment therefore, directs the adoption of the former, and it becomes somewhat more than an hypothesis. When we see the Brahma of India with flames around his head, and find a head surrounded by flames worshipped among the Parthians, can we less than infer that these are the same divinity, *in origin*, and commemoration? When we find the Goddess with the river issuing from her feet among the *Sacra* of India, and common to so many western cities, and to some where no river rose, or flowed, so that no mistake could fix the allusion to themselves, what can we think, but that these cities preserved this memorial, though in the lapse of ages, and by the changes attendant on events, the primary reference was lost, among them? What vague ideas have been suggested on that extremely uncouth composition, the lion and the bull in one head! It has never been reduced to common sense, and meaning; and but for the circumstance of finding the Mountain of the Gods, mount Meru, marked with the same animals, the emblem might have remained unexplained and inexplicable: or, at best, unfixed as to the country it alluded to.

The reader will suppose that in our researches after these articles, we have examined many thousands of medals, and have found an accumulated mass of evidence; but in our plates we have restricted ourselves principally to the coins of such cities as are mentioned in Scripture; and this *propriety* has greatly narrowed the evidence, that a more extended system of proof would have produced, in support of our observations and principles.

We may further observe, that, by these antiquities, we obtain correct notions of the Deities of the ancient nations, and the objects of their worship. Learned men have differed greatly on this subject; because the names given to these idols in Scripture have so little resemblance to those which occur in heathen writers. Yet some are sufficiently clear and explicit. It is impossible to attribute the "goddess of the Sidonians" of Scripture, to any other divinity than the "Sidonian goddess" of our medals on the plate of Sidon, and the similarity of her image to that of the Indian Bavani, is remarked in our explanation of the plate. The Ashtaroth of the Old Testament is beyond all doubt the Astarte of the Greeks; and the Ashtaroth *Carnaim*, or *horned*, appears on the plate of Sidon also.

There are other names preserved in Scripture which correspond exactly with those given to the gods of Hindostan. If, instead of pronouncing the Hebrew word, Amos, v. 26. כיון *Kiun*, it were pronounced *Kiven*;

that is to say, the sharp v instead of ʊ, it becomes immediately the Sanscrit name of the deity, *Kiven:* and what *Kiven* is, we may learn from Baldeus's Voyage to India. See Churchill's Collection of Voyages, vol. iii. p. 734. He says, the three principal gods are *Brahma, Vistnum,* and *Quiven,* Kiven. Kiven-linga is an emblem universally adored in India, without any conception of immodesty attached to it. It is, in short, the Baal Peor of St. Jerom. The same may be said of *Remphan,* Acts vii. 42; which, if pronounced soft, *Remphan, Rembhá,* receives illustration from Sir William Jones on the gods of India, Calcutta Edition, p. 251. "It is very remarkable, that the *Rembhá* of Indra's court, who seems to correspond to the popular Venus, or goddess of beauty, was produced according to the Indian fabulists, from the froth of the churned ocean." This goddess then, is the *Venus Anadyomene* of the Greeks; Cozbi, too, the name of a Moabite prostitute, is the Hindoo word for a prostitute, at this day: and thus the history of the seduction of the Israelites by the Moabite women, becomes complete, in all its parts. But the question recurs, Whence did these Moabites derive these Hindoo deities, and their names? By the same means they might obtain the Hindoo prophet Balaam. If they had adopted the deities of India, the wonder that they should send to that conntry for a prophet is reduced to a nullity. This fact also is strengthened by the Hindoo objects of worship found on the medals of Emesa. They demonstrate a religious intercourse between the countries. *Kijun* is the name of a Persian deity in Spencer; but is capable of the same pronunciation as the Hebrew, *Kijven:* and it strengthens the argument, by showing the geographical progress of the idol.

We see also the *Annameleck,* or "King of Clouds," of the Sepharvaites, on the plate of Persia: *Baal Gad,* or the "Lord of Fortune," on its proper plate: *Meni* on the medals of Cesarea; and others. These are instanced, because they are, beyond any doubt, analogous to the Biblical deities intended in the passages where their names occur. This line of study is but just entered on in the present instance; but the advantages to be derived from it are so numerous, that it will hereafter furnish many elucidations of Scripture incidents, which hitherto have been stumbling blocks, both to the learned and the unlearned.

From the almost universal adoption of the goddess Fortune, on the coins of the Phenician cities, we discover additional spirit in the words of our Lord, when he describes the heathen as soliciting the goods of Fortune in their prayers: as imploring in the first and principal place, the perishing accommodations of this transitory life. The disciples who saw all around their country the Gentiles beseeching Fortune, must have felt a force in this precept much beyond what we can feel. Nevertheless, it deserves remark that we have no reason to conclude that the Apostles in offering the gospel to the heathen, bestowed any vilifying epithets on the objects of their worship. In writing to their converts, on which occasion we might expect to find them using the most decided language, they speak of *dumb idols:* and certainly the idols were dumb, whomsoever they might represent: they describe them as being *by nature no gods;* which was very true, if they represented only eminent men originally. If they were typical of the plastic or prolific powers of nature, these powers gave not rain from heaven, but the supreme God, who is the author and preserver of all; he filled the hearts of the nations with food and gladness. Now if no worse epithets are bestowed on these idols in the confidence of friendly and pastoral communications, we may suppose that when addressing the worshippers of these emblems, no offensive tone of expression would be adopted; and this we find, in fact, when the apostle Paul explains to the Areopagus of Athens the nature and character of that God whom *they worshipped as* UNKNOWN. The only reason hitherto devised that has even the air of offering satisfaction as to the cause of this forbearance on the part of the inspired writers, is, that these emblems *originally* referred to the great second parent of the human race, and to the events connected with his return to life, after having been subjected to a typical death by the deluge. As this was a bible principle,

and history, these emblems, though idolatrous, were so many evidences of the truth of that main incident in the Mosaic narration. What other causes might concur, it belongs rather to History than to Geography to inquire.

But, Geography may support another remark of no small importance to our holy faith. We have given a sufficient number of Medals of the cities in and near to the land of Judea, all of which bear Greek inscriptions, to show, that, at the time when the New Testament was written, Greek was the prevailing language throughout the country. We cannot suppose that the cities of Bostra, Dor, Gaza, Gadara, &c. would have adopted Greek inscriptions, on their coins, unless they understood them; and unless the language had been current and even prevalent. This justifies the Gospel writers in communicating their information in a language generally understood. Those who have compared this, to the adoption of the Latin language among ourselves, which, say they, every man of learning understands, have been considerably below the truth, in their view of the matter. Greek was as well known to the mass of the population, as English is now in Ireland, in Wales, or in Scotland. There are undoubtedly persons in each of those countries, who do not understand English: yet an English book addressed to them, generally, would be sufficiently intelligible to inform the inhabitants of its contents. Acts of Parliament and other public documents, are promulgated, not in Irish, Welsh, or Erse, but in English.

Our medallic plates are useful in another application of them. If the reader feels the importance of the assistance derived from the coin of Antioch, No. 13. which evinces that Syria had *two* governors, at the same time, whereby St. Luke is completely reconciled with a Christian Father, whereas hitherto it was taken for granted that one of those writers must be mistaken, he will not think lightly of medallic assistance. If he finds in the single horned goat of Macedonia, that determinate illustration of the prophecies of Daniel which they never before received; if he perceive in the medals of Jerusalem, a collateral proof of the infamy endeavoured to be attached to the holy places, as affirmed by Jerom; and if the medals struck on occasion of the destruction of Jerusalem, by Titus, confirm the history of that event, and demonstrate the fulfilment of our Saviour's prophecies concerning it, then will he acknowledge that some acquaintance with these proofs of past occurrences has its advantages; and is indeed proper for those who understand the duty of being able to support by a ready answer the hope that is in them. Such an acquaintance too, may be considered as improving the care of Providence, by which these unimpeachable witnesses have been preserved to us, notwithstanding the lapse of very nearly nineteen centuries. And those who interest themselves in communicating the Gospel to the Heathen World, will derive encouragement from the fact, that it was over the same Idol Deities in many instances that it triumphed, although opposed by the civil establishments of the country, as well as by the ancient and firmly rooted prepossessions of the natives. The Jupiter of the Romans was not able to withstand the doctrine of the cross: why should not the cross triumph, as well over Ganesa, and Fohi, as over Jupiter?

But, quitting this subject, we observe, that hitherto the most monstrous transformations of the Names of Places have been obtruded on the Christian world, as etymological explanations. It will scarcely be credited, that the name of a place should be analyzed to import, "the gargle of the Wild Ass." When we reflect that wild asses were scarcely known in Judea; that they were found, not nearer perhaps, than a thousand miles, and that the *gargling* of such animals is the last thing that could have occurred to the imagination of a rational mind, the necessity for discovering a more suitable explanation of this appellation, is apparent. Equal necessity has been apparent, in many hundreds of instances, and many names in our Index are worked over afresh, from the most analogous Hebrew roots that persevering inquiry could discover. The labour of this undertaking has been excessive; and has tried the constitution as well as the patience of the parties engaged in it. The result is, a confirmation of the immense remains of *foreign* ideas, among the inhabitants of Canaan: and clear proof that, that country had been overrun by colonies from the

east, who left abundant memorials of their settlement there, notwithstanding they were succeeded by a people of manners and character wholly different. The names derived from emigration, prove the fact of emigration: for no people who were natives of the soil would adopt this distinction. The fact of emigration supports the inference of intercourse between this country and remote nations: and thus the principles adopted harmonize with each other.

The same mode and principles of inquiry have laid us under the necessity of constructing Maps wholly new, and we hope more intelligible than any hitherto projected. On those that include the Continents, we have marked the situations of the nations mentioned in the Bible, according to the best light we have been able to obtain. When we could do no better, we have acquiesced in what had been done before us. But we presume to think that in adapting Maps of Canaan to different periods of the Bible history, we have given them a distinctness, which increases their utility, and have relieved them from that confusion which is unavoidable where a crowd of names is inserted within narrow dimensions. The outline of these Maps is traced off from that constructed by order of Bonaparte for the purpose of being prefixed to the narrative of his campaigns in Syria. Of this map, we believe, not more than a couple of copies reached England; with one of these we were favoured by the kindness of Mr. Arrowsmith. This map no doubt, was constructed from the best authorities within the draughtsman's ability to procure; but we are not to suppose that *every* part of it is equally correct; for instance, such as were too distant for inspection by the French. We may even mention here, in proof of the necessity for further geographical information, that neither Mr. Arrowsmith, nor ourselves, could point out any observations published in Europe, whereby the situation of the southern point of the Dead Sea, could be ascertained correctly. Some maps mark it as trending to the East, others, as trending to the West; there is no *modern* certainty of either. Little more is known as to the form and extent of the gulf of Eloth: some deny that there is any such gulf, thinking it only a bay: others mark it as extending far inland. Unluckily, Sir Home Popham, who surveyed the Red Sea, did not survey this gulf; neither did Bruce; both of them mark the entrance, look up it, and leave it, and thus the question, though a question of fact, remains in the same unsettled state as before.

We are not conscious of having attached undue importance to subjects not deserving of it: but have thought the present explanations were part of the respect due from us to the public. The candour of our readers, will, we trust, excuse the length of the present Address. It is not likely that we shall soon again trespass in a similar manner.

We have now to return our unfeigned thanks to our friends from whom we have received assistances of various kinds during the progress of the work. Among these the loan of rare and valuable books has not been the least: and we should take the most lively pleasure in acknowledging our obligations to several by name, did we not know that they decline such publicity. They will therefore accept this general acknowledgment, with the same frankness as that with which it is offered.

We close by expressing our hopes that the spirit which has animated the parties to this *Suite* of Publications, and the public to support and patronize them, for so long a time, (it is now no less than *twelve years* since it began to appear,) may experience increasing vigour, and still greater success. There is ample room for the researches of industry, and the exercise of ingenuity: may the public favour be deserved by efforts of this description, and may it effectually support and reward them!

London, Nov. 1, 1808.

SACRED GEOGRAPHY;

OR,

A COMPANION TO THE HOLY BIBLE.

INTRODUCTION.

GEOGRAPHY is an interesting and amusing study at all times, but among a commercial people, a people possessing settlements in various parts of the globe, distant from each other, and from the mother country, that study which informs us in what parts of the world, and under what circumstances our friends, or fellow-countrymen are placed, becomes more especially acceptable and useful. It is then no wonder, that such a study is fashionable among us; it is taught as an elementary branch of education in our schools; it furnishes perpetual communication from the press; and it employs many of our artists, in the construction of maps, globes, and other means of information: but it has very unaccountably happened, that notwithstanding the labours of the learned and inquisitive on the subject of geography, the Geography of Scripture is almost overlooked. We have voyages and travels daily communicated to us, and if they concern our commercial establishments, with what avidity are they purchased by the public! yet, we have no biblical geography; how then shall we satisfy inquiring minds, or answer that very rational desire of knowing, *when* and *where*, originated the principles of that religion, which, as a nation, and as individuals, we profess.

Is it of no consequence, whether we are able to trace the facts of our Bibles, whether we can, or cannot, show their origin? has that origin no influence on the application of their precepts, of their examples, of their prohibitions, of their injunctions? We venture to say, that not a small proportion of the errors of the day arise from misunderstanding of facts: misunderstood facts are converted into misunderstood articles of faith; and faith thus founded on fallacy, produces many mischievous effects, even among pious and well-intentioned persons: but, among the opponents of religion, what triumphs, what occasions to blaspheme, what violence of invective, have such misunderstandings occasioned! Now, if better information on facts is of so much consequence to faith, geography, which is of great importance to a right understanding of facts, is not without its influence on faith itself: but, if to this consideration, we add, the entertainment and delight communicated by this study, and that attraction which it offers, to younger minds especially, we may fairly hope, that to turn such dispositions to the advantage of piety, will be esteemed as well honorable as useful, and will meet with the approbation of every religious mind.

CHAPTER I.

In prosecuting this undertaking, we shall follow the course of the sacred books; and in conformity to that course, our first attention will be directed to

PLACES OF THE ANTIDELUVIAN WORLD, MENTIONED IN SACRED HISTORY; 1. THE GARDEN OF EDEN, 2. THE LAND OF NOD, 3. THE CITY OF ENOCH.

As sacred history is very short in other particulars relating to the antideluvian world, the world before the flood, so is it in reference to its geography; all the places thereof mentioned, being either the Garden of Eden, with such marks as contribute to determine its situation; the Land of Nod, and the City of Enoch, built therein.

NO. 1. THE SITUATION OF THE GARDEN OF EDEN.

As the Garden of Eden was by far the most remarkable place, so its situation is more particularly set down by Moses; Gen. ii. 8, 10, 14. *And the Lord God planted a garden eastward*, 1. *in* Eden. *And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads. The name of the first is* 2. Pison: *that is it, which compasses the whole* 3. *land of* Havilah, *where there is gold; and the gold of that land is good: there is* Bdellium *and the onyx-stone. And the name of the second river is* 4.

Gihon: *the same is it, that compasses the whole land of* 5. Cush. *And the name of the third river is* 6. Hiddekel: *that is it, which goes before* Assyria. *And the fourth river is* 7. Euphrates.

The word Eden, in Hebrew, according to its primary and common acceptation, denotes pleasure or delight. Whence the same word was applied in a secondary acceptation, as a proper name to several places of pleasant and delightful situation. *E. gr.*

THE EDEN, OR BETH-EDEN, OF AMOS, i. 5.

I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holds the sceptre from the House of Eden: *and the people of Syria shall go into captivity unto Kir, saith the Lord.* The Eden here mentioned, was, as the learned Huetius thinks, a valley between the mountains of Libanus and Antilibanus, in that part of Syria, of which Damascus was the metropolis. This valley, he adds, deserved the name of Eden, or rather of Beth-Eden, the house of Pleasure, by reason of its fertility and pleasantness. This induced some to believe, that Paradise stood here; and the rather, because they found in the neighbourhood a town called Paradise, mentioned by Pliny, lib. v. cap. 23. and Ptolemy, *Asiæ*, tab. 4. They persuaded themselves also, that here Adam was created, and Cain killed his brother Abel. This seems to be the place Mr. Maundrel notices, in his journey, p. 132. going from Damascus toward Tripoli; having travelled four hours and an half from Damascus, he came to a small village called Sinie, near which, is an ancient structure, on the top of a high hill, supposed to be the tomb of Abel, who, some say, was murdered by his brother in this place. The tomb is thirty yards long, and yet is believed to have been but just proportioned to the stature of him who was buried in it. Here, adds Mr. Maundrel, we entered into a narrow gut, between two steep rocky mountains, the river Barrady running at the bottom. On the other side of the river were several tall pillars, which excited our curiosity to go and take a nearer view of them. We found them part of the front of some ancient and very magnificent edifice, but of what kind we could not conjecture. Now it is not unlikely, that this valley might formerly have the name of Eden given to it: no doubt, but it was esteemed a pleasant place, and this was the inducement to build here an edifice, which, by reason of its pleasant situation, was called Beth-Eden, which possibly was a royal structure, or pleasure House, of the kings of Syria, being distant four or five hours riding from Damascus, the capital of that kingdom; and so at a very convenient distance for such a seat. Hence the ruin of the king of Syria is elegantly, as well as appositely expressed, by God's cutting off from Beth-Eden, him that holds the sceptre.

There is also a village called Eden, near Tripoli, in Syria, on mount Libanus, where some likewise have placed the earthly paradise. This village is also noticed by Mr. Maundrel, who tells us, that having gone for three hours across the plains of Tripoli, he arrived at the foot of Libanus; and from thence continually ascending, not without great fatigue, came in four hours and an half to a small village called Eden, and in two hours and an half more to the cedars.

From the word Eden has been derived the names Adena or Adana, which we find in Greek and Latin authors, given to several towns. There was a town in Cilicia of this name, pleasantly situated in a fruitful soil. There is also a port in Arabia, at the entrance of the Red Sea, called Adena on Aden. Another in the middle of the same country. Whence it is no wonder, that the Arabians, inhabiting that province, believed that Paradise was situated among them.

But it is certain, that none of these places was that Eden, wherein the earthly paradise was seated; because the marks, whereby Moses describes the situation of the earthly paradise, are not found in any of them. These marks are the four rivers which issue out of one water, and afterwards divide into four *heads*, or *origins* of streams. [*See this subject treated at large in the* EXCURSIONS.]

I proceed to observe, that it is rationally conceived, that the garden of Eden was the original of those curious gardens, which the princes of the east caused to be made, and by which they intended to represent gardens of delight. Such an one was that golden garden valued at five hundred talents, which Aristobulus, king of the Jews, presented to Pompey; and which Pompey afterward carried in triumph, and consecrated to Jupiter in the capitol at Rome. It was called *terpolé* and *terpnon*, which in strictness of speech is Eden, pleasure. And the conformity between the words, garden of Eden, and garden of Adon seems to show, that to the garden of Eden was owing the rise of those gardens consecrated to Adonis, which the Greeks, Egyptians, and Assyrians planted in earthen vessels and silver baskets, to adorn their houses with, and to carry about in their processions. In short, there is no doubt, but the garden of Eden planted by the hand of God, and that, in some respects, in a supernatural manner, was the pattern out of which the ancient poets formed their fortunate islands, the Elysian Fields, the meadows of Pluto, the gardens, not only of Adonis, already mentiond, but also, of the Hesperides, of Jupiter, and of Alcinous.

NO. 2. OF THE CITY OF ENOCH: HUETIUS'S OPINION.

What we have to add in reference to the situation of the country and garden of Eden, coincides with what we have to offer concerning the situation of the land of Nod, and the city of Enoch. Huetius has observed, that Ptolemy, in describing Susiana, places there a city called Anuchtha; and that the syllable *tha*, is a termination pretty ordinary to feminine nouns in the Chaldee tongue, and is no part of the name itself. It then only remains Anuch, which is without difficulty the same as Enoch, or, more agreeably to the Hebrew word, Anoch, from hence he infers, that this Anuchtha, is the same with the city of Enoch mentioned by Moses.

Now, though this conjecture seems very plausible, yet it is far from certain, that there was no other city of that name, but that which was built by Cain, and called by him from his son Enoch or Anoch. There was another Enoch or Anoch, besides the son of Cain; namely, the son of Jared, and father of Methuselah; a person most remarkable for his piety in the antediluvian ages; insomuch that Moses particularly says of him, that he *walked with God, and was not; for God took him.* Gen. v. 18, 21, 24. It is then possible, not to say probable, that the city, mentioned by Ptolemy, might take its name from this Enoch, in respect to his illustrious character for piety, this being a very ancient and usual way of paying a veneration to the memory of persons. Or it might take its name from some other Enoch, or Anoch, different from both these, and living many generations after the flood. As to the land of *Nod*, and consequently this city, being *on the east* of Eden, the LXX. render it *over against*, or on the side of Eden, not restraining it to the eastern side any more than to the western. And on the same account Arias Montanus also in his version, renders the Hebrew word, as in relation to the course of the Hiddekel, so, in reference to the situation of the land of Nod, by the Latin word denoting, *before;* which I take, with him, to be the plain and primary import of the original word.

The whole therefore that can be safely inferred is, that Cain removed no further from Eden than he was compelled, but though *out* of it, yet he settled *before it*, by the side of it, as near to it as he possibly could.

I shall only observe further, that as to the name itself, there are no remains of it to be found. Indeed it is not certain, that the word Nod should be taken for a proper name: it is rendered by some interpreters, as an appellative, denoting a fugitive, or one that is banished, which very well expresses the condition of Cain, Gen. iv. 12, 14. *A fugitive shalt thou be*, &c. but if the word Nod is to be understood as a proper name, then the land of Nod was so called, as being that land wherein the fugitive Cain lived.

CHAPTER II.

NO. 3. OF THE MOUNTAINS OF ARARAT, WHEREON THE ARK OF NOAH RESTED, AFTER THE ABATING OF THE FLOOD.

[*Instead of* Ararat, *as in the Hebrew, the Samaritan copy reads* Hararat.]

The short account of the antediluvian world, given in the six first chapters of Genesis, is followed in the seventh and eighth chapters, by an account of the deluge or flood: on the abating whereof the sacred historian tells us, *the ark rested upon the mountains of Ararat.* Gen. viii. 4. It is therefore to be inquired, which are the mountains of Ararat; and then, in what place of these mountains did the ark rest. [*These questions are considered at large in the* EXCURSIONS.]

OF THE FIRST PLANTATIONS, OR SETTLEMENTS, AFTER THE FLOOD.

The sacred historian, having informed us, how the world was dispeopled by the flood, proceeds to inform us next, how it was repeopled by the posterity of Noah; which he does, by acquainting us, after what method the three branches of Noah's posterity were planted or settled, in three distinct tracts of the earth. For that the first plantations were made, after a regular method, is evident from sacred history: wherein we are told, first, as to the sons of Japhet, the eldest branch of Noah's posterity, that *by these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.* Gen. x. 5. In like manner Moses concludes his account of the sons of Ham, the youngest branch of Noah's posterity; *these are the sons of Ham, after their families, after their tongues, in their lands, in their nations.* v. 20. And the account of the descendants of Shem, is concluded by Moses thus: *these are the sons of Shem, after their families, after their tongues, in their lands, in their nations.* v. 31.

"NATIONS AND FAMILIES" HOW TO BE UNDERSTOOD, WHEN TAKEN COMPARATIVELY.

Though the words, "families and nations," may elsewhere be promiscuously used, yet being here conjoined and compared, they must needs have a distinct signification. What that is, is implied by the particle [in.] For when he says, *after their families, in their nations*, families are plainly subordinate to nations, as parts to a whole. Families are parts of a nation; and a nation is an offspring, that contains many families. Again, a nation is so

called, either absolutely, when there is no greater offspring, in regard whereof it may be called a family; or respectively, when, though it be a nation in regard of those families it comprehends, yet itself also is a family in regard of a greater generation. These subaltern nations are called sometimes tribes. For those, which the Scripture in the offspring of Jacob calls tribes, in the generations of Ishmael, are called nations. Gen. xxv. 16. Now the tribes of Israel, or the nations of Ishmael, though compared with their own families, they were nations; yet in regard to the generations of Arphaxad, they were but families of the eighth or ninth order. And, as nations and their differing ranks are in Scripture denoted by two words, nations and tribes; so the parts of these, which be of many orders, are not always called families, but sometimes households. Thus, for the discovering of Achan, Jos. vii. 14; and the electing of Saul by lot, 1 Sam. x. 20, 21. Israel first came out by their tribes, then by their families, where we must understand also their sub-families, as is easily gathered from the story of Achan, where these sub-families are called sometimes families, and sometimes households.

IN WHAT SENSE MOSES HERE USES THE WORDS, "NATIONS AND FAMILIES."

By *nations* and *families*, Moses clearly means absolutely nations, not sub-nations, or such as are so only respectively; likewise he must mean absolute families, not sub-families, or households, because Moses speaks of a division of the earth, made when Peleg was born, which was within an hundred years after the flood. But by this time there were no families so much increased, that they could be called tribes or nations; for the name of family remains till the third generation. Now the division, we are speaking of, was made before the third generation.

THE IMPORT OF THE PHRASE, "AFTER THEIR FAMILIES, IN THEIR NATIONS."

From this expression, we discern a two-fold order in these plantations. First, they were ranged according to their nations; secondly, every nation was ranged by its families: so that every nation dwelt and had its separate lot; and in every nation the families also dwelt, and had their separate lots. For this seems to be the true import of the sacred text, *according to their families, in their lands, in their nations.*

There may be drawn another argument to the same purpose, from that expression, *according to their languages*, wherein we may see the very finger of God, who so caused them to speak with diverse tongues, that their tongues also were ordered after their families, and after their nations. A very good argument to prove further, that these first plantations were made orderly, may be drawn from the cause, why God multiplied the languages of mankind; which was, as it seems, lest dwelling altogether, they should confound their *families*, which God, in his wisdom, would have kept distinct. And that this should be the end, or one of the ends, follows naturally, from the proper effect of pluralities of tongues, which is determinately to establish pluralities of societies, as the unity of one common language had before knit men into one community. Now, if this was the purpose of Almighty God, then, for the prosecution of this end, each family should dwell by itself, and each nation by itself; and so there must arise an orderly division.

To the foregoing considerations, drawn from Scripture, may be added two others, one drawn from the wisdom of God; the other from the wisdom of the patriarchs. God is declared in Scripture to be the author, not of confusion, but of order. And therefore, it may be reasonably inferred, that the first plantations were managed orderly; as it is reasonable to suppose, that God's providence was especially concerned in so material an action; and as it were, the ground and foundation of the second propagation of mankind.

Another reason may be drawn from the wisdom of the patriarchs, for seeing that there is great difference in the parts of the earth, as to the goodness of the soil and temperature of the air; it was their prudence and duty to prevent contention among their sons. Which could be done no otherwise, but by instituting an orderly division; either by casting of lots, or choosing according to the order of birth-right, those distinct portions laid out according to the number of *nations*, of *families*, &c.

RULES FOR BETTER DISCOVERING THE FIRST PLANTATIONS AFTER THE FLOOD.

I shall proceed to lay down some rules to guide ourselves in finding out the original plantations of the three branches of Noah's posterity, their several nations and families. Wherefore,

1st, When Scripture expressly assigns any portion, or tract of the earth, to any branch of Noah's posterity, in general, or to any nation, or family, in particular; we may rest assured, that the respective branch, nation, or family, settled itself there; as to the bulk of it.

2dly, We must seek these recorded plantations within a reasonable compass of the earth; and not all the world over. For when this division was made, the number of mankind was small.

3dly, Those nations, whose families are named by Moses, are chiefly to be sought for in places which might be known to the Hebrews.

4thly, Where we find the nation, there also we must look for the families of that nation.

5thly, For the same reason, where we find any one of the families, there we must look for the rest, and for the nation.

6thly, If we find, that Scripture usually names two, or more, of these nations together, it is likely that they were neighbouring one to the other, as to their settlements.

7thly, We are to observe the fulfilling of prophesies in nations foretold under the names of their founders.

8thly, Because it is likely that in this division there was a regard had to future colonies, we may think, that they ordered their partition so, as to nations, if not always as to families, that when they were to send forth new colonies, they should not be forced to encroach on one another's inheritance, or one to pass through the lot of another, but either by the sea or by unallotted land.

9thly, The testimony of the ancients is to be considered.

10thly, We are to regard the remainders of ancient names; and this is the help that every one follows. These are the ten *criteria*, or marks to be used in the present undertaking; and that which is found agreeable to all, or to the greater part of these, if it will not be allowed for evident truth, it must at least be esteemed the most likely conjecture, and the greatest certainty we can attain to. To which we may add, the similarity of *languages* spoken by each tribe and family; but this is a very difficult and abstruse medium of proof.

SEVERAL NAMES IN GENESIS X. NOT THE NAMES OF SINGLE PERSONS, BUT OF PEOPLE.

Another particular to be noticed, concerning the account of the first plantations after the flood, is this: that some learned men are of opinion, that among the names of the sons of Noah, mentioned Gen. x. several are names not of single persons, but of people; besides the descendants of Canaan, mentioned under the names of the Jebusite, Emorite, Girgasite, Hivite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite: which are generally acknowledged to be the names of so many people, descended from Canaan. However, it seems probable, that the respective fathers of these people, *i.e.* the several sons of Canaan, from whom they descended, were named Jebus, Emor, Girgash, Hivah, Arak, Sin, Arvad, Zamar, and Hamath. In like manner, it is thought that Kittim, Dodanim, Mizraim, and all whom Mizraim begat, *viz.* Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim, and Caphtorim, are names of people, the Hebrew words being of a plural termination, according to the analogy of that tongue. Whence by Kittim are meant the descendants of Keth, by Dodanim the descendants of Dodan, and so of others. And this seems to be put beyond dispute, by what we read, Deut. ii. 23. of the Caphtorim, that *they came forth out of Caphtor*. And therefore it is very probable, that the plain meaning is, Mizraim begat Lud, Anam, Lehab, Naphtuah, Pathrus, Casluah, and Caphtor; whose descendants are respectively denominated from their several fathers, Ludim, Anamim, Lehabim, &c. And we have mention of Lud in the singular, Ezek. xxvii. 10. who being joined to Phut, son of Ham, was in all probability father of the Ludim: the whole nation or people being, as is usual in sacred Scripture, denoted by the name of their sire, from whom they descended. It is evident that the seventy interpreters were of this opinion.

MIZRAIM, THE NAME OF A SINGLE PERSON.

As for Mizraim, some will have this name likewise to be a plural, or to speak more properly and according to the analogy of the Hebrew tongue a dual; and to denote the two general divisions of Egypt, namely, Upper Egypt, sometimes called Thebais, from Thebes, a principal city thereof, and Lower Egypt, or Egypt Proper. Agreeably to this, it is thought that Egypt is sometimes denoted in Scripture by the singular Mazor, as 2 Kings xix. 24; Isai. xix. 6; Mic. vii. 12. but in these places the word is in the old translations, Septuagint, Chaldee, Syriac, Arabic, as well as ours, taken for an appellative. It seems to be a consideration of some weight against Mizraim being other than a singular, that where Mizraim is said to *beget* Ludim, the verb *beget* is joined to Mizraim in the singular: whereas, had Mizraim been a dual or plural, the rules of syntax would require, that the verb should be so likewise.

And though the seventy interpreters render the other Hebrew words, of plural termination, as words of the plural number; yet they looked on Mizraim as a singular, and accordingly join it to a verb of the singular number.

I proceed now to speak distinctly of the plantations of the three branches of Noah's posterity, by his three sons, Shem, Ham, and Japheth.

OF THE FIRST PLANTATIONS OF THE DESCENDANTS OF JAPHETH, ELDEST SON OF NOAH.

Though it be said, Gen. v. 32. *Noah begat Shem, Ham, and Japheth;* and the same order is elsewhere used in reckoning the three sons of Noah; yet it is plain from Gen. ix. 22, 24. that Ham was the younger son of Noah. As to the text, Gen. x. 21. the words are differently understood by inter-

preters: some rendering, *Shem was the elder brother of Japheth;* others rendering it, *Shem was the brother of Japheth the elder.* This last interpretation is followed in the Septuagint, and our English version; and is confirmed by an argument drawn from Gen. v. 32, and xi. 10. compared together. In the former, it is said: *Noah was five hundred years old, and begat Shem, Ham, and Japheth;* whereby must be reasonably understood, that in that year of his age he begat the eldest of these three sons. But in the latter text it is said, *Shem was an hundred years old, and begat Arphaxad, two years after the flood.* Now, had Shem been the eldest son of Noah, he must have been a *hundred and two* years old, the second year after the flood. For Noah begat his eldest son in his five hundredth year, Gen. v. 22. and from thence to the flood was an hundred years: so that two years after the flood, Shem must have been an hundred and two years old, at least, had he been Noah's eldest son, or begotten in the five hundredth year of Noah. Since then Scripture tells us, that Shem was but an hundred years old, two years after the flood; it evidently follows, that Japheth must be that son, which Noah begat in his five hundredth year, and consequently he must be elder than Shem.

Moses begins his account of the descendants of Noah, with the sons of Japheth, and I shall take the three branches according to the order of birth, not for that reason, but because this arrangement agrees very well with a geographical order. I shall therefore first treat of the plantations of the branch of Japheth; and I shall dwell the longer on these, because by Japheth's posterity were chiefly peopled the several countries of Europe; which are best known to us of any in the world.

NO. 4. THE ISLES OF THE GENTILES PLANTED BY THE SONS OF JAPHETH.

In order to find in what country the descendants of Japheth first settled, we must, according to our first rule, remark what Scripture says, which is, that by the descendants of Japheth were *the isles of the Gentiles divided*, Gen. x. 5. What is here meant by the isles of the Gentiles? It is certain from several passages of Scripture, that by the word, translated *isle*, the Hebrews understood, not only such countries as are, on all sides, surrounded by sea; but also, such countries as were divided by sea from them, or, at least, to which they were accustomed to go by sea; such are the countries of the Lesser Asia, and the countries of Europe; that these are denoted in Scripture by the isles of the Gentiles, may be shown from many places of the Bible: *E. gr.*

The prophet Isaiah, chap. xi. 10, 11. hath these words; *the Lord shall recover the remnant of his people from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands of the sea.* It is evident, that by the islands of the sea, the same with the isles of the Gentiles, must be understood countries distinct from the others here named, Assyria, Egypt, &c. And therefore, they may be, in reason, esteemed Lesser Asia and Europe, or, at least, these principally. Besides, the prophet here speaking of the calling of the Gentiles, would not likely omit those places which were from the beginning, and are at this day, principal seats of christian churches. So that there is no part of the world called Christendom, but that which is, in our sense, divided from Judea by sea, even the isles of the Gentiles. And this was heretofore intimated by the prophets, in that, they never speak of the calling of the Gentiles, but they touched upon the isles of the Gentiles. The same prophet Isaiah, chap. xl. 15. to shew God's omnipotency, uses this language; *behold, the nations are as the drop of the bucket, and are counted as the small dust of the balance; behold, he takes up the isles as a very little thing.* Where, if by isles he means those which we call isles, the comparison of disparity is not sufficiently expressive, because, those which we call isles are indeed very little things. It remains therefore, that by isles are meant large countries, which were beyond the sea in regard of Palestine. In Ezek. xxvii. 3. Tyre is called *a merchant of people for many islands*, because unto Tyre came many people from beyond the sea for merchandize. To mention but one place more, in 1 Maccab. xiv. 5. among the commendations of Simon, one of the Maccabees, it is said, that *he took Joppa for a haven, and for an entrance to the isles of the sea:* where it is manifest, that by the isles of the sea, are meant those nations, which came to Joppa, and so to Judea, by sea.

[Herodotus says, Pol. cap. 95. "The *islanders* in Grecian arms, were in seventeen vessels. These were once Pelasgian, but were ultimately termed Ionian." Are not these *islanders* the inhabitants of what the Hebrews terms the *islands of the sea?* He is speaking of the Archipelago. According to Diodorus, they are Ceos, Naxos, Seriphos, Andros, Tenos, &c.]

THE LESSER ASIA, AND EUROPE PLANTED BY JAPHETH'S POSTERITY.

Since then, Moses tells us, that by the descendants of Japheth were divided the isles of the Gentiles, we must look for their first plantations in the countries denoted by this phrase, that is, principally Lesser Asia and Europe. Accordingly, we shall here find most of them.

Among the descendants of Japheth, are named by Moses seven sons, who may be probably supposed to have been founders of so many nations; Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Of these seven nations, we have only the families of two named, *viz.* Gomer and Javan. The sons of Gomer were Ashkenaz, Riphath, and Togarmah; the sons of Javan, were Elisha, Tarshish, Kittim, and Dodanim, Gen. x. 2, 4.

NO. 5. THE NATION OF GOMER, SITUATED IN THE NORTHERN PART OF LESSER ASIA.

This will appear by the ensuing particulars. The Jewish historian, Josephus, *Antiq.* lib. i. cap. 7. tells us expressly, that the Galatians, who lived in this tract, and to whom St. Paul wrote an epistle, were called Gomerites; Herodotus, lib. iv. tells us, that a people called Cimmerii, dwelt in these parts; and Pliny, lib. v. cap. 3. speaks of a town in Troas, a part of Phrygia, called Cimmeris; which names are plainly derived from Gomer. It is certain, that Phrygia did anciently extend over a very considerable part of the northern tract of Lesser Asia. For, besides that large country, which constantly retained the name of Phrygia among Greek and Latin writers, and was an inland country; that which was frequently called Troas from the celebrated Trojans, and lay near, or on, the Hellespont, was also comprehended under the name of Phrygia, and for distinction, was sometimes called Phrygia Minor. It is also certain, that great part of Galatia was formerly included under Phrygia, as having been possessed by the Phrygians.

NO. 6. PHRYGIA, WHENCE SO CALLED.

I notice the extent of the name of Phrygia in this tract, because Bochart conjectures, that the name Phrygia was imposed on these parts by the Greeks, in allusion to the Hebrew name Gomer. For he has observed, that the radix, גמר *Gamar*, signifies to consume, and that its derivative *gumra*, or *gumro*, signifies a coal: whence the Greeks might be induced to bestow on it a name of like import, calling it Phrygia, the Torrid, or Burnt country; and it is certain, a part of this country, was specially called by the Greeks, Burnt Phrygia.

What has been said concerning the remains of Gomer's name in these parts, among ancient writers, conduces, according to our tenth rule, to make it probable, that the nation of Gomer first settled here. And the same will appear more likely, from what may be added concerning the settlements of the three families of this nation; for we find them all settled in particular lots, within the compass of the general lot assigned to the whole nation.

NO. 7. OF ASHKENAZ, SON OF GOMER.

Ashkenaz, who is first named by Moses, was seated in the western part of the nation of Gomer, *i.e.* in the northwest part of Lesser Asia, there being plain traces of his name in these parts.

In Bithynia is a bay, formerly called the Ascanian bay; with a river, and a lake, of the same name. And in the Lesser Phrygia, or Troas, was both a city and province, anciently known by the name of Ascania; and the isles lying along the coast, were called Ascanian isles. Nor is it unlikely, but that in honor of this Ashkenaz, the kings and great men of these parts took the name of Ascanius. Of which name, beside Ascanius the son of Æneas, we find a king in the second book of Homer's Iliad, who came to the aid of Priam, at the siege of Troy.

Further, the conjecture of Bochart seems not improbable, that what in after ages was, and now is, frequently called the Euxine Sea, was, in early ages, called the sea of Ashkenaz, from the settlement of the family of Ashkenaz upon its coasts. Hence by the Greeks, it was first named Pontus Axenus, instead of *Pontus Ashkenas;* and from thence *Pontus Euxinus.*

The prophet Jeremiah fortelling the taking of Babylon, by Cyrus the Great, has this expression, chap. li. v. 27. *Call together against her the kingdoms of Ararat, and Minni, and Ashkenaz.* Where by the kingdom of Ashkenaz may be understood the inhabitants of these parts. For Xenophon, as Bochart has well observed, tells us, that Cyrus having taken Sardis, sent Hystaspes with an army into Phrygia that lies on the Hellespont; and that Hystaspes, having made himself master of the country, brought from thence a great many horse, and other soldiers of these Phrygians; whom Cyrus took with the rest of his army to Babylon.

[But observe that in Jer. li. 27. we read of the people called against Babylon; the kingdom of Ararat, Minni, and Ashkenaz; appoint a captain against her; prepare against her the nations, "*with the kings of the Medes.*" It is certain that Cyrus came with the Medes from the east to Babylon, and the inference is therefore very strong, that the other nations associated with the Medes, are easterns also. It may be doubted whether Cyrus could procure Greeks, properly so called from Armenia, which was not their country; and in fact, the Greeks seem to have been distinguished in the East, as soldiers, after this time.]

NO. 8. RIPHATH, SON OF GOMER.

Riphath, second son of Gomer, is probably supposed to have seated his family east of the planta-

tion of his brother Ashkenaz. Josephus expressly says, that the Paphlagonians, a people inhabiting some portion of this tract, were originally called Riphateans, from Riphat. There are also some remains of his name found here, in the writings of the ancient Greeks and Latins. For in Appollonius's Argonautics, is mention of a river called Rhebæus, which rising in this tract, empties itself into the Euxine Sea. The same is called by Dionysius Periegetes and others, Rhebas. Stephanus, the geographer, does not only acquaint us with the river, but also with a region of the same name, whose inhabitants were called Rhebæi. And Pliny places here a people called, more agreeably to the name of their ancestor, Riphæi, and another called Arimphæi. Mr. Mede is of opinion, that another river in this tract, called by the Greeks Parthenius, was originally called Ripathenius; which may be thought probable, if we consider the Greek custom of moulding foreign words, into words of their own tongue.

NO. 9. TOGARMAH, SON OF GOMER.

The third and last son of Gomer, named by Moses, is Togarmah, whose family was seated in the most easterly part of the nation of Gomer. And this situation is agreeable both to sacred and other writers. Ezekiel speaks, chap. xxxviii. 6. *of Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands:* and chap. xxvii. 14. *they of the house of Togarmah traded in thy fairs, i.e.* of Tyre, *with horses, and horsemen, and mules.* Now that the situation we assign to Togarmah, lies north of Judea, is evident by the map: and that Cappadocia, by which name a considerable part of the lot of Togarmah was afterwards known to the Greeks, was stocked with an excellent breed of horses and mules, and that the inhabitants were esteemed good horsemen, is attested by several ancient heathen writers. Solinus of Cappad. Dionysius Perieg. v. 937, and 1. Claudian in Ruffin. lib. ii. Strab. lib. xi. And there are remains of the name of Togarmah, in those names, whereby some of the inhabitants of this tract were known. Thus Strabo tells us, lib. xii. that the Trocmi dwelt in the confines of Pontus and Cappadocia; and several towns east of the river Halys, and so in Cappadocia, are assigned to them by Ptolemy. They are by Cicero called Trogmi, and Trocmeni by Stephanus; and in the council of Chalcedon they are called Trocmades or Trogmades, there being frequent mention made in that council of Cyriacus bishop of the Trogmades. Which names appear to be the same originally, and formed from Togarmah, or, as the word is usually rendered by Greek writers, Torgama.

OF THE COLONIES OF GOMER, FIRST OF THE CIMMERII, BY THE BOSPHORUS CIMMERIUS, NOW THE STRAIT OF CAFFA.

I suppose it will not be unacceptable to the reader, to say a little of the colonies, which from the nation of Gomer, in process of time spread themselves further and further, and settled in several parts of Europe; particularly as some think, in our own island. Herodotus tells us, that a people called Cimmerii, formerly dwelt in that tract of Lesser Asia, which we assign to Gomer; and that these people sent a colony to the Mæotic Lake, north of the Euxine Sea, and so gave the name of Bosphorus Cimmerius to the strait between the Euxine Sea, and the Mæotic Lake, now the Strait of Caffa.

NO. 10. THE GERMANS DESCENDED FROM GOMER.

This colony of the Cimmerii increasing, and spreading by new colonies further westward, came up the Danube, and settled in the country, which from them has been called Germany. For Diodorus Siculus, as Mr. Mede observes, affirms, that the Germans had their origin from the Cimmerians; and the Jews to this day, as the same learned person remarks, call them Ashkenazim, of Ashkenaz, as being descended from that branch of Gomer. Indeed they retain plain marks enough of their descent, both in the name Cimeri, and as they call themselves, *Germen;* which is but a small variation from *Gemren*, or *Gomren;* and this last is easily contracted from Gomeren, Gomeræans. For the termination *en* is a plural termination in the German language; and from the singular Gomer, is formed *Gomeren*, Gemren, by the same analogy, as from brother is formed *brotheren*, brethren.

NO. 11. THE GAULS DESCENDED FROM GOMER.

Out of Germany the descendants of Gomer spread into Gaul or France. To prove this, Camden quotes Josephus; who says, that those, called by the Greeks Galatæ, were originally called Gomerites. Which words may be understood, either of the Asiatic Galatæ, called by us Galatians, or the European Galatæ, called by us Gauls. Taken in the former sense, it is a testimony for the first seating of Gomer in that tract of the Lesser Asia we have assigned him; and on this account it is introduced by us; if it be taken in the latter sense, it must be understood of some colony of the descendants of Gomer, who in succeeding ages spread into Gaul, in Europe, and settling there, were the progenitors of the European Galatæ, or Gauls; called in early ages Gomerites, from Gomer, the father of the nation from whence they sprang. But, to prove

the descent of the Gauls from Gomer, Camden produces beside the testimony of Josephus, from whom in all probability Zonaras took his information, which therefore, though mentioned by Camden as a distinct testimony, yet may rather be considered as one and the same, the testimonies of other writers also; as of Appian, who in his Illyrics says expressly, that the Celtæ, or Gauls, were otherwise called Cimbri. Those Barbarians, whom Marius defeated, Cicero plainly terms Gauls: Caius Marius, says he, put a check upon the Gaulish forces, which were pouring into Italy; and all historians agree, that these were the Cimbri; and the coat armour of Beleus their king, dug up at Aix in Provence, where Marius routed them, proves the same: for these words, *Beleos Cimbros*, were engraven upon it in rude characters. Again, Lucan calls that ruffian, who was hired to kill Marius, a Cimbrian; whereas Livy and others describe him as a Gaul; and by Plutarch, the Cimbri are called Gallo Scythians.

NO. 12. THE OLD BRITONS, OR WELCH, DESCENDANTS OF GOMER: ALSO THE SAXONS, OR ENGLISH.

I have produced these testimonies from Camden, for the same reason as he cites them, namely, in order to render it the more credible, that the ancient Britons were also descendants of Gomer. For no question, but this isle was first peopled from those countries of the European continent, which lie next to it; from Germany or Gaul; and rather from Gaul, as lying the nearest. Add to this, that the Welch call themselves to this very day, *Cymro*, and *Kumeri:* and in like manner a Welch woman, *Kumeraes;* and their language, *Kumeraeg*. Which words carry in them plain marks of the primitive word, from whence they were derived. And since it has been also observed, that the Germans were likely descendants of Gomer, particularly the *Cimeri*, or *Cimbri*, to whom the Saxons, especially the Angles were near neighbours: it follows, that our ancestors likewise, the Saxons, who succeeded the old Britons in these parts of this isle, were descended from the same son of Japhet, Gomer.

NO. 13. OF THE NATION OF JAVAN.

It is time now to proceed to the other nations of Japheth, and therefore we return to the Lesser Asia, in the southern tract of which the nation of Javan first seated itself. This appears, not only from the name of a country in this tract, called Ionia, but also from the situation within this tract of the four families of *Javan's* sons, *Elishah, Tarshish, Kittim*, and *Dodanim*, Gen. x. chap. 4.

NO. 14. OF TARSHISH, SON OF JAVAN.

That Tarshish seated his family in the eastern part of the southern coast of Lesser Asia, is very probable, on several considerations. For Tarsus, a chief town of Cilicia, carries in its name evident marks of being founded, either by Tarshish himself, or by some of his descendants, who so called it in honor of their progenitor. And Josephus expressly affirms, that not only this city was so called from Tarshish, but also that the country round it, Cilicia, was originally known by the name of Tarshish. And many think, that this is the Tarshish, to which the prophet Jonah thought to *flee from the presence of the Lord*. Jon. chap. i. 3. Also, that this, principally, was the Tarshish, mentioned by the prophets, on account of its trading with Tyre.

NO. 15. OF KITTIM, DESCENDANTS OF JAVAN.

West of Tarshish adjoined the portion of Kittim or Cittim; which word having a plural termination, does in all probability imply the descendants of Keth, or the Ketians. There are these reasons for placing this family in these parts. Ptolemy tells us of a country here, called Cetis; and Homer, *Odyss.* iv. mentions a people called Cetij, who were thought to take their name from a river Cetius, in the same quarter. And it is remarkable, that the seventy interpreters render Kittim by Ketij or Cetij, exactly the name mentioned by Homer. It is, therefore probable, that both people and river were so named from Ceth, son of Javan. Josephus will have the isle of Cyprus to have been the seat of the Cittim, because therein was a town of note, called Cetium. But the continent was certainly peopled before the island; and from the continent, they might probably enough send some colony over into the neighbouring island of Cyprus.

NO. 16. OF ELISHAH, SON OF JAVAN.

Of Elishah and Dodanim, we shall find some memorials in the western coast of the southern tract of Lesser Asia. For upwards, or northwards from hence, were anciently seated the Æoles, or Æolians, who are affirmed by Josephus to have been descended from Elishah, and from him to have their name. And since the country, called in after ages Ionia, joined the south of Æolia, it is probable that the said Ionia was possessed originally by the sons of Elishah; or else partly by them, and partly by the Dodanim.

NO. 17. OF DODANIM, DESCENDANTS OF JAVAN.

On the same western coast, south of the family of Elishah, may the family of Dodanim be supposed to

have first planted itself. There we find in ancient writers a country called Doris, which may, not improbably, be derived from Dodanim, especially if this be a plural, as the termination seems to import, and so the singular was Dodan, which, being softened into Doran, the Greeks might frame from thence Dorus, Doranus, whom they assert to have been the father of the Dorians. Certain it is, from the Greek writers themselves, that the Dores, or Dorians, were a considerable part of the body of the Greeks; insomuch, that *Dorica Castra*, the Doric camp, is taken by Virgil to denote the whole Grecian camp. Wherefore, it is very probable, that their extraction was from one of the sons of Javan, the father of the Greek nation; and that they assumed the name of the father of their family, as others did. This appears the more likely from what the Greeks say of Dorus, the father of the Dorians, namely, that he was the son of Neptune. For, as among the three sons of Noah, Shem, or Sem, is supposed to have been the Ζὴν, *Zen*, or Ζευς, *Zeus*, of the Greeks; so Japhet might be denoted, not only by Japetus of the Greeks, but also, by Neptune, and might be esteemed by them the god of the sea, because by his posterity were the isles of the sea inhabited. Hence what they say of the Dorians being descended from Dorus, the son of Neptune, is very applicable to the Dodanim, descended from Dodan, the grandson, strictly speaking; or, according to the usual way of speaking among the Hebrews, son of Japhet. The change of Dodan into Dorus, is the more likely, by reason of the great similarity between the Hebrew ד D. and ר R; insomuch, that the Dodanim are in some copies writ Rodanim. Some observe, that on the western coast of Greece, we find a place called Dodona; near to which was an oak, or rather a grove of oaks, sacred to Jupiter, and celebrated on account of its oracles from the most early ages. But this seems to be too far for the first settlement of the Dodanim, which, therefore, much more agreeably to our second, third, fourth, and fifth rules, might have been in the country of Doris in the Lesser Asia. Hence a colony might pass over to the isle of Rhodes, which some will have to be named from these Dodanim, otherwise Rhodanim: and this seems to have been the opinion of the seventy interpreters, by their rendering the Hebrew word *Dodanim* by *Rhodii*.

COLONIES OF JAVAN.

Having shewn, where, in all probability, the nation and the four families of Javan, were at first seated, I proceed to speak of their colonies; and first, of those of Elishah and Dodanim. For these lying on the western coast of Lesser Asia, peopled, by degrees, the many isles in the adjoining sea, and spread into the European continent.

COLONIES OF ELISHAH.

The family of Elishah seem to have possessed most, or, at least, the most considerable isles in the sea between Europe and Asia, which are called by Ezekiel xxiv. 7. the *isles of Elisha*. What the prophet there says, concerning the *blue and purple from the isles of Elisha*, is very applicable to the isles of this sea, as they abounded in that commodity, and are on that account celebrated by authors; and some of them took names from it.

SEA OF ELISHAH, OR HELLESPONT.

It is, moreover, a probable conjecture, that the sea itself was originally called the sea of Elisha. Which name seems to have been constantly preserved in that part, which to this day is frequently called the Hellespont; *Elisæ Pontus*, *i.e.* the sea of Elisha.

This derivation of the word Hellespont appears more likely, when we consider, that the descendants of Elishah passing over into Europe, were afterwards termed *Hellenes*, and their country *Hellas*, which in process of time became the common name to all Greece. There were also other traces of Elisha's name; as in the city and province of Elis, in the Peloponnessus; in the city of Eleusis, in Attica; in the river Elissus, or Ilissus, in the same province: and some think the *Campi Elisij*, *Elysian fields*, so celebrated among the Greeks, were so called from Elishah.

COLONIES OF THE DODANIM.

As to the Dodanim, or Dorians, there were also remains of this very name in these parts of Greece formerly. In the province of Messene, in the Peloponnessus, was a town called Dorion; and in the tract of Greece, lying above the isthmus of the Peloponnessus, there was a considerable part called Doria, Dorica, or Doris, to say nothing more of Dodona: and, indeed, all the Greek nation is sometimes denoted under the name of *Dores*, as Virgil, Æneid ii.

COLONIES OF THE KITTIM.

We have observed, that the family of Cittim or Kittim first seated themselves between Tarshish to the east, and Elishah and Dodanim to the west. Lying thus open to the sea on the south, they sent probably their first colony into the neighbouring isle of Cyprus. But in process of time wanting room, and finding the lower parts of Greece already inhabited by the descendants of Elishah and Do-

danim, they coasted along the western coasts of Greece, till they came to the upper or northern parts of it, where some of them planted themselves; while others descrying the coast of Italy, went and settled in that country. Hence it comes to pass, in all probability, that both Macedonia in Greece, and also Italy, are denoted by the name of Cittim, in Scripture.

MACEDONIA CALLED THE LAND OF CHITTIM.

The book of Maccabees plainly denotes Macedonia by the land of Chittim, when it says, that *Alexander, son of Philip the Macedonian, came out of the land of Chittim.* 1 Macc. i. 1. So also chap. viii. v. 5. calls Perseus king of Macedonia, "king of the Cittim." Indeed it is thought, that the name of Macedonia was derived, at least partly, from the Citim or Cetim, since the ancient name of this country was Macetia, whence the Macedonians themselves are termed Macetæ.

THE ROMANS DENOTED BY THE CHITTIM.

The place of Scripture, where Chittim by the consent of almost all expositors denotes the Romans, is Dan. xi. 29, 30. For, by the *ships of Chittim*, there mentioned, is generally understood the Roman fleet, by which Antiochus was obliged to desist from his designs against Egypt. There are also several traces of the name Chittim or Chetim in Italy to be found among ancient writers: as a city in Latium, called Cetia, mentioned by Dionysius Halicarnasseus; another among the Volsci, called Echetia, mentioned by Stephanus; a river near Cumæ, called Cetus, the water whereof was endued, as Aristotle relates, with a petrifying quality. Nay, there are not wanting authors, who assert the Romans and Latins to have had their extraction from the Citij or Cetij; as Eusebius, Cedrenus, Suidas, whose testimonies are produced by the learned Bochart.

COLONIES OF TARSHISH.

There remain now only the colonies of Tarshish to be spoken of. And wherever else they seated themselves, it is highly probable, that Tartessus, a city and adjoining country in Spain, much celebrated by the ancients for its wealth, was a colony of Tarshish. For the name Tarshish is, by an easy and frequent change, turned into Tartish, from whence Tartessus is regularly framed. Besides, Bochart has observed, that Polybius, reciting the words of a league between the Romans and Carthaginians, mentions Tarseium; and Stephanus says, that Tarseium was a city near Hercules's pillars, the situation whereof agrees well enough with that of Tartessus. Again, what is said by Ezekiel, chap. xxvii. v. 12. agrees with this Tarshish: *Tarshish was thy merchant, by reason of the multitude of all kinds of riches, with silver, iron, tin, and lead, they traded in thy fairs, i.e.* the fairs of Tyre. Now, Tartessus was celebrated among the ancients for riches; and the metals mentioned by the Prophet, were such as Spain formerly abounded with: and these might be inducements to the descendants of Tarshish to plant a colony here. Some are of opinion, that the Etrusci in Italy, otherwise called Tyrrheni, and Tusci, were a colony of Tarshish. It is observable, that these people were otherwise called Tyrrheni, or Tyrseni, which has a great affinity to Tarseni, and so may easily be deduced from Tarsus, *i.e.* Tarshish.

SEA AND SHIPS OF TARSHISH, WHAT.

However this be, the descendants of Tarshish were expert seamen, and the chief merchants of the early ages. Hence the whole Mediterranean sea seems to have been comprehended under the name of the sea of Tarshish, though probably at first this name might belong only to the sea lying near the original settlement of Tarshish, *i. e.* Cilicia. And because the descendants of Tarshish were wont to make longer voyages, and to adventure further into the open sea, than others, in those days; it is not unlikely but they had ships built for this purpose, different both as to size and shape from those commonly used by others: and hence, probably, vessels built for long voyages and great burdens, were called ships of Tarshish, because they were built like the ships of Tarshish, properly so called. This to me seems a very natural and easy way to account for Solomon's navy being called a *navy of Tarshish*, 1 Kings, x. 22; and for the ships built by Jehoshaphat's order, being called *ships of Tarshish*, 1 Kings, xxii. 48. For it is evident from what is said of the ships of Jehoshaphat, that they could not be called *ships of Tarshish*, as trading either to Tarshish, or to any colony of it, nor yet from their sailing on the sea of Tarshish, or the Mediterranean sea. For Scripture tells us, that these ships were broken at Eziongaber, which was a place confessedly on the Red Sea. And indeed it is highly probable, that Jehoshaphat was not the first king of Judah, who attempted to send a navy to Ophir; but that he did it in imitation of Solomon, who had formerly sent a navy thither with success; on the whole, therefore, it appears, that the navy of Solomon was called a navy of Tarshish, and the ships of Jehoshaphat were called ships of Tarshish, probably because they were built after the fashion of those ships, which were used by the merchants of Tarshish. Which further may be the reason

why the seventy interpreters sometimes render ships of Tarshish by *ships of the sea ; i.e.* in opposition to smaller vessels used in shorter voyages, or coasters.

TARSHISH, IN WHAT SENSE IT MAY BE RENDERED CARTHAGE.

I have but one observation more in reference to Tarshish, which is, that it is rendered by the Septuagint, sometimes Carthage, sometimes the Carthaginians. Now, that the Carthaginians in Africa were a colony of Tarshish, does no where appear, either from sacred or heathen authors : but as they accomplished long voyages, they must have had strongly built vessels : and, indeed, as they were very powerful in Spain, they might have had the sovereignty of Tartessus also ; whose vessels and whose city might occasionally be named from the ruling power. Here observe further, that it is very probable the colonies, that passed over in process of time from Asia into Europe, though distinguished in reference to their families, by distinct names, yet were all at first comprehended under the name of Ionians. Indeed the scholiast on Aristophanes, *in Acharnan*, as Bochart has observed, expressly says, that all the Greeks were by the barbarians called *Iaones, i.e.* Ionians. And were it not so, it would not be easy to account how the name of the Ionian sea came to be extended so far anciently as the western coasts of Greece, and northwards up as far as Macedonia. It is plain that the name Ionians was derived from the founder of this nation, Javan. For the Hebrew, יון, is very regularly turned into the Greek Ἰαόν *Iaon*. Since, therefore, not only the scholiast, but also Homer stiles those who were commonly called Ἴωνες *Iones*, by the name of Ἰάονες *Iaones ;* it is not to be doubted but the Ionians were so called from Iavan the founder of their nation. Agreeably hereto we find the country of Greece denoted in Dan. xi. 1. by the name of *Javan :* and Hecateus in Strabo affirms, that the Athenians, or Ionians of Europe, came from those of Asia. [The Greeks are called *Yavanas* in the Indian Puranas.]

TUBAL AND MESHECH, WHY PUT TOGETHER.

I shall speak next of Tubal and Meshech. I mention these together, because they are so mentioned, not only by Moses, but elsewhere in Scripture ; from whence we may reasonably infer, according to our sixth rule, that they were adjoining one to the other.

NO. 18. OF MESHECH.

To begin with Meshech, as adjoining the nation of Gomer eastward, and settling at first in part of Cappadocia and Armenia. What we pronounce Meshech was, by the seventy interpreters, and others, read Mosoch ; and hence it is very probable, that they are the same called by the Greeks, Μόσχοι, *Mosci, Mosochi*, who were seated in these parts, and from whom the neighbouring ridge of hills took the name of *Montes Moschici* or Moschic Hills, mentioned by old geographers. As for Meshech, in our translation, Psal. cxx. 5. it is rendered as an appellative by the Seventy, and other ancient versions ; and is not to be understood of the Meshech we are here speaking of.

NO. 19. OF TUBAL.

North of Meshech adjoined the plantation of Tubal, who by Josephus is affirmed to be the father of the Asiatic Iberians : he asserts also, that those called Iberi were originally called Theobeli, from Tubal or Thubal. Add hereto, that Ptolemy places in these parts a city called Thabilaca, which carries in it great affinity to Thubal. Mr. Mede thinks, that the Alybe, mentioned by Homer, *Iliad* ii. lay in this tract, and that from these came afterwards the name of Albania, whereby some part of the lot of Tubal was in succeeding times distinguished. This Alybe he conceives to be corrupted from Abyle, and this from Tabyle, an easy derivative from Tubal. Bochart supposes the Tibareni, a people mentioned by old authors in this tract, to have been so called from Tubal by the change of L into R.

Meshech and Tubal did originally seat themselves in these tracts, by what is said of those two nations in Ezekiel xxvii. 13. *Tubal and Meshech they were thy merchants ; they traded in slaves and vessels of brass in thy market.* This description of the merchandize of Tubal and Meshech agrees well with the countries assigned by us for their first plantations ; for the Pontic regions, especially Cappadocia, were remarkable for slaves ; and in the country of Tibarenia and Iberia was the best sort of brass.

COLONIES OF MESHECH.

That the Moscovites in Europe were a colony originally of Mosoch, in Greek Moschi, is very probable, not only on account of likeness of name, but also of the respective situations of the Asiatic and European Moschi one to the other. Add to this, that whereas, in our translation and some others, Ezekiel xxxviii. 2. is rendered, *the chief prince ;* in the margin, *the prince of the chief, of Meshech and Tubal :* in other translations, and particularly in the Septuagint, is rendered, *the prince of Rosh, Meshech, and Tubal, i.e.* the Hebrew word *Rosh* by some is taken as an appellative, by

others as a proper name. The learned Bochart has observed from the Nubian geographer, that the river in Armenia, called by the Greeks Araxes, is by the Arabians called Rosh : and he not only probably infers, that the people that lived in the country about that river were denominated Rosh ; but also proves from Josephus Ben Gorion, that there was a people in these parts, named Rhossi. Now the Moschi and Rossi being thus neighbours in Asia, their colonies kept together in Europe ; those of the Moschi in the province of Muscovy, *i.e.* about the city of Moscow : those of the Rossi in the parts adjoining on the south. For the learned Bochart has observed from Tzetzes, that the people called Tauri, and from whom the Taurica Chersonesus took its name, were in the days of Tzetzes better known by the name of Ros than of Tauri. On the whole, therefore, it may be very properly believed, that the Muscovites and Russians in Europe were colonies of Meshech, or of Meshech and Tubal jointly.

NO. 20. OF MAGOG.

Magog is, by the testimony of Josephus, Eustathius, Jerom, Theodoret, and by general consent, placed north of Tubal, and esteemed the father of the Scythians on the east and north east of the Euxine Sea. This situation is confirmed by Scripture ; Ezekiel xxxviii. 2. *Set thy face against Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal*, &c. From hence we learn, that the land of Magog must be near to that of Rosh, Meshech, and Tubal ; and it could be so only on the north.

NO. 21. GEORGIA, PROBABLY CALLED FROM GOG.

The name of Gog was entirely preserved in the name Gogarene, whereby a country in those parts was formerly denoted, as we learn both from Strabo and Stephanus. And from hence perhaps came the name of Georgia, whereby at this very day is denoted a considerable tract in this quarter. I know it is commonly said to take this name from St. George, the Cappadocian martyr, whom the inhabitants, as well as our forefathers in England, are said to have in great reverence as their tutelar saint and patron : though others say the name was taken from another George, a Cappadocian bishop, by whom they were converted to christianity ; and some suppose these people to be called Georgians, corruptly for Gordiæans, from the mountain of this name. Indeed Pliny reckons the Georgi among the nations about the Caspian Sea ; and it is not unlikely but that this may be a corrupt reading for Gorgeni, or Gogeni.

GOG DENOTES THE SCYTHIANS IN SCRIPTURE.

That Gog denotes these Scythians, may be inferred from Ezekiel xxxix. 3. where God speaks of Gog thus : *I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.* Now the Scythians were remarkably famous for their skill in archery.

COLONIES OF MAGOG.

I must now speak something of the colonies of Magog. In the panegyric of Tibullus to Messala, we find mention made by the poet of a people about the river Tanais, called Magini, which has great affinity to Magog ; whence is naturally made Magogini, and by abbreviation Magini. So that these Magini might be descendants of Magog, at some distance, who came at length to the river Tanais. Indeed it is not altogether improbable, that the Mæotic lake, into which the Tanais runs, took its name from the descendants of Magog settled about it. For from Magog is regularly made Magogitis, or Magotis ; which last the Greeks might easily mould into Maiotis, which the Latins render Mæotis, or Mæotic.

HIERAPOLIS CALLED MAGOG.

We do indeed read in Pliny, that the city in Syria, called Hierapolis, was by the Syrians called Magog ; which name is most likely thought to have been given by the Scythians, when they made an excursion into Syria, and took this city. On the like account the city in Judea, called by the Jews Bethsan, was called in after ages Scythopolis. Now Hierapolis being called Magog, it is not improbable but the adjoining part of Syria might be from thence called Magogene, afterwards moulded into Gomagene and Comagene ; by which name the northern part of Syria was denominated among the Greeks and Latins. [*Magog*, in Pliny, is probably a miswriting for *Mâ-bag*, the "great goddess, or mother of the gods," and hence its Greek name *Hierapolis*, "the sacred city."]

NO. 22. THE FIRST PLANTATION OF MADAI, ACCORDING TO THE COMMON OPINION.

Madai is almost universally looked upon as the father of the Medes, so often mentioned in Scripture with the Persians, to whom they were neighbours, and consequently to have settled in the country on the Caspian Sea, called Media. This is thought to be beyond dispute, as Scripture constantly denotes these Medes by the name of Madai in the Hebrew text.

REASONS FOR DISSENTING FROM THE COMMON OPINION.

But Mr. Mede is of a different opinion herein. He observes, that the country of the Madai, or Medes, lay far northeast of the Holy Land, and so of Egypt, and that the way of travelling from one to the other was by land, and not by sea; consequently the said Media cannot be tolerably comprehended under the isles of the Gentiles, which are expressly said by Moses, where he professedly speaks of the first plantations of mankind to be possessed by the sons of Japheth. Further, this situation of Madai, the son of Japhet, seems to cross the fourth and fifth rules above laid down: as hereby the lot of Madai seems to have been wholly separated from the rest of his brethren, and to have lain, not within the general lot of Japhet, his father, but within the lot of Shem.

On these considerations, which are not of little weight, Mr. Mede thinks that the Medes, mentioned in conjunction with the Persians, were so named from one Madai, descended from Shem. And this is the less improbable, because those Madai or Medes, are not mentioned in Scripture, till the later ages of the sacred history of the Old Testament.

ÆMATHIANS PROBABLY DESCENDED OF MADAI, THE SON OF JAPHETH.

Madai, the son of Japheth, here mentioned by Moses, is supposed by Mr. Mede to have had his lot in Macedonia: witness, says Mr. Mede, the ancient name of Macedonia; *viz.* Æmathia. If any man question how Æ came in, I could ask, says he, how Eu came into Euphrates, which the Hebrews and those of Mesopotamia call Perath, or how Æ came in Ægyptus, which the Egyptians themselves, and their neighbours the Arabians, call Cuphti. It may be, adds he, that of the Hebrew אי, *ai*, signifying a region; the Greeks formed their αἶα, *aia* signifying the same; and so *Aimadia*, or *Aimathia*, is as much as αἶα Μάδαι, the land of Madai. The Greek αι *ai* is by the Latins turned into *æ;* and so from the Greed *Aimathia* these made *Æmathia*. Mr. Mede observes moreover, that we read of a people in this tract, called Μῆδοι, *Medi*, or Μαῖδοι, *Mædi*. Aristotle, in his book of strange reports, speaks of the Medic region in the borders of Pæonia; and hereabouts was the *prefectura Medica* of the Roman histories. Lastly, Isocrates, in one of his orations, names one Medus for king of these quarters, before they became a Greek nation. Agreeably hereto Mr. Mede supposes the more usual name of this country, namely, Macedonia, to be originally a compound from Madai and Cetim, whose sons were in time mingled together in these parts.

COLONIES OF MADAI.

As to the colonies of Madai, Mr. Mede supposes the Mæsians in Europe to have descended from Madai; for, says he, methinks Mæsians comes near to Methians. Mr. Bochart thinks that the Sarmatians were a colony of the eastern Madai. For he conjectures, that the name of the Sarmatians, was originally composed of Sar-Madai, which, in the oriental languages, denotes the remnant or posterity of the Medes.

No. 23. TIRAS FATHER OF THE THRACIANS.

Tiras, or Thiras, the last son of Japheth, is by universal agreement esteemed to be father of the Thracians. The later Greeks looked on this name to be derived originally from their word *trachea*, denoting *rough*, and thought this country to be so named as being mountainous. But the name, whereby the country of Thrace is called in the oriental writers, plainly shows, that the Greek name Thrace was originally derived from Thiras, the founder of the nation. There was here a river, a bay, and a haven, each called by the name of Athyras; and a city in the peninsula of Thrace is mentioned, called Tyristasis; also a tract in this country, called Thrasus, and a people called Trausi. We learn also, that one of the names of Mars, the god of the Thracians, was Thuras, which has an apparent affinity to Thiras: for so the seventy render the word. Hence Homer calls Mars, *Mars Thuras*. We read also in old authors of Tereus, the son of Mars, first king of the Thracians; and of Teres, king of the Odrysæ, a people in Thrace; both which names were likely given to their kings in honor of Tiras, founder of their nation.

COLONIES OF TIRAS.

As for the colonies of Tiras, it can hardly be doubted but some of them planted themselves in the country over against Thrace, north of the Euxine sea: for there is a considerable river in those parts called Tiras. There was also a city of the same name on this river, which city is thought to be the present Bialogrod, as the river is now called the Niester. The inhabitants of these parts were also formerly known by the names of Tyritæ, or Tyragetæ. Probably the Tyritæ might denote the true descendants of Tiras settled here; the Tyragetæ might denote a mixed race of the Tyritæ with the Getæ, a bordering people, perhaps descended from the Cetim of Macedonia.

THE FIRST PLANTATIONS BOTH OF MADAI AND TIRAS, PROBABLY IN THE LESSER ASIA.

It seems to be the common opinion as to Tiras, not only that he was father of the Thracians, but

also that he first settled himself in the country of Thrace: but perhaps neither Madai nor Tiras at first crossed the sea between Europe and Asia, but seated themselves, as the rest of Japheth's sons did, in some tract, of the lesser Asia, where we find some remainders of both their names.

TIRAS PROBABLY FIRST SETTLED ABOUT TROY.

For instance, since the name Tros retains the radicals of Tiras, why should it not be thought probable, that the king of this name, from whom the Trojans took their denomination, was either originally Tyras himself, or one of his descendants so named in memory of him; and that the Trojans were descendants of Tiras, where Tiras first planted himself. It is a common tradition among the Greek writers, that the inhabitants, east of the Hellespont and Propontis, were originally Thracians, which, though understood by the later Greeks, as if these parts were inhabited by colonies from Thrace in Europe, yet this opinion seems to depend on the European and Asiatic Thracians being both descended from this same Tiras, who might equally well seat himself in these parts of the Lesser Asia; whence his descendants sent colonies into Thrace in Europe.

MADAI FIRST SETTLED PROBABLY IN MÆSIA IN ASIA.

There is the same probability, that the Mæsi in the Lesser Asia were the original descendants of Madai; for though these in Asia are frequently styled Mysi, yet it is plain from ancient writers, that the same people, both in Asia and Europe, are promiscuously called Mysi, or Mæsi.

Thus I have gone through the original plantations or settlements of the seven nations, of the branch of Japheth, and of their respective families, mentioned by Moses. And have also taken notice of their respective colonies, so far as seems serviceable to the reader.

OF THE FIRST PLANTATIONS OR ORIGINAL SETTLEMENTS OF THE DESCENDANTS OF SHEM.

We find five sons of Shem mentioned by Moses, namely, Elam, Ashur, Arphaxad, Lud, and Aram. Of these, Moses acquaints us with the sons only of Arphaxad and Aram.

NO. 24. NATION OF ARAM, WHERE SEATED.

I begin with the settlement of Aram, as being the first nation of Shem adjoining to the nations of Japheth. The portion of Aram lay in Armenia, Mesopotamia, and Syria. It is probable that Armenia took its name from Aram. Mesopotamia was so called by the Greeks, from its situation between the rivers Euphrates and Tigris.

PADAN ARAM, WHAT, AND WHERE.

And whereas one part of this country, that lying next to Armenia, was fruitful, and the other to the south, barren. The upper and northern part of Mesopotamia in Scripture is distinguished by the name Padan-Aram, and Hosea, chap. xii. 13. by the name Sedan-Aram: both which names denote *fruitful*, or *cultivated Aram*.

ARAM AND SYRIA, HOW FAR ONE ANSWERS TO THE OTHER.

Though the Hebrew Aram be frequently rendered Syria, yet it must not be thought that they are terms exactly equivalent. Syria may, indeed, be sometimes used in old authors to denote not only Syria, commonly so called, but also Mesopotamia. And hence Jacob, called in the Hebrew an *Aramite*, is in our version called a *Syrian*, either as being descended of Syrians, or Mesopotamians, or else as dwelling many years in the country of Syria. For by *Syria*, Hos. xii. 12, must be understood Mesopotamia, as is evident from the words, that *Israel served for a wife, and for a wife kept sheep*; which was done in Mesopotamia. But then the name of Aram appertained only to so much of Syria as fell to the nation of Aram; that is, the northern and eastern parts. From the Hebrew *Aram*, the old Greeks seem to have denoted its inhabitants by the name *Arimi*, which we meet with in Homer, *Iliad* ii. v. 783. The name Syri, or Syria, is not found in that ancient author, being probably of a later date, derived from Sur or Tyre, which is likewise never mentioned by Homer, being likely not then famous, if built.

NO. 25. OF UZ, SON OF ARAM.

The number of Aram's immediate sons, mentioned by Moses, is four, *viz.* Uz, Hul, Gether, and Mash. Uz, by a great agreement of the ancients, is said to be the builder of the city Damascus. Whence it may be reasonably supposed, that the land of Uz denoted the country about Damascus, comprehending part of *Arabia Deserta*, and extending to *Arabia Petræa*. And in this latitude of expression, both what is said concerning Job's living in the land of Uz, as also of Edom's being in the land of Uz, is applicable enough to the country so denominated from Uz, the son of Aram; and there is no need of making two other lands of Uz, called so, one from Uz, the son of Nahor, brother of Abraham; the other from Uz, a descendant of Edom. In process of time Damascus became the capital of a kingdom,

which seems to be that denoted in the sacred writings by the name of *Aram Dammesek*, that is, *Syria Damascena*.

NO. 26. OF HUL, SON OF ARAM.

The family of Hul, or agreeably to the original word Chul, may with great probability be placed in Armenia, particularly the greater Armenia: where we find the names of several places beginning with the radicals of Chul; as Cholua, Choluata, Cholimna, Colsa, Colura, and Cholobetene, which seems to have been formed from the oriental Cholbeth, the house or dwelling of Chol. Cholobetene being the name of a province in Armenia, we may gather, with good probability, that Chul, with his family, seated himself in these parts.

NO. 27. MASH, OR MESHECH, SON OF ARAM.

Between Hul to the north, and Uz to the south, their brother Mash seated himself, namely, about Mount Masius, which is probably enough thought to have taken its name from him. From this mountain issues a river of Mesopotamia, called by Xenophon Masca, which is likewise conjectured to have been so named from this Mash, or, as he is otherwise called in Scripture, Meshech, the radicals whereof are plainly contained in the name Masca. The inhabitants of the tract adjoining to M. Masius are by Stephanus expressly called Masieni, or Masiani. So that here may be placed very reasonably the first settlement of Mash or Meshech.

NO. 28. OF GETER, SON OF ARAM.

But it is not so clear where the remaining son of Aram, Geter, settled. Some have observed in Ptolemy a city of Albania, which borders on Armenia, called formerly Getaræ, and a river of the same country called Getras: these names carry in them such an affinity to Geter as may make it probable that this might be the first settlement of Geter.

NO. 29. THE NATION OF ASHUR, SON OF SHEM.

Pass we on to the nation of Ashur, which is by universal consent fixed in the country, called Ashur, in the eastern languages, in the western languages Assyria, from the founder of this nation. But by Assyria is here to be understood the country, properly and originally so called, that wherein stood the city of Nineveh.

BELUS OF THE SYRIANS, WHO.

It is also observable, that Assyria was, by a little and usual change of S into T, formerly called Attyria, which is therefore erroneously taken by some to be a distinct country from Assyria properly so named. And in like manner that most ancient king of the Assyrians, said to have been the son of Zames, to have succeeded Ninus, to have waged war frequently with Caucasus, the son of Japheth, to have been worshipped by the Assyrians as their god of war, and to have been called Bel, or Baal; this king, I say, is styled, in Suidas and others, Thuras, corruptly for Atthuras, *i.e.* Ashur; for Ashur, in the Chaldee tongue, is *Atthur*, or *Atthura*. This person is said to be son of Zames, as being a descendant of Sem, (Shem) and to have succeeded Ninus. *i.e.* Nimrod, and to have overcome Caucasus, *i.e.* Gog or Magog, the son of Japheth; as Bochart probably enough conjectures.

NO. 30. ELAM, SON OF SHEM, WHERE SEATED.

That Elam seated himself in the southern tract east of Tigris or Euphrates is beyond dispute, not only from Scripture, wherein the inhabitants are plainly and frequently denoted Elam, but also from heathen writers, wherein we read of a country here called Elymais, and a city of the same name. It is not to be omitted, that the name Elam, like many other names of places, is taken sometimes in a stricter sense, whereby it is distinguished from Susiani, and the adjoining provinces; sometimes in a larger sense, including Susiani and other provinces. Hence Pliny and Ptolemy mention the Elymæi as a people dwelling on the Persian gulf; and hence the prophet Daniel speaks of Shushan, the chief city of Susiani, as lying in the province of Elam. Dan. viii. 2.

NO. 31. ARPHAXAD, SON OF SHEM, WHERE SEATED.

To Arphaxad is assigned by learned men the more southern part of Mesopotamia, where the plain or vale of Shinar lay on the river Tigris, together with the country of Eden, and the tract on the east side of the same river, called Arrapachitis, a name plainly derived from Arpachshad, which is the name of Arphaxad in the Hebrew text.

NO. 32. OF LUD, SON OF SHEM.

There is nothing certain concerning Lud, the remaining son of Sem, but that he did not seat himself in the country of Lesser Asia, called Lydia.

OF THE FIRST PLANTATIONS OF THE DESCENDANTS OF HAM.

Ham was the youngest of the three sons of Noah, and consequently his offspring formed the youngest branch of Noah's posterity, which may be distinguished into four nations, Cush, Mizraim, Phut, and Canaan. We find Egypt twice or thrice denoted as the *land of Ham* in the Psalms; whence some think

that Ham went thither himself, and there settled, with his son Mizraim.

HAM, PROBABLY DENOTED BY JUPITER AMMON.

It is scarcely to be doubted, but the person denoted by the Greeks under the name of Jupiter Ammon, in honor of whom there was a temple erected in the parts of Lybia adjoining to Egypt, much celebrated for its oracles, was Ham.

NO. 33. THE NATION OF CANAAN.

Canaan settled in the country so often mentioned in Scripture as the land of Canaan; which God, in process of time, gave to the seed of Abraham. A more particular knowledge, both of this nation in general, and also of the respective situation of its several families, will conduce much to the better understanding of great part of the sacred history; and therefore I shall make this the subject of a distinct chapter, when I come to speak of Abraham's going to sojourn in the *land of Canaan*.

NO. 34. THE NATION OF CUSH.

Cush is frequently mentioned in Scripture; from which it is clear, that his settlement was adjoining to Canaan, south; that is, in Arabia.

CUSH IN SCRIPTURE, DENOTES ARABIA.

That Cush is by Scripture placed in Arabia is evident from Num. xxi. were we read that Miriam and Aaron spake against Moses, because of the *Cushite* woman whom he had married. But it is certain from Exod. ii. 15, 21. that the wife of Moses was a Midianite woman; and Midian was a city and country in Arabia, on the Red Sea. So that it appears that Moses's wife was an Arabian. Pertinent hereto is Habak. iii. 7. *I saw the tents of Cushan in affliction: the curtains of the land of Midian did tremble.* Where Cushan and Midian are used as equivalent terms, or else as general and particular, Midian being, in strictness, only part of the country of Cush. Further, that by Cush in Scripture is not always understood Ethiopia in Africa, may be inferred from Ezek. xxix. 10. *I will make the land of Egypt desolate, from the tower of Syene, even unto the border of Cush.* It is manifest, that by the tower of Syene, and the border of Cush, are denoted the two extremities of Egypt. Now Syene was the boundary of Egypt, south toward Ethiopia in Africa. Therefore Cush, as being the opposite, or northern boundary of Egypt, cannot possibly be the African Ethiopia; but may be well understood of Arabia, as bounding Egypt on the north of the Red Sea. Again, we read 2 Kings xix. 9. that while Sennacherib was besieging Libnah, in Judah, Tirhakah, king of Cush, marched against him: and in 2 Chron. xiv. 9. that Zerah, the Cushite, came with a great army against Asa, king of Judah. Now this cannot be tolerably understood in either place of the king of Ethiopia in Africa, that lying too far from Judea, and having the country of Egypt to pass through before an army could be brought into Judea. But may be well understood of the king of Arabia, a neighbouring country.

IN WHAT SENSE CUSH MAY BE SAID TO BE THE FATHER OF THE ETHIOPIANS IN AFRICA.

It is very probable, that the Cushites might pass over the Red Sea into the opposite parts of Africa, and plant colonies in Ethiopia, commonly so called; so that Cush was the father of these Ethiopians also. Those places of Scripture, which are expounded of this Ethiopia, are Isai. xviii. 1; Zeph. iii. 10. and 2 Chron. xii. 3.

DESCENDANTS OF CUSH, MENTIONED BY MOSES.

I proceed now to the descendants of Cush mentioned by Moses: Seba, Havilah, Sabtah, Raamah, Sabtecha: to which Moses subjoins two sons of Raamah; Sheba and Dedan: and then adds, *Cush begat Nimrod, who began to be a mighty one upon earth*, &c. Gen. x. 7, 8, &c. Now we shall find these, except the last, seated in Arabia, which may serve as a confirmation, that by Cush is principally denoted Arabia.

No. 35. OF SEBA.

Seba, the first son of Cush, probably seated himself in the southwest of Arabia, where we find a city called Sabe.

NO. 36. OF SHEBA.

On the southeast we find another city called Sabana, where we may therefore place Sheba, the grandson of Cush, by Raamah; in the neighbourhood of his father and brother, for we find him always mentioned with his father or brother: as Ezek. xxvii. 22. *The merchants of Sheba and Raamah were thy merchants:* and xxxviii. 13. *Sheba and Dedan, and the merchants of Tarshish*, &c.

These two names, Sheba and Sebah, being so much alike, the two families denoted by them were confounded by the Greeks, and called Sabæans. Hence Pliny says, that the Sabæan nations inhabited those parts, spreading themselves to both seas, *i.e.* from the Red Sea, or gulf of Arabia, to the gulf of Persia. But the sacred writers distinguish them, as Psalm lxxii. 10. *The kings of Sheba and Seba shall offer gifts.*

NO. 37. OF RAAMAH.

On the same side of Arabia with Sheba were seated his father Raamah and his brother Dedan. On this shore of the Persian gulf stood a city, called Rhegma by Ptolemy, which no doubt was so called from this name. For the Hebrew name, which in our English translation is spelled *Raamah*, is, in other translations, particularly the Septuagint, spelled Ῥέγμα, *Rhegma*.

NO. 38. OF DEDAN.

Not far from Rhegma we find on the same coast eastward, another city, called Dedan, now Daden, from which the neighbouring country also takes its name, as Bochart has observed, from Barboza, an Italian writer, in his description of the kingdom of Ormuz, which marks the settlement of Dedan, son of Raamah, or Rhegma, and brother of Sheba.

NO. 39. OF SABTA.

On the same shore of the Persian gulf, northward, we find in Ptolemy a city called Σαφθὰ *Saphtha*, which has so great likeness to *Sabta*, that it may be conjectured, that in this district, *Sabtah*, son of Cush, seated himself.

NO. 40. OF HAVILAH.

Higher still to the north was seated Havilah, or Chavilah. This we confirm from the people here mentioned by old writers; *viz.* the Chaulotæ, or Chablasii, or Chaulasii, which are manifestly derived from Chavilah.

NO. 41. OF SABTECA.

There remains now of Cush's sons only Sabteca, who, we need not doubt, placed himself among his brethren in the northern parts of Arabia.

NO. 42. OF MIZRAIM.

We proceed now to Mizraim, the second son of Ham: and where he settled we need not doubt, since the Hebrew generally calls Egypt the land of Mizraim, or simply Mizraim. I proceed, therefore to the descendants of Mizraim; as for Egypt, I shall speak of it in a distinct chapter.

DESCENDANTS OF MIZRAIM.

The descendants of Mizraim are, *Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim, out of whom came Philistim, and Caphtorim.* Gen. x. 13, 14.

NO. 43. THE LUDIM, ETHIOPIANS IN AFRICA.

To begin with Ludim, whereby are denoted the Ethiopians in Africa, and who alone are commonly so called, both in ancient and modern writers. That these Ethiopians are denoted in Scripture by the name of Ludim, and their country by the name of Lud, Bochart has proved by ten distinct arguments. I shall mention only those drawn from Scripture, as from Isa. lxvi. 19. and Jer xlvi. 9. where Lud, or Ludim, are said to be *skilful in drawing the bow;* which agrees with the character given to the Ethiopians by many ancient writers. Again, in this place of Isaiah, we find Phul and Lud joined together; whence it may be inferred they denoted people adjoining one to the other. Phul may be thought to be the city and country of Philæ, near Syene on the borders of Ethiopia. [*May* Phul *have any relation to the* Pholeys, *a tribe of Negroes in the west of Africa?*] In Jer. xlvi. 9. and Ezek. xxx. 5. we find Lud joined with Cush, and Phut; where, as by Cush are meant the Arabians, and by Phut the inhabitants of Africa beyond Cyrenaica, to be shown by and by; so by Lud are reasonably supposed the Ethiopians, lying as it were between the two former. It is certain, that by Lud cannot be understood Lydia in Lesser Asia, as it is rendered in our English version, this being too far off from Cush and Phut to be joined together in one action.

NO. 44. ANAMIM, WHERE SEATED.

The next descendants of Mizraim are the Anamim, whereby Bochart thinks the inhabitants of the country about Jupiter Ammon's temple might be denoted. To confirm which opinion he observes, that Herodotus expressly asserts the Ammonians to be descendants partly of the Egyptians, and partly of the Ethiopians. And this by the way tends to confirm the foregoing hypothesis, that the Ludim are the Ethiopians, they being named just before the Anamim by Moses. From these Anamim, or Ammonii, the same learned person thinks the Nazamones took likewise their rise and name; as also the Amantes, Garamantes, and Hammanientes, mentioned by old writers in the adjacent parts.

NO. 45. THE LEHABIM, OR LUBIM, IN LYBIA.

The Lehabim come next, both in the text and in situation. For it is very probable that Lehabim and Lubim are the same word, and that from hence was derived the name of Libya, *Lehabya;* which, though at length extended to the African continent, yet at first belonged only to the country of Cyrenaica: just as the name of Africa, properly pertaining only to that part of this continent, which lies over against Italy, was by the Latins extended to the whole continent, as we extend the name of Hol-

land to all the Dutch provinces; and the name of Flanders to all the Spanish provinces in the Netherlands; whereas, they properly denote only two provinces in the Spanish and Dutch Netherlands, that lie opposite to our island of Great Britain.

NO. 46. OF THE NAPHTUHIM.

The Naphtuhim are probably enough placed by Mr. Bochart, in the country adjoining to Cyrenaica, or Lybia Proper, towards Egypt, namely, in Marmorica. We find, in Ptolemy, some remainder of the name, in a place called Aptuchi Fanum. And in heathen fables, Aptuchus, or Aphtuchus, or Antuchus, is the son of Cyrene, from whom the city and country of Cyrene took its name. The ground of which fable might be, that Naphtuch, the father of the Naphtuchim, called by the Greeks, Aphtuchius, was brother of Lehab, father of Lehabim, who first peopled Cyrenaica.

NO. 47. OF THE PATHRUSIM.

The Pathrusim, or descendants of Pathros, are the inhabitants of Upper Egypt, or Thebais, or *Southern Egypt*, where Ptolemy places Pathyris, not far from Thebes. And the Septuagint render the Hebrew *Pathros*, by the Greek *Pathyris*. The northern part of Egypt is *Mizraim*.

NO. 48. THE CASLUHIM, WHERE SEATED.

The Casluhim are not improbably thought to have settled in the country east of Egypt, called Casiotis; where is a mount Casius; both which retain somewhat of the name Casluhim. And this situation is confirmed by what Moses adds, that from them sprang the Philistines; who in process of time made themselves masters of the adjoining tract of the *land of Canaan*.

NO. 49. THE CAPHTORIM, WHERE SEATED.

That the Caphtorim were situated near the Casluhim, is inferred, not only from Moses putting them next one another in Gen. x. but also from the Philistines, said to be descended of the Casluhim, being elsewhere denoted by the name *Caphtorim*. Deut. ii. 23. Jer. xlvii. 4. and Amos ix. 7. Which perhaps cannot be better accounted for, than by supposing the Casluhim and Caphtorim to be neighbours, and in time to have been mutually intermixt; and to be looked upon as one and the same people.

NO. 50. EGYPT, WHENCE SO NAMED.

The name of Caphtor seems to be preserved in an ancient city of Egypt, called Coptus; from which, as the name of Cophtes is still given to the Christians of Egypt, whence the translation of the Bible used by them, is called also the Coptick translation; so it is not unlikely that the common name of Egypt was derived from it; it being called Ægyptus for Ægophtus, as if one would say in Greek αια Κοπτ, *the land of Coptus;* and in the forecited Jer. xlvii. 4. what we render the *country of Caphtor* is in the Hebrew אי כפתור, *Ai Captor*. And this is noticed by our translators, who in the margin of our Bible observe, that the Hebrew word translated country, denotes also an isle. And this name is very properly given to the city Coptus.

NO. 51. OF PHUT, WHERE SEATED.

Of the four original nations descended from Ham, there remains only Phut to be spoken of. The first settlement of this people is with reason supposed to be a district of Libya or Africa, which joins those possessed by the descendants of Mizraim; that is, in the parts west of Cyrenaica: and so more westward into Mauritania: for in Africa, properly so called, below Adrumentum, a city, named Putea, is mentioned by Pliny; and in Mauritania, a river called Phut, by Ptolemy. St. Jerom is full to the point, telling us of a river in Mauritania, which was till his own time called Phut, and from which the adjacent country was called *Regio Phytensis:* the country of Phut.

These are the plantations of *the families of the sons of Noah, after their generations, in their nations:* and after this manner *by these were the nations divided in the earth after the flood.*

CHAPTER III.

OF THE LAND OF SHINAR, AND THE CITY AND TOWER OF BABEL.

Moses having informed us, that the first plantations of men after the flood, were made according to *their families, their tongues*, &c. he proceeds to inform us, Gen. xi. 1—9. on what occasion Divine providence multiplied the languages of mankind. The place of this was in the land of *Shinar*.

NO. 52. LAND OF SHINAR, WHAT.

The land of Shinar, no doubt, meant the valley, along which runs the river Tigris, and that probably, till it falls into the sea. In the northern part of this valley, that is, in Mesopotamia, next to the Tigris, we find in old writers, a city called Singara, and also a mountain called Singaras; which it is highly probable, coincide with the name Shinar, or, as it may be otherwise spelled, agreeably to the Hebrew, Singar. It is plain that Babel was the same with Babylon; and that Erech was the same

with Aracca, mentioned by Ptolemy, and other ancient writers. Now Moses expressly says, that Babel and Erech lay in the *land of Shinar*. Gen. x. 10. The city Singara is placed, by the ancients, not far from the mountains of Armenia; and the city of Aracca is placed not far from the division of the common channel of the rivers *Tigris* and *Euphrates*. It is not unlikely, that the valley of Shinar extended along both sides the river Tigris: however, it is I think, certain, that it did so all along the western side of that river.

It is hardly to be doubted, but that Noah, his son Shem, also Japheth, if not Ham, were no ways concerned in building the city and tower of Babel, but on the contrary, opposed it: and therefore, it is reasonably conjectured, that the undertakers thereof had withdrawn themselves, and pitched on a place for their intended work, at some distance from Noah, and the patriarchs.

NO. 53. CITY AND TOWER OF BABEL, WHERE BEGUN.

The city and tower of Babel was begun to be built, in the very place, or neighbourhood, where the city called Babylon stood, and consequently, on the original and natural stream of the Euphrates, at some distance from its joining with the Tigris.

The true design of this tower, is plainly enough told us by Moses, for they thus encouraged one another: *Let us build a city and tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth.* Gen. xi. 4. Now, *to make one's self a name*, is a Scripture expression for *to make one's self famous*, as 2 Sam. viii. 13. Isa. lxiii. 12, &c. whence it follows, that the design of these undertakers, was by erecting a tower of so great a height, to render themselves famous to posterity. By their adding, *lest we be scattered abroad on the face of the whole earth;* they seem to have foreseen, that it would become necessary for them to separate into distinct parts of the earth, for the better conveniency of subsisting. And it pleased Divine providence to take this very occasion so to scatter them, which it did by confounding their language, that they could not understand one another.

It is remarkable, that in the very confusion of tongues, there seems to have been a rule observed, God so causing them to speak with *diverse tongues*, that their *tongues* were ordered *after their families, and after their nations*. So that the dialects of the same branch, though diverse, yet had a greater affinity among themselves, than with the tongues of any other branch. Thus, the languages of the branch of Shem in the east, agree more one with another, than with the languages of the branch of Japheth in the west.

CHAPTER IV.

OF THE CONQUESTS AND KINGDOM OF NIMROD.

Moses having named other sons and grandsons of Cush, subjoins Gen. x. 8. *And Cush begat Nimrod.* By this distinct mention of Nimrod, after his brethren, the sacred historian is supposed to intimate, that Nimrod was the youngest son of Cush, but, however, the most remarkable of them. Accordingly it follows, *He began to be a mighty one on the earth. He was a mighty hunter before the Lord, i.e.* in reality very well skilled in hunting, and performed notable exploits therein; insomuch that it became a proverbial way of commending a man for his valour and strength, to say, he was *even as Nimrod, the mighty hunter before the Lord.* The occasion of Nimrod's applying himself to hunting, is conjectured to be in order to destroy the wild beasts that began to grow very numerous, and to infest the parts adjoining, by which he not only very much ingratiated himself with the inhabitants of the adjoining countries, but also inured himself and his companions to undergo fatigue and hardship, and to manage offensive weapons dexterously. [*The name* Nimrod, *signifies a* tiger or leopard, *whence probably the allusion in his name is to the* leopard *still used for hunting in the east.*]

Being thus trained up to the art of war, and perceiving at length his skill and strength sufficient, he invades first, the neighbouring parts of the nation of Shem, the family of Arphaxad; and so makes himself master of the lower part of the land of Shinar.

BABEL OR BABYLON, CAPITAL OF HIS KINGDOM.

Having conquered these, he pitches on that very place, probably, where the city and tower of Babel had been begun, to build the capital city of his kingdom. It stood, as has been said, on each side the Euphrates, having streets running from north to south, parallel with the river, and others crossing these from east to west. The compass of the wall was three hundred and sixty-five furlongs; about forty miles; the height of it was fifty cubits, and the breadth so great, that carts or carriages might meet on the top, and pass one another without danger. It is said to have been finished in one year, by the hands of 200,000 workmen employed daily on it. Over the Euphrates, was a sumptuous bridge, and at each end of the bridge, a magnificent palace. It was famous for the Pensile Garden, so called by writers, because it seemed at a distance to hang in the air, being made not on the ground, but at a considerable height from the ground, borne up with arches and massy pillars. In this artificial garden,

are said to have grown trees, eight cubits thick, and fifty foot high. There stood also in this city a beautiful temple, dedicated to Belus or Bel; and in the middle hereof a tower, which is supposed by some to have been the very tower, or part of it which was begun before the confusion of tongues. *Vide* No. 53.

The city is probably supposed to have been first built by Nimrod; afterwards beautified and enlarged by Semiramis, wife of Ninus, son, as is thought, and successor of Nimrod: it was finally much increased, both in bulk and beauty by Nebuchadnezzar, who therefore arrogated to himself the whole glory of it, saying; *is not this great Babylon that I have built?* Dan. iv. 30.

BABYLON, WHAT FAMOUS FOR.

As this city was esteemed justly one of the wonders of the world, for its extent and buildings; so were its inhabitants much addicted to, and noted for, astrology; and also, for a manufacture of cloth of various colours, or embroidered; the invention whereof is attributed to them. Hence we find mention made of such Babylonish garments, not only in heathen writers, but in the sacred story, Josh. vii. 21. where Achan confesses that he *saw among the spoils, a goodly Babylonish garment*, &c. The word indeed, which we render Babylonish, is in the Hebrew שנער *Singar*, or *Shinar;* so that it should strictly be rendered *a garment of Shinar*; which Shinar was the name of the plain, wherein Babylon stood, and does not restrict the manufacture to Babylon, but includes *Erech*, &c.

This great and noble city, after the Assyrians, became subject to the Persians; and afterwards to the Macedonians. Here died Alexander the Great. Some short time after, this great city began to decline; chiefly by the building of Seleucia, about three hundred furlongs, or forty miles above Babylon, by Seleucus Nicanor; who is said to have erected this new city, named from him, out of spleen to the Babylonians; and to have drawn 500,000 persons from Babylon, for the peopling of his new city. Which by degrees robbed Babylon, not only of its glory and greatness, but also of its very name; this new city being expressly called Babylon, in some ancient authors. The want of observing this, has led some into a mistake concerning the situation of old Babylon. As to the degrees whereby old Babylon declined, Curtius the historian tells us, that it was lessened a fourth part in his time; it was reduced to desolation in the time of Pliny, and in the days of St. Jerom was turned into a park, in which the kings of Persia used to hunt.

STATE OF BABYLON, A.D. 1574.

Rauwolf, a German physician, saw, and thus describes the state of this place, A.D. 1574. By a small village on the Euphrates, called Eulego, or Felugo, is the seat of old Babylon, a day and an half's journey from Badgat. The lands about it are so dry and desolate, that one may justly doubt the fertility of it, and the greatness of this city, if the vast ruins still to be seen, did not banish all suspicion. There are still standing some arches of a bridge over the river, which is here half a mile broad, and exceeding deep: these arches are built of bricks, and wonderfully compacted. A quarter of a mile beneath the village in a plain, are the fallen ruins of a castle, and beyond that the ruins of the tower of Babel, half a German mile in compass, which is now a receptacle of serpents and venomous creatures. A little above the fall of the Tigris into the Euphrates, is a city now called Trax, formerly Apamea. All that travel over these plains, will find vast numbers of the ruins of very ancient, great, and lofty buildings, arched towers, and other such like structures of wonderful architecture. There is only one tower, which is called Daniel's, still entire and inhabited, from whence may be seen all the ruins of this once vast city; which sufficiently demonstrate the truth of what ancient writers have said of its greatness, by the vastness of their extent.

However, whereas Aristotle says, that it ought rather to have been called a country than a city; for that when it was surprised by the Medes and Persians, it was three days before the inhabitants of the furthest parts were aware of it: this is thought to be a mistake, and that a small alteration in the Greek might possibly occasion it, and might make the third part of the day be taken for three days. And thus much for the beginning of the kingdom of Nimrod: which expression may denote, either, that it was the first city built by him, or the capital city of his kingdom. There is another way of expounding these words, which I shall notice after I have spoken of the other cities of Nimrod's kingdom.

NO. 54. OF ERECH.

Erech, is the same which occurs in Ptolemy, under the name of Arecca; and is placed by him at the last, or most southern turning of the common channel of the Tigris and Euphrates. The fields hereof are mentioned by Tibullus, on account of its springs of Naphta, which is a sort of liquid bitumen. The Archevites mentioned, Ezr. iv. 9. are thought to be some of its inhabitants, removed from Erech to Samaria.

NO. 55. OF ACHAD.

What in the Hebrew is Acchad, is by the LXX writ Archad, whence some hints of this name are probably thought to be preserved in the river Argades, mentioned Ctesias, as a river near Sittace, at some distance from the river Tigris, and giving name to Sittacene, a country between Babylon and Susa. And because it was usual, particularly in these parts, to have rivers take their names from some considerable city they run by; hence it is not improbably conjectured, that the city Sittace was formerly called Argad or Acchad; and took the name of Sittace or Psittace, from the plenty of Psittacias, or Pistacias, a sort of nut which grew there. The country Sittacene, although it lay east of the Tigris, yet is plainly ascribed to Babylonia, or the land of Shinar, by Strabo; which confirms the opinion, that the land of Shinar lay on both sides the Tigris. To what has been said, may be added, that Strabo mentions a region in these parts, about Arbela, under the name of Artacene, which might be framed from Arcad; and might be the ancient name of the country Sittacene, as Arcad was of the city Sittace. And this is the more probable, as Pliny expressly says, that Sittacene was the same as the country about Arbela; where Strabo places Artacene, moulded from Arcadene or Ardacene.

NO. 56. OF CALNEH.

The last city mentioned as belonging to the kingdom of Nimrod, in the land of Shinar, is Calné, or Chalné; which is called, with little variation, Isai. x. 9. *Chalnoh*, and Ezek. xxvii. 22. *Channé*. That it was a considerable place in the days of Amos, appears from that prophet's comparing it with other places of note; as also from a like comparison in the forecited place of Isaiah. It is said by the Chaldee interpreters, also by Eusebius and Jerom, to be the same with Ctesiphon, on the Tigris, about three miles from Seleucia, and some time the capital of the Parthians. This opinion concerning the situation of Chalneh, is confirmed from the country about Ctesiphon, being by the Greeks called Chalonitis, a name plainly made from Chalne or Chalno, or Chalone. And we are told by Ammianus Marcellinus, that Pacorus, a king of the Parthians, changed the name of this city, into a Greek name, *viz. Ctesiphon.*

The Seventy seem to have been of opinion, that the tower of Babel was built near this place. For they translate, Isai. x. 9. *Have not I taken the region above Babylon and Chalane, where the tower was built?* But though this order of the words be manifestly false, yet both from it, and the sacred text itself, we are confirmed, that the land of Shinar was esteemed by the ancients to extend east as well as west of the Tigris.

In the text of our translation, verse 11. is rendered; *out of that land went forth Ashur, and built Nineveh*, &c. whereby Ashur, is understood a person, Ashur, son of Shem, mentioned ver. 22. But in the margin of our Bible, the other translation is, *out of that land he went forth unto Assyria.* [*See another statement in the* EXCURSIONS.]

NO. 57. OF NINEVEH.

I shall take the cities said to be built by this founder, in the order they are here mentioned, and begin with Nineveh. Its name is generally thought to be taken from Ninus, son of Nimrod; as it is both by Greek and Latin writers, generally called Ninus: though the name Nineveh was not unknown to them; for it is mentioned by Amm. Marcellinus; and Ptolemy notices both names: Νῖνος *Ninus*, which is also Νινευὶ *Ninevi*; which last is plainly from the Hebrew נינוה *Nineveh*, a compound, as is thought, of נין־נוה *Nin-nave, i.e. the dwelling of Ninus.*

As to the situation of this once most potent city, there are divers opinions concerning it. And, as the learned Bochart has observed, perhaps the place of its situation is not to be discovered; this being the import of Nahum, i. 8. *With an overrunning flood, he will make an utter end of the place thereof; i.e.* God will so destroy Nineveh, as that the place where it once stood shall be unknown to after ages: which exposition seems confirmed by chap. iii. 17. *Thy crowned shall be as the locusts, and thy captains the great grasshoppers, which camp in the hedges in the cold day; but when the sun rises, they flee away, and their place is not known, where they, are,* it is rendered in our Bible; but the verb being not expresed in the Hebrew, it may be, and actually is in the Vulgate, *where they, have been.* Which rendering seems much more apposite and momentous than the other: and Lucian, in one of his dialogues, says, that *Ninus was so utterly destroyed, that there remained no footsteps of it, nor could one tell so much, as where it once stood.*

SEVERAL CITIES OF THIS NAME.

From the observations of learned men, we may reasonably infer, 1st, That there were two Ninevês, or Ninusses, one on the Euphrates, the other on the Tigris, which last is that mentioned so often in Scripture. 2dly, That this Nineveh lay east of the river Tigris, not far from the river Lycus, which runs into the Tigris. But, whether on the right or left of the Lycus is uncertain; as some writers

place both Ninus and Arbela between the two rivers Lycus and Caprus, others make Lycus separate Arbela from Ninus. 3dly, Some have supposed, that whereas Nineveh was at first built by Nimrod on the Tigris, above the mouth of the Lycus, this Nineveh being taken and destroyed by the Medes, another city rose up afterwards at no great distance below the mouth of the Lycus, and so was called by the same name, as the former. And this conjecture is supported by what has happened to other cities.

THE GREATNESS OF THE SCRIPTURE NINEVEH.

As to the greatness of Nineveh, in Scripture, it is represented to be *exceeding great ;* for so the Hebrew expression denotes, Jon. iii. 3. Indeed it exceeded Babylon itself in bigness. The circuit of Babylon, is said by Strabo, to be three hundred eighty five furlongs ; *i.e.* somewhat above forty eight miles ; yet the same author asserts, that Ninus was larger than Babylon. Diodorus says, it was an hundred and fifty furlongs, *i.e.* near nineteen miles in length ; ninety furlongs, *i.e.* somewhat above eleven miles in breadth, and four hundred and eighty furlongs, *i.e.* threescore miles in compass. Hence, whereas it is said, Jon.iii. 3. That *Nineveh was an exceeding great city of three days' journey :* this is by some understood, as to its compass ; accounting twenty miles for a day's journey, according to common estimation of those times ; as also of the Greeks and Romans, in later ages. But there seems to lie an objection against this exposition in the following verse ; where we read, that Jonah began to *enter into the city a day's journey ;* which seems to intimate, that the measure of *three days' journey* in the foregoing verse, is to be understood of the inside of the city.

Hence it may be easily supposed, that Nineveh contained *more than six score thousand persons, that could not discern between their right hand, and their left hand.* Jon. iv. 11. For supposing this to be understood of infants under two years old, these generally make about the fifth part of a city : according to which supposition, the inhabitants of Nineveh, would be six hundred thousand. And so many the inhabitants of Seleucia were esteemed to be, in the days of Pliny, as he tells us. A number greatly exceeded by the inhabitants of London.

Nor was this noble city of less strength than greatness ; the walls being an hundred feet high, and so broad, that three cars might go abreast on the top thereof ; and along these walls were fifteen hundred turrets, each two hundred feet high. So strong, that it was thought to have been impregnable ; this opinion, perhaps, was fostered by an old prediction concerning it ; which signified, that the town should never be taken, till the river became an enemy to it. A prediction, which induced the king, Sardanapalus, to make it his retreat from Belochus and Arbaces, then in arms against him ; who besieged it three years without success, but at last the river overflowing, carried away twenty furlongs of the wall. Which accident so terrified Sardanapalus, that he burnt himself and his treasures, and left the town to the besiegers. Destruction being threatened to this city by the preaching of Jonah, it escaped then on repentance. But the people resuming their wicked courses, it was destroyed by Astyages, king of the Medes, that it might no longer be an encouragement to the Assyrians to rebel against him, as formerly against some of his predecessors. Out of the ruins hereof, another city is supposed to have arisen, at no great distance from the former ; and called by the same name, which was the Ninevé of Amm. Marcellinus and Paulus Diaconus, and that on the east of the river Lycus, whereas old Nineveh was on the west.

NO. 58. OF REHOBOTH.

The next city mentioned by Moses, is Rehoboth, which word, because in Hebrew, it denotes *streets*, the sacred historian seems to have added the word *city ;* to show, that it was here to be taken as a proper name. Now, there being no traces of the name itself in these parts, but there being a city or town called Bertha, by Ptolemy, denoting in the Chaldee, the same as Rehoboth does in the Hebrew : it is probably conjectured, that Rehoboth and Bertha are only two different names of the same city. It is not to be doubted, but the Bertha mentioned by Ptolemy, is the same which Amm. Marcellinus calls Virta. It was seated on the Tigris, about the mouth of the river Lycus.

ANOTHER REHOBOTH.

There is mention, Gen. xxxvi. 37. of a Rehoboth, where Saul, king of Edom was born. But this is thought to be Rehoboth, on the Euphrates ; whence Bochart tells us, that it is to this day distinguished among the Arabs, by the name of *Rehabath-melic, King's Rehabath* ; as in Norfolk, we have a town called for distinction sake, *Lynn-Regis, King's Lynn.* But this Rehoboth was at too great a distance from Assyria, to be built by Nimrod.

NO. 59. OF CALAH.

Calah and Calach, we find in Strabo a country about the head of the river Lycus, called Calachene ; it is very probable, that this country took its name from Calach, its capital city. Ptolemy also mentions a country, called Calacine, in these parts. And whereas Pliny mentions a people call-

ed Classitæ, through whose country the Lycus runs, it is likely that Classitæ is a corruption for Calachitæ.

NO. 60. OF RESEN.

As to *Resen*, there were two cities in Mesopotamia, of somewhat like names, one being called Rhisina, between Edessa and mount Masius; the other, Rhesena, between the rivers Chaboras and Saocoras. But the situation of neither of these agreeing to the description of Resen, given by Moses, learned persons have been induced to regard a city called by Xenophon, Larissa, to be the same with Rhesen, built by Nimrod, because, 1st, The situation of this Larissa on the Tigris, well enough agrees with the situation of Resen, as described by Moses, who tells us, that it was built *between Nineveh and Calah*. 2dly, Moses observes, that *Resen was a great city;* and Xenophon tells us, that Larissa was a strong and great, but then ruined, city, being two parasangs, *i.e.* eight miles in compass; and its walls an hundred feet high, and twenty five feet broad. 3dly, Larissa was a Greek name: whence we find a city so called in Thessaly, said to be the birth place of Achilles. There was also another city of the same name in Syria, which the Syrians themselves called Sizara, as Stephanus observes. Now there were no Greek cities in Assyria, in the days of Xenophon, *i.e.* before Alexander the Great. It is likely therefore, that the Greeks asking, What city those were the ruins of? the Assyrians might answer, Laresen, *i.e.* of Resen; which Xenophon expressed by Larissa. And thus much for the kingdom of Nimrod.

CHAPTER V.

OF CHALDEA, UR OF THE CHALDEES, AND HARAN.

The sacred historian hastens to the history of Abraham, giving us a genealogical account of his descent from *Shem*, Gen. xi. 10—26. After which, he informs us, that Terah, the father of Abraham, taking this, his son with him, and Lot, his grandson by Haran, and Sarah, Abraham's wife, left Ur of the Chaldees, to go into Canaan, and that being come to Haran, they dwelt there. We are then to show the situation of these two places, Ur of the Chaldees, and Haran.

NO. 61. THE LAND OF THE CHALDEES, CHALDEA.

Chaldea, in after ages, denoted the country lying between Mesopotamia north, Susiana east, the Persian bay south, and Arabia Deserta west. Its capital city was Babylon, hence called by Isaiah, *the beauty of the Chaldees excellency*. From this its capital city, the country around it was known by the name of Babylonia; and these two words were frequently used indifferently: though some writers make a distinction between them, but not the same; for some make Chaldea to be a province of Babylonia; others make Babylonia a province of Chaldea. As for the name Chaldea, the rise of it is not clear; but as the Chaldeans are called in Hebrew *Chasdim*, it is commonly thought, that they took their name from Chesed, a son of Nahor, brother of Abraham. Gen. xxii. 22. But how this son of Nahor should give his name to the nation of the Chaldeans, or the country of Chaldea, is not easy to conceive. We do not find in history, that either Chesed, or any of his descendants, the Chasdim, attained the sovereignty of this country, to impose their own name thereon as conquerors. And we remark, that when on account of their knowledge, the philosophers of this country are named, they are rather called *Chaldeans* than *Babylonians;* insomuch, that a Chaldean and an astronomer, may seem to have been equivalent terms. It is obvious from the sacred history, that, whatever might occasion the name of the Chaldeans, the country is so called, in this early age: unless this name be substituted by a later editor, as a name better understood by readers in his day.

THE LAND OF THE CHALDEES, INCLUDES PART OF MESOPOTAMIA.

The bounds above assigned to Chaldea, are taken from Greek and Latin writers; but in the sacred writings, it is plain, that it sometimes includes the adjacent parts of Mesopotamia, particularly along the Tigris. This is evident from the words of Stephen, Acts vii. *The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him: Get thee out of this country. Then came he out of the land of the Chaldees, and dwelt in Charran.* Now, since Stephen here first tells us, that Abraham was in Mesopotamia, and came out of *the land of the Chaldees:* it necessarily follows, that the part of Mesopotamia, where Abraham was, must be included under the name of Chaldea.

NO. 62. UR, WHERE SITUATED.

From what has been said, may easily be inferred in what part of the *land of the Chaldees*, was situated *Ur*, which Terah and his son Abraham left; but where *Nahor* staid, namely, in the eastern part of Mesopotamia. And as this situation of Ur agrees to the words of St. Stephen, so likewise does it to the writings of Ammianus Marcellinus, who travelled in this country, and who mentions a city of this name lying therein, between the Tigris and the city of Nisibis.

NO. 63. HARAN, WHENCE SO CALLED, AND WHERE SITUATED.

Haran may be otherwise spelt, agreeably to the Hebrew, Charan; and we find it in the Septuagint, and in the Acts, rendered in Greek χαρρᾶν *Charran;* from whence, no doubt, it came to be called in common writers Charræ. It is probably enough supposed to have been so called by Terah, in memory of his deceased son Haran, the father of Lot. It was situated in the west, or northwest of Mesopotamia, on a river called by the same name in the Greek writers, and running, as is likely, into the river Chaboras, as this does into the river Euphrates. It is noticed by Roman writers, on account of a great overthrow here given by the Parthians to the Roman army under the command of Crassus, who was slain in the battle. This Crassus was of the triumvirate with Cæsar and Pompey, and was immensely rich, for his estate, besides the tenth which he offered to Hercules, and three months corn distributed among the poor, amounted to seven thousand one hundred talents, which has been calculated to amount in our money, to one million three hundred and thirty one thousand two hundred and fifty pounds.

CHAPTER VI.

NO. 64. THE LAND OF CANAAN, FROM THE FIRST PLANTATION THEREOF AFTER THE FLOOD, TO ABRAHAM'S COMING THERETO; AS ALSO THE INHABITANTS OF THE ADJACENT COUNTRIES, AT THE TIME OF ABRAHAM'S COMING INTO CANAAN.

On the dispersion of mankind, the country lying east, and southeast of the Mediterranean sea, was occupied by Canaan, one of the sons of Ham. So that he was seated between Aram, a son of Shem, north and east, and Cush, another son of Ham, south and southeast; Mizraim another of his brothers being to the southwest. His western boundary was the Mediterranean sea.

DESCENDANTS OF CANAAN.

His descendants are thus reckoned by Moses, Gen. x. 15, 18. *Canaan begat Sidon his first born, and Heth, and the Jebusite, and the Emorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite.* These were the several families of Canaan, whose situation we must inquire into, as of great use to the clearer understanding of sacred history, wherein most of them are frequently mentioned.

But before we enter on a particular inquiry after the situation of each family, it is proper to observe, in general, that some of these families seem to have, in process of time, settled without the original bounds of that portion of the earth, which on the first division fell to the lot of Canaan. This Moses intimates in the latter part of verse 18. and verse 19. Gen. x. for ver. 19. Moses seems to design to mark the original extent of the land of Canaan: *The border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; and as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lashah.* Whereby Moses accurately describes the angles, wherein the four sides of the land of Canaan met. [*Vide the map of* Canaan, *in which this partition is marked by a thin line.*]

But we find some families of Canaan, seated without these bounds, especially to the north; where in sacred history we meet with the Arvadite, and the Hamathite; and in other ancient writings, other Canaanitish families. And this seems to be what Moses designed to intimate in the latter part of ver. 18. *And afterwards, i.e.* not at first, but in process of time, *were the families of the Canaanites spread abroad, i.e.* extended their settlements, or formed family connexions, beyond their original bounds.

NO. 65. OF SIDON, THE FIRST BORN OF CANAAN.

The situation of Sidon, the first born of Canaan, is evidently marked by the famous city of this name. I shall only add here, that though Tyre is celebrated by the poets for its antiquity, and the Tyrians themselves boasted thereof, as may be gathered from Isa. xxiii. 7. *Is this your joyous city, whose antiquity is of ancient days?* yet it is not doubted, but Sidon was more ancient; since in the same cited chapter, ver. 12. *Tyre* is expressly styled, *the daughter of Sidon;* meaning, that the Tyrians were a colony of Sidonians. The same may be confirmed from this, that though the Tyrians at length became more considerable than the Sidonians; yet it is apparent, both from the sacred and ancient writers, that the Sidonians, in the more early ages, exceeded the Tyrians. Tyre, is not mentioned in Scripture, before the reign of David, except in Josh. xix. 29. but in the foregoing verse, *Sidon* is expressly styled *the Great*, as being then the chief city. In like manner it is observable, that Homer never mentions Tyre; but often mentions the Sidonians, and gives them the character of πολυδαίδαλοι, ingenious in several arts. *Iliad.* 23. v. 743. & *Iliad.* 6. v. 289. *Odyss.* 15. v. 114. & *Odyss.* 4. v. 54. Agreeably hereto, fashions in dress, good workmanship in making useful vessels, and also pretty contrivances in toys, are ascribed by the ancient poet, to the ingenuity and industry of the Sidonians: as some also are in Scripture. *Vide* CALMET, *Art. Sidinim.*

NO. 66. THE HITTITES.

The second family of Canaan mentioned by Moses, is Heth; frequently styled in Scripture, *the children of Heth*, or *Hittites*. Heth planted himself in the southern parts of Canaan, about Hebron: for we read, Gen. xxiii. 3. that when Sarah was dead, at Hebron, *Abraham spake to the sons of Heth*, about the purchase of a burying place; *and bowed himself to the people of the land, even to the children of Heth*. And we read, Gen. xxvi. that during Isaac's dwelling at Beersheba, another city in the south of Canaan, his son Esau married two Hittite women. Agreeably hereto, Josh. xi. 3. the Hittite, is mentioned as dwelling in the mountains, as well as the Jebusite, of whom we are to speak next.

NO. 67. THE JEBUSITES.

This family was seated about Jerusalem, originally called Jebus, as we are told. 1 Chron. xi. 4. *Jerusalem, which is Jebus, where the Jebusites were the inhabitants of the land*. This last clause, the *inhabitants of the land*, seems plainly to denote, that the Jebusites were the original inhabitants of this tract of Canaan: so that the Jebusites adjoined to the Hittites, in the mountains, north.

THE AMORITES.

The Amorites dwelt on the mountainous, or hilly, part of Canaan, as is intimated Josh. xi. 3. and is expressly asserted, Num. xiii. 29. where the men that were sent to search out the land, say: *The Hittites, and the Jebusites, and the Amorites, dwelt in the mountains; and the Canaanites dwelt by the sea, and by the coast of Jordan*. The Amorites might settle in the hilly country, east and southeast of Hebron. This seems probable, because the mountainous tract near Kadesh-barnea, is called the *mount of the Amorites*, Deut. i. 7. And we are told, Gen. xiv. 7. that *Chedorlaomer smote the Amorites that were in Hazezon-tamar*, which was the same place with Engaddi, 2 Chron. xx. 2. and in the hilly part of the land of Canaan, east, or towards Jordan. And their neighbourhood to the country beyond Jordan, might be the occasion, that the Moabites were, in process of time, dispossessed by the Amorites. Whence that tract beyond Jordan, is, I think, always called the land of the Amorites, and Sihon, its king, is styled king of the Amorites.

NO. 68. THE GIRGASHITES.

The Girgashite is the next family mentioned, who probably seated themselves along the upper part of the river Jordan. Here, on the eastern side of the sea of Tiberias, in our Saviour's time, we meet with a city called Gergesa; which seems to preserve some remains of the name Girgash.

NO. 69. THE HIVITES.

The Hivite was seated in the upper, or northern, parts of Canaan, and so adjoining his brother Sidon. Judg. iii. 3. the *Hivites dwelt in Mount Lebanon, from Mount Baal-hermon unto the entering in of Hamath*.

What has been observed concerning these families, is to be understood of their first settlements. For in process of time, as is countenanced by the sacred history, these families intermixed one with the other. Whence we read of Hivites, Amorites, and Hittites, in other places than we have here assigned them: also the Amorites, becoming the most potent nation, in process of time, they are named to denote one, or more of the other nations of Canaan.

As to the remaining families of Canaan, mentioned by Moses, the Arkite, Sinite, Arvadite, Zemorite, and Hamathite; it seems most probable, that these at first seated themselves within the borders of Canaan. But in process of time, being by the Philistines, disturbed, or dispossessed of a considerable part of their territories, they were obliged, either to croud themselves in some districts of Canaan, or to seek abroad for new plantations.

WHAT PROBABLY MEANT BY THE CANAANITES, WHEN MENTIONED WITH SOME OTHER OF THE DESCENDANTS OF CANAAN.

These families being dispossessed of their original plantations along the sea coast, and great part, if not the whole, of some of them being forced to quit the land of Canaan; and the remainders in the land of Canaan, being forced to seat themselves confusedly together, in what small tract their enemies had left them; hence it might be, that the sacred writers denote these confused remainders, by the general name of Canaanites. Hence, what we read, Num. xxxi. 29. That *the Canaanites dwell by the sea, and by the coast of Jordan*; seems to denote that the families of Canaan, being dispossessed and dispersed by the Philistines, are so mixt together, that we can design them only by the general name of the Canaanites; these dwell either in what is left them by the sea, or else where they have since seated themselves by the coast of Jordan.

NO. 70. THE ARKITE.

I shall now give an account of the places, where such, as removed out of the original border of Canaan, seated themselves. The Arkite first occurs; who is probably enough thought to have settled

about that part of mount Libanus, where is placed by Ptolemy, and others, a city called Arce.

NO. 71. THE SINITE.

Not far from the Arkite, did the Sinite likewise settle; for in the parts adjoining, St. Jerom tells us, was once a city called Sin, which though in succeeding ages was ruined by war, yet the place where it had stood retained its name.

NO. 72. THE ARVADITE.

The little isle of Aradus, lying north on the coast of Syria, preserves in its name so much of the name of *Arvad*, or *Aruad*, that it may be with great probability conjectured, that it took its name from the Arvadites, seated here.

NO. 73. THE ZEMARITE.

In the neighbourhood, on the continent, did the Zemarite probably fix; for on the coast here, we find a town called Simyra, not far from Orthosia. And Eusebius deduces the origin of the Orthosians from the Samareans. There is also a city called Semaraim mentioned by Josephus, as lying in the tribe of Benjamin; which perhaps might be so called, from Zemarites, settled there.

NO. 74. THE HAMATHITE.

The land of Hamath, is often mentioned in sacred writ, whose chief city was called Hamath. This some understand of Antioch, a famous city in these parts; others of Epiphania. St. Jerom expressly affirms, that there were two cities of this name, one called Hamath the Great, whereby may be denoted Antioch; the Lesser Hamath being Epiphania, known by that name to the time of Josephus, and St. Jerom.

NO. 75. THE AVIM.

I proceed now, to speak of the countries adjoining Canaan, possessed by such as were not descended of Canaan. The Avim, formerly inhabited the south west from *Hazerim* unto *Azzah*, Deut ii. 23. where as by Azzah is understood, Gaza; so by Hazerim is probably to be understood, that *Hazaroth*, Num. xi. 35. near to which the children of Israel had one of their stations, as they travelled through the desert.

NO. 76. THE PHILISTINES.

The Avim were, it is likely, descendants of Cush; and were dispossessed of this tract by the Philistines, descendants of Mizraim; who made themselves masters, not only of the country of the Avim, but also of the adjacent parts on the sea side. This district of Canaan was distinguished into five lordships, denominated from their chief towns, *viz. Gaza, Ashdod, Ashkelon, Gath, and Ekron.* Josh. xiii. 3.

NO. 77. THE HORITES. NO. 78. EMIM. NO. 79. ZUMIM, AND NO. 80. REPHAIM.

On the south of Canaan, the Horites inhabited mount Seir, and the adjacent parts, to the wilderness of Paran. Eastward, and southeast of Canaan, dwelt a gigantic or very robust people, called Emim. And due east of Canaan dwelt another gigantic people, called Zuzim, or Zamzummim. On the northeast dwelt the Rephaim, who were the same gigantic race. Whence these were respectively descended, is not easy to tell. The country adjoining north to Canaan, was, as we have shown, possessed by some of the families of Canaan.

NO. 81. THE AMALEKITES.

It is indeed said, Gen. xiv. 5—7. That when *Chedorlaomer* king of Elam, with his confederates, smote the *Rephaim, Zuzim, Emim,* and *Horites,* they smote also the country of the *Amalekites.*

Having thus prepared the way, for the clearer understanding the history of the sojournings of the patriarchs Abraham, Isaac, and Jacob, in the promised land; I proceed to follow the order of the Mosaic history, by giving an account of the (geographical part of the) sojournings of the three patriarchs aforesaid, which includes the greatest part of what remains of Genesis.

CHAPTER VII.

OF THE SOJOURNING OF ABRAHAM.

Terah, with his son, Abraham, his grandson, Lot, and others, left Ur of the Chaldees, and removed to Haran, or Charran, in the western part of Mesopotamia: and *when his father Terah, was dead, Abraham* removed from *Charran,* into the *land of Canaan,* Acts vii. 3. Gen. xii. 1—5. And *passed through the land, unto the place of Sichem, unto the plain of Moreh,* Gen. xii. 6.

NO. 82. SHALEM, A CITY OF SHECHEM.

This *Sichem,* is the same with *Sychem,* Acts vii. 16. with *Sychar,* Josh. iv. 5. and with *Shalem,* a city of *Shechem,* Gen. xxxiii. 18. or, as it is plainly called, Gen. xxxv. 4. *et. al. freq. Shechem.* The proper and original name of the city seems to have been Shalem; but it was afterwards called Shechem, or Sichem, from Hamor's son of that name.

NO. 83. THE PLAIN OF MOREH.

The piece of ground here called, the *plain of Moreh,* is likely the same with the *field where Jacob*

afterwards *spread his tent, and a parcel whereof he bought at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money*, or, as the Hebrew may be rendered, *for an hundred lambs*, Gen. xxxiii. 19. Whence it may be conjectured, either that buying and selling, was by exchange of cattle for the thing bought; or else, that the money then used, had the stamp of cattle. Agreeably hereto it is thought, that among the Latins, the word *pecunia* came to denote money, from *pecus*, cattle. And on the same account, that proverbial saying among the Greeks, Βοὸς ἐπὶ γλώττῃ, "there is a bull, or cow, on his tongue," came to be applied to one, who was bribed to silence by money, which had on it the stamp of a bull. To the money used among the Hebrews, and having on it the stamp of a lamb, St. Peter is thought by some to allude, when he tells the Jewish converts, that *they were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot*, 1 Pet. i. 18, 19. To return: as it was, in all likelihood, on a parcel of this plain of Moreh, where Abraham sojourned; so it was that portion which Jacob bequeathed to Joseph, as a mark of particular favour: Gen. xlviii. 22. and John, chap. iv. 5. where we read, that there was a well herein, called Jacob's Well, as by him caused to be made. This plain of Moreh was situated near the two hills, Gerizim and Ebal, as we learn from Deut. xi. 29, 30. where it is said of them, *are they not in the land of the Canaanites, which dwell in the Champain over against Gilgal, beside the plain of Moreh:* now the parcel of ground bought by Jacob, and given to Joseph, lay near these two hills; and therefore, it is not, I think, to be questioned, but that the said parcel of ground was a part, at least, of the plain of Moreh. I am apt to think, that the *hill of Moreh*, Judg. vii. 1. was adjacent to these hills.

MOREH OTHERWISE RENDERED "THE HIGH OAK."

The three places, Gen. xii. 6. Deut. xi. 30. and Judg. vii. 1. are the only places where mention is made of the *plain* of Moreh, in our translation. But the Hebrew words may be rendered "the high oak;" and are so rendered in the Septuagint, in the two first of these places. And it seems very probable, that there was a remarkable oak in, or near this plain of Moreh; since we read, Gen. xxxv. 4. that Jacob hid the strange gods, of his household *under the oak which was by Shechem*. So we read, Josh. xxiv. 25, 26. That after *Joshua had made a covenant with the people in Shechem, he took a great stone, and set it under an oak.*— And, Judg. ix. 6. we read, that *all the men of Shechem gathered together—and went, and made Abimelech king by the oak,—that was in Shechem.* For so it is rendered in the margin of our Bible. In short, since it appears highly probable, that the oak thus referred to, stood in or near, the plain of Moreh; it follows, that the same place is denoted, both by the high oak, and by the plain of Moreh.

ABRAHAM REMOVES TO BETHEL.

Abraham having sojourned in the plain of Moreh, *removed from thence unto a mountain east of Bethel, and pitched his tent, having Bethel west, and Hai east*, Gen. xii. 8. Hence, he removed southward, v. 9. and a famine arising in the land of Canaan, he *went down into Egypt to sojourn there*, v. 10. whence he returned again into Canaan, *and from the south* came at length *to Bethel, even unto the place where his tent had been at the beginning, between Bethel and Hai.* Gen. xiii. 3.

NO. 84. OF BETHEL, AND NO. 85. HAI.

As to Bethel, it received this name afterwards from Abraham's grandson Jacob; it lay somewhat south of Sichem. The city here called Hai, is called *Ai* in Joshua, chap. vii. viii. It lay, as Moses here tells us, east of Bethel.

Sometime after Abraham's return, with Lot, to the mount between Bethel and Hai, *their substance* being grown *so great, that they could not dwell together*, Abraham and his nephew, Lot, on a friendly motion of the former, agreed to part: Lot chose the plain of Jordan, so went eastward, and *dwelt in the cities of the plain, and pitched his tent near Sodom.* But *Abraham removed his tent, and came and dwelt in the plain of Mamre, in Hebron.*. Gen. xiii. 5—18.

Sometime after this separation, the king of Sodom, with the kings of the adjoining cities, Gomorrah, Admah, Zeboim, and Bela, flung off their subjection to Chedorlaomer, king of Elam, to whom they had been tributary twelve years. Hereupon, Chedorlaomer, with Amraphel king of Shinar, Arioch king of Elasser, and Tidal king of nations come, and having overrun the neighbouring countries, join battle with the king of Sodom and his confederates, in the vale of Siddim, who are worsted and put to flight. The conquerors carry off Lot, among others, captive. News hereof being brought to Abraham, in the plain of Mamre, he, with three hundred and eighteen men of his own servants, and some others, pursued the conquerors to Dan; where falling on them by night, he *smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods*, particularly Lot, and his goods. In his return, Abraham was met by the king of Sodom, at the valley of Shaveh, which is the king's dale: and thither *Melchisedeck, king of Sa-*

lem, and priest of the most high God, brought forth bread and wine to Abraham, and blessed him; and received of Abraham tithes of the booty. Gen. xiv.

NO. 86. THE PLAIN OF JORDAN.

The plain of Jordan, which Lot chose to dwell in, on separating from Abraham, was, without doubt, the plain, through which the river Jordan runs, which is now covered by that body of waters, called, the *Lacus Asphaltites*, or *Dead Sea;* by the sacred historian, the *Salt Sea*. Gen. xiv. 3. That this sea is bounded north by the plain of Jericho, we are assured by Maundrel, who was an eye witness of it; but how much further, the plain of Jordon extends, is not easy to determine. It is evident from 1 Kings, vii. 46. that it extends northward to Succoth: for the vessels of brass, made for the house of the Lord, were cast *in the plain of Jordan, between Succoth and Zarthan*. And Succoth being, I think, by the agreement of geographers, placed not far south of the sea of Cinnereth, or Galilee; it appears that the plain of Jordan, includes the greater part of the flat country, through which the river Jordan runs, from its coming out of the sea of Cinnereth, to its falling into the Salt Sea. Nevertheless, it was narrower in some places than others; and it is clear, that in this plain were several vallies. Hence we read, Deut. xxxiv. 3. of *the plain of the valley of Jericho;* and also, Gen. xiv. 3. of the *vale of Siddim;* which were both parts of the plain of Jordan. And it is no wonder, that, notwithstanding such hills and vales, the country along Jordan should be called a plain, as being in the main and open country. For, in our own island, the open, and generally plain, country, about the city of Salisbury, called the Plain, has within its compass, several vallies, called by the inhabitants of those parts, bourns.

NO. 87. OF SODOM. NO. 88. GOMORRAH. NO. 89. ADMAH. NO. 90. ZEBOIM, AND NO. 91. BELA.

Of the cities of Sodom, Gomorrah, Admah, Reboim, and Bela, which stood therein, and therefore are frequently styled the cities of the plain, nothing certain can be, I think, determined, and, therefore, we must be content to acquiesce in the situation commonly assigned them. However, it seems plain, from Scripture, that in general, they all five lay within the *vale of Siddim*, so called before the destruction of these parts, by fire from Heaven. From the number of these cities, this country is sometimes denoted Pentapolis, *i.e.* the country of the five cities. Of these five cities, four were overwhelmed by the judgment of God, for their great and unnatural wickedness. The fifth was preserved at the entreaty of Lot, who fled thither from Sodom; and because one plea used by Lot, for its being spared, was, its being a little city; hence it was called Zoar, *i.e.* the Little; whereas, before its name was *Bela*, Gen. xiv. 2, 19, 20, 22. As Bela was the least of the five cities, Sodom seems to have been the most considerable, and Gomorrah next to it. Hence the king of Sodom is mentioned first among the kings of these five cities, and the king of Gomorrah second: and hence the wickedness as well as destruction of these cities, is frequently denoted by that of Sodom only, or else of Sodom and Gomorrah. In Deut. xxix. v. 22—24. Moses describes the dreadfulness of God's judgments that would befal the Israelites, if they gave themselves to wickedness, by an allusion to the destruction of these parts: *the whole land thereof is brimstone, and salt, and burning; it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath.* The prophet Hosea pathetically setting forth God's great mercy towards the Israelites, and his unwillingness to punish them, notwithstanding their great ingratitude, exclaims,

How shall I give thee up, Ephraim?
How shall I deliver thee up, Israel?
How shall I make thee as Admah?
How shall I set thee as Zeboim?

Where we have mention of Admah and Zeboim, without Sodom and Gomorrah: and this is, I think, the only place in Scripture, where these two cities are so mentioned.

NO. 92. THE VALE OF SIDDIM.

The *vale of Siddim* is mentioned under this name in holy writ, only in this fourteenth chapter of Genesis, and so before the destruction of Sodom and the other cities. And in verse 3. we are expressly told, that *the vale of Siddim* is *the Salt Sea*. From which, and other circumstances, mentioned by Moses, may be reasonably inferred the following particulars. 1st. That as the cities of Sodom and Gomorrah, &c. did lie within the plain of Jordan; so they laid in a vale thereof, called the vale of Siddim.

2d. That *the plain of Jordan was well watered every where, before the Lord destroyed Sodom and Gomorrah, even like the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.* The last clause as thou comest unto Zoar, has much perplexed commentators, while they refer it to the land of Egypt, in the clause immediately preceding; whereas, if what is said of comparison to the garden of the Lord, *i.e.* Eden, and to the land of Egypt, be inserted by way of parenthesis, the meaning of the verse will amount to this; that *before the Lord destroyed Sodom and Gomorrah, the plain of Jor-*

dan was well watered every where, as thou comest unto Zoar, i.e. in the parts where Sodom and Gomorrah stood; or, in the vale of Siddim.

There is, indeed, another way of interpreting this clause, by supposing Zoar to be a false reading for Zoan; it appears that the Syriac translator actually read it so: and so did the Seventy interpreters, who lived in Egypt, and who render *Tanais*, which is the same as *Zoan*, which was a famous, and, as is likely, in those days, the capital city of Egypt, lying near, or on the Nile, not far from the sea coast, and the country thereabouts more watered than other parts.

NO. 93. THE RIVER JORDAN.

3d. From this comparison of the parts about Sodom and Gomorrah, to the parts about Zoan, it may be inferred, that as in Egypt, about Zoan, the Nile is divided into several streams, before it falls into the Mediterranean sea; so in the vale of Siddim, the waters of Jordan were divided in like manner into several branches, before they came to their common reservoir.

4th. The river Jordan being subject to like overflowings as the river Nile, of which we have intimation, Josh. iii. 15. it seems very probable, that either it made itself different channels in parts where it found low ground: or else, that the inhabitants opened several channels for it. What was the issue of the Jordan at this time, we cannot say. This river having now no visible communication with the sea, it has been supposed that its waters are conveyed into it by some subterraneous passage: [but the principal of evaporation accounts for the equalization of the waters received, with those dismissed.]

NO. 94. THE VALE OF SIDDIM TURNED INTO THE SALT SEA.

It is observable, that what was before the destruction of Sodom a fruitful vale, was afterwards the Salt Sea. For the sacred historian expressly asserts, Gen. xlv. 3. *All these were joined together in the vale of Siddim, which is the Salt Sea.* The same is confirmed, Gen. xix. 24, 25.

These parts abounded with sulphureous and saline matter, before the destruction of Sodom. That they abounded with bitumen, some infer from Gen. xiv. 10. where it is said, that *the vale of Siddim was full of slime pits*; the Hebrew חמר *Chemar*, which we render slime; the Seventy interpreters render *asphaltus*, or bitumen. And the learned Bochart has a whole chapter, to show, that it ought to be so rendered. But, though bitumen is sometimes used to denote brimstone, yet, properly speaking, it is a very different thing, and the word used by the sacred historian to denote brimstone, is different, namely, גפרית *gophrith*: which signifies an inflammable substance; but is not confined to brimstone, yet, as brimstone is a volcanic production, the rendering is not improper here.

On comparing passages of natural history one with the other, it will appear that bitumen is found in the richest soils: thus we read, Gen. xi. 3. that the builders of Babel had brick for stone, and *chemar*, which we render slime, the LXX, and others, asphaltus, for mortar. Now the valley of Shinar, by the agreement of all writers, is represented as of a more than ordinary rich soil. In like manner we read, Exod. ii. 3. that the ark of bulrushes wherein Moses was put, was daubed with *chemar* and pitch; where the Septuagint and other versions render *bitumen*. Whence it seems rational to suppose, that the vale of Siddim, abounding with pits of *chemar*, before its destruction, was of a like nature with the vale of Shinar, or the parts of Egypt along the Nile; that is, of a very rich, fruitful soil.

Mr. Maundrel, tells us, Journey from Aleppo to Jerusalem, p. 82, 83, that the water of the lake is salt to the highest degree; and that coming near the lake or sea, he passed through a kind of coppice of bushes and reeds. In the midst of which their guide, who was an Arab, showed him and his companions a fountain of fresh water, rising not a furlong from the sea. Fresh water, says Mr. Maundrel, he called it, but we found it brackish. So that it seems, it is only fresh comparatively, that is, not salt to the highest degree, as the sea itself is. But when we are told, Gen. xiii. 10. that one motive that induced Lot to prefer the plain of Jordan, particularly the part about Sodom, to sojourn in, was its being well watered; we may rationally suppose, that the waters in those parts were then not brackish, but fresh. And this may suffice to show, the natural state of the land of Sodom, and the adjoining cities before their overthrow, and what the same became afterwards by the terrible but just judgment of God upon their inhabitants.

Mr. Maundrel, Journey from Aleppo to Jerusalem, p. 82—84. tells us then, that coming within about half an hour of the sea, they found the ground uneven, and varied into hillocks; much resembling those places in England, where there have been anciently lime kilns. Whether these might be the pits, at which the kings of Sodom and Gomorrah were overthrown by the four kings, I will not, says he, determine. Then he takes notice of the fountain of fresh water, as the Arab called it, above mentioned.

THE REPUTED EXTENT OF THE SALT SEA.

After which he tells us, that the Dead Sea is enclosed on the east and west, by exceeding high

mountains; on the north it is bounded by the plain of Jericho, on which side it receives the waters of Jordan. On the south it is open, and extends beyond the reach of the eye. It is said to be twenty-four leagues long, and six or seven broad.

On the shore of the lake, or dead sea, we found, says he, a black sort of pebble, which being held in the flame of a candle, soon burns, and yields a smoke of an intolerable stench. It has this property, that it loses only of its weight, but not of its bulk, by burning. The hills bordering on the lake, are said to abound with this sort of sulphureous stones. I saw pieces of it, says my author, at the convent of St. John, in the wilderness, two feet square. They were carved in basso relievo, and polished to as great a lustre, as black marble is capable of, and were designed for the ornament of the new church at the convent.

OF THE BITUMEN HERE.

As for the bitumen, for which this sea has been so famous, there was none at the place where we were, says Mr. Maundrel. But it is gathered near the mountains on both sides, in great plenty. I had, adds he, several lumps of it brought me at Jerusalem. It exactly resembles pitch, and cannot readily be distinguished from it, but by the sulphureousness of its smell and taste.

OF THE APPLES OF SODOM.

As for the apples of Sodom so much talked of, I neither saw nor heard of any hereabouts. Nor was there any tree to be seen near the lake, from which one might expect such a kind of fruit. Which induces me, says Mr. Maundrel, to believe, that there may be a greater deceit in this fruit, than that which is usually reported of it; and that its very being, as well as its beauty, is a fiction, only kept up, as lord Bacon observes many other false notions are, because it serves for a good allusion, and helps the poets to a similitude.

NO. 95. KING OF ELLASER. NO. 96. KING OF NATIONS.

Having spoken of Chedorlaomer king of Elam, with his confederates, Amraphel king of Shinar, Arioch king of Ellaser, and Tidal king of nations; I proceed to inquire, where were the two last kingdoms, for the kingdoms of Elam and Shinar, are known from what has been already said, concerning *Elam, i.e. Persia*, and *Shinar, i.e. Chaldea*. As for Ellaser, whereof Arioch was king, it seems probably enough to be that country in Arabia, whose inhabitants are by Ptolemy called Elisari. And the *nations*, of which Tidal is here said to be king, are most probably the same with those styled, Josh. xii. 23. the *nations of Gilgal:* where by Gilgal, is not to be understood that place near the river Jordan, so named by Joshua; but Galilee, and particularly that part of it called Galilee of the nations. For "Galilee of the nations," and "the nations of Galilee" may well be taken, for two expressions denoting the same country.

NO. 97. OF DAN, OR LASHAH.

As for Dan, whither Abraham followed Chedorlaomer, if it be a place, this name was not given to it till long after, as we learn, Judg. xviii. 29. Its name before was *Laish* or *Leshem*, Josh. xix. 47. thought to be the *Lashah* of Gen. x. 19. one of the borders of the land of Canaan. It was called in New Testament times, *Cæsarea Philippi*. But *Dan* might be a district of country: or it might be a branch of a river; as it has been supposed that the *Jordan* is composed of two streams, *Jor* and *Dan*.

OF HOBAH.

Abraham, having smote Chedorlaomer, pursued him to Hobah, which place is not, as I can find, any where else mentioned in sacred writ. And therefore we must be content with the general description given of its situation by the sacred historian, when he tells us, ver. 15. it was *on the left hand of Damascus*.

NO. 98. OF SALEM, AND NO. 99. THE VALLEY OF SHAVEH.

The valley of Shaveh, which the sacred historian here tells us, was the same with the King's dale, is thought by some to be the valley of Jehoshaphat, which lies between Jerusalem and mount Olivet, and through which the brook Kedron runs.

NO. 100. HEBRON CALLED BEFORE KIRJATH-ARBA, AND WHY.

Hebron seems to have this name given it by the Israelites, whereas it was before called *Kirjath Arba*, Josh. xiv. 15. the city of *Arba*, as it is rendered Josh. xv. 13. The word *Arba* in the Hebrew language denotes *Four;* and from hence, and from Josh. xv. 15. seems to have arisen a fabulous tradition among the Jewish writers, that the name of this city denoted the *city of Four*, because here were buried four most illustrious men, Adam, Abraham, Isaac, and Jacob; as also four illustrious women, Eve, Sarah, Rebecca, and Leah. That all the other persons here mentioned, except Adam and Eve, were buried near Hebron, is evident from sacred history. But that Adam also and Eve were buried here, is only a fabulous tradition.

Hebron we are told, *was built seven years before Zoan in Egypt;* which Zoan, as it was the royal

city of the Pharaohs, or ancient kings of Egypt, seems to have been boasted of by the Egyptians, on account of its antiquity. Hebron was seated in the hill country, in the south part of Canaan on the ridge of mountains, which run southward from Jerusalem.

WHY NAMED HEBRON.

This city, is famous in sacred story for Abraham's sojourning in the neighbourhood thereof, and buying there a burying place for his family; and in after ages for king David's keeping his court there, the first seven years of his reign, till he took Jerusalem. It is also supposed to have been the dwelling place of Zacharias and Elizabeth, the parents of John the Baptist. It was one of the cities given to the Levites; and a city of refuge. Josh. xxi. 13. Perhaps it took the name of Hebron, from Hebron a son of Kohath, and grandson of Levi. But, it is indeed said, that Caleb gave it the name of Hebron, from a son of his of that name.

When the christians had conquered Palestine, it was made a bishop's see, as we are told by the writers of those times: and I am apt to think it was so, in the more early ages of christianity. For Socrates, the ecclesiastical historian tells us of the emperor, Theodosius the younger, that when the bishop of Chebron had ended his life at Constantinople, the emperor desired to have his haircloth cassock, which he wore instead of a cloak, believing he should thereby partake of something of the dead bishop's sanctity. Now, what we write Hebron, is always writ by the Greeks Χεβρών, *Chebron;* and therefore this bishop of Chebron, might be bishop of the city we are speaking of.

NO. 101. OF THE PLAIN OF MAMRE.

We must now speak of the plain of Mamre, in the neighbourhood of Hebron, wherein Abraham dwelt, *building there an altar to the Lord.* Gen. xiii. 18. The name of this plain, or valley, probably, was so called from that Mamre, who went with Abraham, when he pursued Chedorlaomer, and rescued Lot; and who probably was possessor of this plain. Nay, moreover, it is likely, that from him the city of Hebron itself was called Mamre, as Gen. xxxv. 27. Jacob came unto Isaac his father, *to Mamre, to the city of Arbah, which is Hebron.* Where, according to all the ancient versions, Mamre, the city of Arbah, and Hebron, are all equivalent terms, and the latter designed as explanatory of the former. The same is confirmed from Gen. xxiii. 19. where it is said, that *Abraham buried Sarah in the cave of the field of Machpelah, before Mamre: the same is Hebron, in the land of Canaan.* Hence Eusebius and Jerom, do both in their account of Mamre, tell us that it was the same as Hebron.

The plain of Mamre, it is evident from Scripture history, lay by Hebron; and it is not to be reasonably doubted, but that it is the same, which is called, Gen. xxxvii. 14. *the vale of Hebron.* We are told, that it is near two miles from Hebron, southward; and that it is, or at least was, formerly, a fertile and pleasant valley, which may be reasonably supposed, from Abraham's choice of it.

OF THE OAK OF MAMRE.

It is remarkable in sacred history, for Abraham's entertaining here three angels under an oak, which oak also became very famous in after ages; insomuch, that superstitious worship came to be performed in the place where it had stood. This, Constantine the Great, the first christian emperor of the Romans, suppressed by a letter to Eusebius, bishop of Cesarea in Palestine. Some will have the forementioned tree, not to have been an oak, but a turpentine tree.

As the altar abused here to superstition, was, by order of Constantine the Great, pulled down and destroyed; so a church was built there by his orders. There was another church erected not far from the former, by Helena, the religious mother of Constantine, over the cave where Abraham and the other patriarchs were buried. And though the city Hebron is utterly ruined, as our worthy countryman George Sandys informs us, yet the graves of the patriarchs are much visited by pilgrims.

A DISTINCTION TO BE MADE, BETWEEN WHAT GOD PROMISED THE ISRAELITES FOR A POSSESSION, AND WHAT FOR DOMINION.

In Gen. xv. Moses relates, how God renewed his promise to Abraham, of giving the land of Canaan to his posterity for an inheritance, ver. 7. which promise God was pleased to confirm with a sign and a vision, ver. 8—16. In this vision, as is probable, God not only repeated his promise of giving the land of Canaan *for an inheritance* to the seed of Abraham; but further promised to give his seed the dominion of a much larger tract; namely, of the country, *from the river of Egypt, unto the great river, the river Euphrates;* the country of the *Kenites, and Kenizzites, and Kadmonites, and Rephaim,* as well as of the *Hittites, and Perizzites, and Amorites, and Canaanites, and Girgashites, and Jebusites.* This distinction, between what God promised to the Israelites as a possession, and what he promised to them as a dominion, is of good use for the clearer understanding of sacred history, and of God's veracity in fulfilling his promises to the patriarchs; and is indeed no other, than what is nicely observed in the sacred writings themselves. For herein we frequently read of God's giving the

land of Canaan for a *possession* to the seed of Abraham, Gen. xvii. 8. and xlviii. 4. Lev. xiv. 34. but I do not remember the same is any where said of the adjoining countries, which, though lying out of the borders of Canaan, were yet under the dominion of Israel for some time: though it is indeed said of some of these, *viz.* of the kingdoms of Og, and of Sihon, king of the Amorites, east of Jordan; that Moses gave them for a possession *to the Reubenites, and Gadites, and the half tribe of Manasseh.* Josh. xii. 6. And agreeably to this extent of the dominion of the Israelites, we are told, 1 Kings, iv. 21. that *Solomon reigned over all kingdoms, from the river to the land of the Philistines, and to the border of Egypt.* But though the Israelitish dominions, did for some time reach thus far, yet we find the bounds of the Israelitish possessions, marked as much narrower by Moses. Num. xxxiv. 1—15. And here, ver. 2. the distinction I am speaking of, is plainly inculcated, *command the children of Israel, when ye come into the land of Canaan, this is the land that shall fall unto you for an inheritance, even the land of Canaan, with the coasts thereof, then your south quarter shall be,* &c. Where the words, *this is the land that shall fall unto you for an inheritance,* does plainly imply, that whatever else God should give them, he gave it, not as part of their inheritance, but of their dominions.

THE IMPORT OF GOD'S GIVING A LAND FOR A POSSESSION.

The distinction I am establishing, will, I think, be put beyond dispute by one observation more, concerning the import of God's giving a country for a possession. For hereby is, I think, meant, God's giving to a people a right and title to possession of the said country, so that the former inhabitants have no longer any claim thereto; and though the people, to whom God thus gives it, may by their impiety provoke God to suffer them to be dispossessed of the said country, yet they still retain a divine right and title to the repossessing of the same, as soon as they return to their due obedience to God. Accordingly, during the captivity of the Jews in Babylonia, the land of Canaan is styled their own land; and God's putting an end to that captivity, is expressed by God's causing them to *return into their own land.* Ezek. xxxiv. 13. and xxxvi. 24, &c.

THE LAND OF CANAAN, IN WHAT SENSE GIVEN BY GOD TO THE JEWS, FOR AN EVERLASTING POSSESSION.

And perhaps this observation will afford the best exposition of those texts, wherein God promised to Abraham, and the other patriarchs, to give to their seed the land of Canaan for an everlasting possession. For this will be literally true, if by God's giving the land of Canaan for an everlasting possession, be understood the perpetuity of right and title to the said possession, on performing the condition required, namely, obedience to the will of God, duly made known to them. Agreeably hereto, it is, I think, an opinion not ill grounded, that on the general conversion of the Jews to christianity, they shall again be brought by Divine providence into that, which may be still called their own land. The import I assign to the scriptural expression of giving a land for a possession, cannot seem strange; since it is no other, than the like expression among us, of giving one an estate. For, if no limitation be expressed thereby, according to common acceptation is understood, not only giving one actual possession of the estate, but a perpetuity of right and title to the said possession.

NO. 102. OF THE RIVER OF EGYPT, PECULIARLY SO STYLED IN SCRIPTURE.

I come now to speak of the particulars contained in this promise, to begin with the two extremes here assigned, *from the river of Egypt, unto the great river, the river Euphrates.* We inquire, what river, is this river of Egypt? That hereby is not to be understood that great river of Egypt, the Nile, as some have imagined, may be inferred from this very text. For the Euphrates being here styled the great river, it may be reasonably supposed, that the other river mentioned with it, is not a great river; consequently not the Nile, there being no such disparity as to greatness between the Nile, and the Euphrates, especially, as to that part of the Euphrates, to which the dominion of the Israelites was to extend, in which, in fact, the *Nile* was the most considerable of the two. Moses, speaking, Numb. xxxiv. 5. of the south border of the land of Israel, says, *it shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.* Accordingly we read, Josh. xv. 4. that the south coast *passed toward Azmon, and went out unto the river of Egypt, and the goings out of that coast were at the sea.* From these two places it is evident, that the river of Egypt was a part of the south border of the land of Israel. But it is well known, that the land divided among the twelve tribes of Israel, did not reach the river Nile. It evidently follows, that the river of Egypt was distinct from the Nile; and was some lesser river that ran not far off from Gaza, a city in the south border of the land of Israel. And this is confirmed, ver. 47. of this chapter; where, among the cities belonging to the tribe of Judah, is mentioned *Gaza, with her towns and her villages, unto the river of Egypt.*

NO. 103. OF THE KENITES.

The two boundaries of the Israelite dominion, being known, namely the river Euphrates, and the river of Egypt; we are next to inquire after the situation of the people whose countries lie within either the possession, or the dominion, of the children of Israel. The first are the Kenites. Some, for want of observing the forementioned distinction, between possession and dominion, have thought the Kenites were descendants of Canaan. But it is much more probable, that they were of a different race. From 1 Sam. xv. 6. we may learn their situation and descent. For Saul being sent to destroy the Amalekites, he *said to the Kenites, go, depart, get you down from among the Amalekites, lest I destroy you with them; for ye shewed kindness to all the children of Israel, when they came up out of Egypt.* Which is to be understood, as observed in the margin of our Bible, of the kindness shown to them by the father in law of Moses, his family, and people. But the father in law of Moses is expressly said, to be not only priest of Midian, but also a *Midianite* himself: Exod. xviii. 1. compared with Numb. x. 29. and so was descended of Midian, one of Abraham's sons by Keturah. The Kenites then were probably a branch of the Midianites; which is the more probable, as what is here said of the Kenites dwelling among the Amalekites, may be observed of the Midianites in other places of Scripture. For it is evident from several places of sacred writ, that the Midianites, as well as Ishmaelites, and Amalekites, were some of those mixt people, that dwelt from Havilah unto Shur. On the whole, therefore, it may be rationally concluded, that the Kenites are a people of the northwest of Arabia Petræa, from the south border of the land of Israel, to the Red Sea; over which the Israelitish dominion should extend.

NO. 104. THE KENIZITES.

We have not so much certainty, who the Kenizites were. But they being mentioned by Moses next to the Kenites, and between these and the Kadomites, this may be some argument, that they were also situated between the Kenites and the Kadomites. Which is confirmed by this consideration, that since the people lying between the Kenites and Kadomites, were subject to Israel, as well as the Kenites and Kadomites themselves; it is not likely, that the sacred historian would pass them over without mentioning them; and if he mentioned them, then this name of the Kenizites must denote them. And observe, that one of the grandsons of Esau was named Kenaz; the plural whereof is Kenezim, *i.e.* Kenezites. Since therefore the Edomites were sometime under the dominion of Israel, they may be denoted in this place, by the name Kenezites.

NO. 105. THE KADOMITES, OR KADMONITES.

The word Kadmonites, denotes as much as easterns, or east country people, *orientals;* so that probably, hereby are denoted the people living east of Jordan; whose countries were, in process of time, either possessed by the Israelites, as the kingdoms of Og and Sihon, or else were subdued by the Israelites, for some time, as the land of the Moabites, Amorites, &c.

NO. 106. THE PEREZITES, AND GIRGASHITES.

Of the other people here mentioned, the Hittites, Perezites, Rephaim, Amorites, Canaanites, Girgashites, and Jebusites, I have spoken already, except the Perezites, and Rephaim.

The Perezites, it is not doubted, were descendants of Canaan, and seated within the land of Canaan, but in what part, it is not easy to determine. On comparing those places of Scripture, where the families or nations of Canaan are mentioned, I find seven nations in three places. Deut. vii. 1. Josh. iii. 10. and xxiv. 11. The *Canaanite*, the *Hittite*, the *Hivite*, the *Perezite*, the *Girgashite*, the *Amorite*, and the *Jebusite*. And six mentioned in ten places; and in nine of these ten places, the nation omitted, is, the Girgashite; in the other place, the Girgashite is mentioned, and the Hivite omitted. In one place there are but five mentioned, the Canaanite and the Girgashite being omitted. What may be inferred from hence, is, that the Girgashite was probably, a very small nation; and therefore, either wholly omitted, or comprehended under some other name; and likely, under the name of the Hivites, or the Perezites. It may be some motive to induce us to believe, that they are comprehended under the Hivites, because in nine places, the Girgashite is omitted, and the Hivite mentioned, in the tenth place, the Girgashite is mentioned, and the Hivite is omitted. To which may be added, that it is pretty clear, the Hivites and Girgashites were neighbours; as the Hivites are expressly said in Scripture, to inhabit the parts of Canaan adjoining mount Lebanon, particularly the eastern part about mount Hermon; and the Girgashites are probably supposed to have been seated about the sea of Galilee; since we read of the Gergesenes in those parts, in the times of the gospel. There are other considerations, which also incline us to believe, that the Girgashites may be comprehended under the Perezites. If we consult Gen. x. 15—18. where Moses, as it were, professedly, reckons up the several families, or sub-nations, of Canaan, we find no mention of the Perezite. Whence it may be thought, that

the name Perezite, was not derived from any son of Canaan, of that name, but from some circumstance relating to situation, or way of living; and since it is evident from Scripture, that the Perezites lived in the mountainous and woody parts of the land of Canaan; and since the Hebrew word, פרזות *Perazoth*, denotes *villages*; it may be probably conjectured, that such of the Canaanites, as lived in villages, or places less frequented, as woods and mountains, were comprehended under the name of Perazim, or Perezites, *i.e.* villagers, of whatsoever nation soever they were.

NO. 107. THE REPHAIM.

There remains only the *Rephaim* to be spoken of. We find a people of this name mentioned, Gen. xiv. 5. As to the import of the name, I shall observe here, in general, that the learned in the Hebrew language, agree, that it denotes men of a gigantic, or extraordinary, stature or strength. It is pretty clear from Scripture, Gen. xiv. 5. that some of them were situated east of Jordan, adjoining the Zuzim and Emim. But since the Rephaim here mentioned, are ranged between the Hittites, Perezites, Amorites, &c. who lived within the land of Canaan, and so west of Jordan; I am induced rather to understand, by these Rephaim, the inhabitants of that valley, lying between Jerusalem and Bethlehem, called the *valley of the Rephaim*, or *giants*. Josh. xv. 8. and xvii. 16. From which two texts, it is evident, that this valley lay near Jerusalem, and that through, or by, it passed the boundary between the tribes of Judah and Benjamin.

NO. 108. OF THE WELL LAHAI-ROI; AND BERED.

In Gen. xvi. Moses acquaints us, how *Hagar*, servant of *Sarah*, Abraham's wife, fled into the wilderness, and was found by the angel of the Lord, at a fountain, in the way to Shur; which fountain was therefore called *Beer-lahai-roi*, *i.e.* the *well of him that lives and sees me*, and was situated between Kadesh and Bered. Shur was the name of that part of Arabia Petræa, which adjoins Egypt and the Red Sea: and Kadesh was a city on the edge of the land of Canaan, south of Hebron. Bered is no where else found in Scripture. However, very probably, it was not far from Gerar, since, while Abraham sojourned in these parts, we read, that Isaac came from the way of the well Lahai-roi; and after Abraham's death, Isaac dwelt by the same place. Gen. xxiv. 62. and xxv. 11.

NO. 109. OF GERAR.

Abraham removed from about Hebron, southward, between Kadesh and Shur, and sojourned in *Gerar*. It appears from Gen. x. 19. that *Gerar* was seated in the angle, where the south and west sides of Canaan met. It may also be inferred, that it was not far from *Gaza*. It is evident from what is said of Gerar, in relation to the history of Abraham and Isaac, that it was a regal city, and the usual name of its kings seems to have been Abimelech; as Pharaoh was the usual name of the kings of Egypt. The kings of Gerar, were in all probability Philistines by extraction: for the kingdom of Gerar is expressly reckoned within the land of the Philistines. Gen. xxi. 32—34.

OF THE WILDERNESS OF PARAN.

During Abraham's sojourning in these parts, Isaac was born; and Ishmael with his mother was sent away, and dwelt in the wilderness of Paran, adjoining to Kadesh: of which more will be said, when we come to the travels of the Israelites through Arabia Petræa.

NO. 110. OF BEERSHEBA.

During this time, Abraham and Abimelech made a covenant, concerning a well which Abraham had digged. Which well, from the oath mutually taken, was called *Beersheba, i.e. the well of the oath.* Here *Abraham planted a grove, and called on the name of the Lord, the everlasting God.* Gen. xxi. 33. In process of time, there was a city, or considerable town, built here, which is noticed by heathen writers, under the name of Berzimma or Bersabe. The greatest length of the land of Israel, is denoted in Scripture, by the distance from Beersheba in the south, to Dan in the north. Dr. Heylin tells us, it was well fortified by the western christians, when they were masters of the Holy Land, as being a border town of importance.

NO. 111. THE LAND OF MORIAH.

While Abraham sojourned at Beersheba, it pleased God to make a signal trial of his obedience, by requiring him to go into the *land of Moriah*, and there *to offer his only son Isaac, whom he loved, for a burnt offering on one of the mountains.* Gen. xxii. 2. From comparing this text with 2 Chron. iii. 1. it is, I think, generally received, that this Moriah, was the mount Moriah, whereon Solomon built the temple; and on part whereof, namely, mount Calvary, our Saviour did afterwards offer himself to God, as the redemption of mankind. Which offering of our blessed Saviour, as it seems to have been designedly prefigured by the intentional, offering of Isaac; so it might seem good to Divine wisdom to assign the same place, where in due time, the antitype, our blessed Redeemer, was to be offered.

NO. 112. THE FIELD AND CAVE OF MACH-PELAH.

In the next chapter, Gen. xxiii. 1. we are informed of the death of *Sarah*, at *Kirjath-arba*, or *Hebron ;* and of *Abraham's buying the field of Ephron, which was in Mach-pelah, which was before Mamre, the field and the cave which was therein.* From what has been said, concerning Mamre being another name for Hebron, and also of the adjacent plain of Mamre ; it is easy to gather, whereabout was situated this field and cave in Mach-pelah. There seems however to be one particular worth observation, that Abraham is said to buy this field and cave in Mach-pelah, of Ephron the Hittite, and in the presence of the children of Heth ; but Gen. xiv. 13. the plain of Mamre, wherein Abraham dwelt, is said to be of Mamre the Amorite. Perhaps we have here got hints of the boundary between the Hittites and Amorites, so that their lands intermingled : or, one from either nation might have land in the territories of the other. The Hittites dwelt on the west, or southwest, of Hebron.

NO. 113. THE CITY OF NAHOR.

After the death of Sarah, Abraham sends his chief servant into Mesopotamia, to the city of Nahor, his brother, to take a wife from thence, of his own kindred, for Isaac. It is thought, this city of Nahor, was the same with Haran, or Charran ; to which Abraham, with his father Terah, removed from Ur of the Chaldees. But there are considerations of weight to incline one to think, that by the city of Nahor may possibly be denoted Ur of the Chaldees. For when Terah left that place, we only read, that he took with him Abraham, his son, and Lot his grandson ; and therefore, it may be reasonably concluded, that Nahor, his other son staid behind, at Ur of the Chaldees : but, if by the *city of Nahor*, must be understood Haran, then Nahor must have removed thither sometime after his father, of which Scripture is silent. Indeed we read, Gen. xxvii. 43. that *Laban*, a grandson of *Nahor*, did live at *Haran*. And therefore, on the whole, it is probable, that when his own family was grown up, Nahor might leave his other sons at Ur, and he, with his younger son, as it seems, *Bethuel*, the father of *Laban*, might remove to *Haran :* [or, else, *Bethuel* might, himself, remove, from his father at Ur to Haran, which still leaves Ur for the residence of Nahor.]

ABRAHAM SENDS HIS SONS BY KETURAH, INTO THE EAST COUNTRY.

After Sarah's death, Abraham took Keturah to wife, and had several children by her, whom he sent away from Isaac his son, while he himself yet lived, eastward, unto the east country. After which the sacred historian concludes the history of Abraham, with telling us, he died at the age of *an hundred threescore and fifteen years ;* and *was buried by his sons Isaac and Ishmael, in the cave of Mach-pelah, in the field of Ephron, the son of Zoar the Hittite, which is before Mamre.* Gen. xxv. 1—10.

OF THE SOJOURNING OF ISAAC.

Isaac, after his father's death, continued to dwell at the well *Laharoi ;* afterwards removed to *Gerar ;* renewed the well at *Beersheba*, where in later times a city was built : sent Jacob to Padan-Aram, to Bethuel, his mother's brother, then dwelling at Haran ; where he staid fourteen years and upwards, and then returned to his father Isaac, who at that time sojourned at Mamre near Hebron, where Abraham had formerly sojourned. After which Moses concludes the history of Isaac, with an account of his age, death, and burial, by his two sons, *Esau* and *Jacob*. Gen. xxvii—xxxv. ver. 29. There are no places mentioned in the history of Isaac, but what had been mentioned in the history of Abraham.

CHAPTER VIII.

OF THE DWELLINGS OF THE ISHMAELITES.

We shall speak next of the dwellings of the other sons of Abraham, and begin with Ishmael, Abraham's son by Hagar, he being the eldest. He, himself, dwelt in the wilderness of *Paran*. Gen. xxi. 21. where he became the father of twelve sons ; whose posterity, Gen. xxv. 18. *dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria*, that is, in several parts of Arabia Petræa ; whereof the western part, towards Egypt, is called Shur ; the eastern part towards the Persian gulf, Havilah. Accordingly, of these twelve sons of Ishmael, some are expressly mentioned in Scripture, as inhabiting these parts ; and plain traces of their names are found in heathen writers, among the inhabitants of this tract. [What is this *Assyria*? certainly not that in Mesopotamia.]

NO. 114. OF NEBAIOTH THE FIRST BORN OF ISHMAEL.

The descendants of the first born of Ishmael, called Nebaioth, are mentioned with those of his second son, Kedar. Isaiah ch. lx. ver. 7. They are called *Nabathæi* by heathen writers ; and seem to have been better known among the Greeks and Latins, than the rest ; as they are more frequently mentioned by their writers, whether historians or poets.

NO. 115. OF KEDAR.

But among the sacred writers, there is more frequent mention of Kedar. Isaiah speaking of the *burden of Arabia*, expresses it among other things, by the *fall of the glory of Kedar*. Isaiah xx. 16. These people are also mentioned by Pliny, under the name of Cedreni or Cedareni, and are placed by him next to the Nabatheans.

OF TEMA.

In the same place of Isaiah, there is also mention of the *land of Tema*; and it is thought by some, that Eliphaz, the Temanite, mentioned in the book of Job, was prince of this country; but it seems more probable, that he was a descendant of Esau, by Teman, of whom hereafter. There is a city of this name, mentioned by Ptolemy; likely the same which is called Tamna by Strabo.

NO. 116. OF DUMAH.

In the same chapter of Isaiah, ver. 11. we have the burden of *Dumah*, whereby is probably denoted, the family of *Dumah*, another of Ishmael's sons; Stephanus, the geographer, mentions a city in Arabia, called Dumatha, from this Duma, as is likely.

NO. 117. OF JETUR AND NEPHISH.

As for Jetur and Nephish, two other sons of Ishmael, we read, 1 Chron. v. 19. that the *Reubenites*, and the *Gadites*, and the half tribe of *Manasseh*, made war with them, and overcame them, and *dwelt in their stead, until the captivity*, ver. 27. Whereby is confirmed, the opinion that Iturea, mentioned by Luke, was so called from Jetur, son of Ishmael.

OF THE OTHER SONS OF ISHMAEL.

The remaining sons of Ishmael, we have no mention of, as to their habitation, in Scripture; unless we suppose, the city and wilderness of *Kedemoth*, Deut. ii. 26. to have taken its name from Kedemah.

THE ISHMAELITES, OTHERWISE CALLED HAGARENES.

It remains only to observe, that as these people were, from their father, denominated Ishmaelites; so from the mother of Ishmael, Hagar, they were also denominated Hagarenes or Hagarites: and under this last name they are mentioned, by heathen writers, some calling them Agræi, others Agareni. But, though these names might be used promiscuously, yet there seems to have been sometimes a distinction made between them. Thus in Psalm lxxxiii. ver. 6. among the enemies of Israel, are reckoned in the former part of the verse, the *Edomites* and *Ishmaelites*; and, in the latter part of the same verse, the *Moabites* and *Hagarenes*. Now, had the Ishmaelites and Hagarenes always denoted exactly the same, there would have been no occasion to have mentioned both: therefore it seems probable, that by the Hagarenes were sometimes denoted, some particular Ishmaelites. Suppose, those that dwelt about mount Sinai, otherwise called Hagar, this word in the Arabian language signifying a rock; and being by the Arabs peculiarly applied to mount Sinai, as a proper name. But the Ishmaelites being joined by the Psalmist to the Edomites, and the Hagarenes to the Moabites, requires us rather to look on the Hagarenes, as Ishmaelites, seated near to Moab; especially, if we add hereto what is said, 1 Chron, v. 19. *The sons of Reuben, and Gadites, made war with the Hagarenes*, &c. To conclude, certain it is, that the Arabians do to this very day value themselves, on being descended from Ishmael.

CHAPTER. IX.

OF THE DWELLINGS OF ABRAHAM'S CHILDREN BY KETURAH.

The children of Abraham by *Keturah*, are reckoned up, Gen. xxv. 1—4. As to their first settlement, in general, sacred history tells us, that Abraham, giving them gifts, sent them away eastward, into the east country, *i.e.* into the eastern parts of Arabia. Accordingly, here we find such of them, as are mentioned in the sequel of the sacred history, or by heathen writers.

NO. 118. OF MIDIAN.

The principal in Scripture history, are the descendants of Midian; or, the Midianites: settled chiefly southeast of the Salt Sea, adjoining the Moabites. Hence, while the Israelites lay encamped at *Shittim*, Numb. xxv. 1—6. they committed whoredom with the daughters of Moab, and one of them with a Midianitish woman. Hence, also, we find *Moab* and *Midian* mentioned together as neighbours, Numb. xxii. 4. We do indeed read of the *land of Midian*, in the neighbourhood of mount Sinai, wherein Jethro, the father in law of Moses lived, Exod. ii. 15. &c. And we find a city called Madana, placed in these parts by heathen writers, near the Red Sea. Nevertheless, this is not to be understood of the first settlement of Midian; but, that in process of time, his descendants spread themselves in the adjacent parts, where they found room; and at length as far as that tract by the Red Sea, where Jethro lived.

NO. 119. OF SHEBA, SON OF ABRAHAM, BY KETURAH.

Another son of Abraham by Keturah, Joctan, had two sons, Sheba and Dedan. Now among the descendants of *Cush*, Gen. x. 7. we find two of the same name. The not observing hereof, has occasioned some confusion in writers, as to the first settlements of these people. Sheba and Dedan, descendants of Cush, settled in the eastern part of Arabia Felix, near to their father Raamah: but Sheba and Dedan, the descendants of Abraham, were to settle, where they could find room. Therefore, since we are expressly told, that their settlement was in the east country of Arabia; and since we find in the history of Job, mention made of Sabeans, who most probably lived in these eastern parts; and in heathen writers, a people of Arabia Deserta, called Sabæ or Sabæi; it may be concluded, that *these* were the offspring of Sheba, the descendant of Abraham.

NO. 120. OF DEDAN, SON OF ABRAHAM, BY KETURAH.

In like manner, in Scripture there is frequent mention of Dedan; now, whenever the circumstances of the sacred story do not agree to the habitation of Dedan, descendant of Cush, they may reasonably be understood of Dedan, descendant of Abraham. And in this last sense, it seems proper to understand *Dedan*, or *Dedanim*, Isaiah xxi. 13. and Jer. xxv. 23. and xlix. 7. because, in these places there is mention of other people, or parts of Arabia, too remote from Dedan in Arabia Felix, to be joined together.

CHAPTER X.

OF THE DWELLINGS OF THE DESCENDANTS OF LOT, THE MOABITES AND AMMONITES.

I go on now to speak of the habitations of the sons of Lot; *Moab* the first born, and *Ben-ammi* the younger, the father of *Ammon*, Gen. xix. ver. 37, 38. they settled in the adjacent countries, depopulated by the arms of Chedorlaomer and his confederates, in the war above mentioned.

NO. 121. SITUATION OF MOAB.

Moab settled near the Salt Sea, or Lacus Asphaltites, and in the neighbouring tract on the Jordan, eastward. For we learn that great part of the kingdom of Sihon, king of the Amorites, had formerly belonged to the Moabites. Numb. xxi. 26.

NO. 122. SITUATION OF THE AMMONITES.

The Ammonite situated himself in the parts adjoining to Moab, north and east. For it is evident from Scripture, that the Ammonites possessed the east of Jordan, about the river Jabbok, or the northern part of what was afterwards the kingdom of Sihon. Compare Numb. xxi. 13. Josh. xiii. 25. and Judg. xi. 13—23.

I cannot omit taking notice here, in general, of the dispensation of Divine providence, in assigning the first settlements of the descendants of Abraham, and of his nephew Lot. The land of Canaan was, in due time, to be the possession of the Israelites, sons of Jacob: south of Canaan settled Ishmael, in the wilderness of Paran, west of mount Seir; which was to be the possession of Esau, the brother of Jacob: east of mount Seir, the Midianites seated themselves, and the other sons of Abraham, by Keturah: and north of these, the two sons of Lot, Moab and Ben-ammi. And it is remarkable, that Providence made room for these settlements of the descendants of Abraham, except the Israelites, by the great slaughter of the inhabitants by Chedorlaomer, king of Elam, and his confederates; who likely carried away also a great number captive. And that we might be informed of the hand of Providence herein, seems to be one end of Moses's giving an account of the conquest obtained by Chedorlaomer, over these countries; namely, over the *Rephaim*, *Zuzim*, *Emim*, *Horites*, and *Amalekites*. Gen. xiv. 5—7.

CHAPTER XI.

OF THE LAND OF EDOM, OR DWELLING OF ESAU.

I proceed now to Esau, and Jacob, the two sons of Isaac, and by him grandsons of Abraham. I shall speak first of Esau, the elder brother; because he and his family were first settled in a fixed habitation. The reason of Esau's separating so soon from his brother Jacob, is, that *their riches were more, than that they might dwell together; and the land wherein they were strangers, i.e.* Canaan, *could not bear them, because of their cattle.* Therefore *Esau went from the face of his brother Jacob, and dwelt in Mount Seir.* Gen. xxxvi. 6—9.

NO. 123. THE HORIM, THE FORMER INHABITANTS OF THIS TRACT.

The former inhabitants of this mount, were the Horim or Horites, descendants, as is likely, of one Hor, or Hori. And probably from him the mountain was formerly called Mount *Hor*. For we read of a mountain of this name, by the borders of Edom, on which Aaron died. Numb. xx. 22—28. It is therefore likely, that the whole tract was formerly called mount Hor; since we find the inhabitants of this mountainous tract called Horites. *The Horim also dwelt in Seir, before time; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead.* Deut. ii. 12.

NO. 124. MOUNT SEIR, WHENCE SO NAMED.

Since the same text tells us, that the *children of Esau succeeded the Horites;* there arises a difficulty, how to account for this mountainous country of the Horites being denominated mount Seir, or, the land of Seir. From the mention made, Gen. xxxvi. 20. &c. of the children of *Seir* the *Horite*, it seems probable, that the country itself, as well as its inhabitants, did take its most ancient name from Hor, or Hori, a name, preserved among the children of Seir, ver. 22. but that in after ages, yet some time before Esau's settling there, it took the name of Seir, from a considerable person among the Horites, whose descendants Moses gives an account of, in the latter part of the same chapter where he enumerates the descendants of Esau; they being principal persons of the Horites, at the time of Esau's settling in that tract. Add hereto, that though mount Hor might, primarily, denote the same as mount Seir did afterwards; yet this last name prevailing, the former was laid aside gradually, as to its general extent, and only retained to part of this mountainous tract, which is therefore styled mount *Hor*. Numb. xx.

NO. 125. THE LAND OF EDOM, AND WHY SO CALLED.

As to the situation of this country, it lay south of the Salt or Dead Sea; extending to the Red Sea, or Arabian Gulf. For this we learn from 1 Kings, ix. 26. *Solomon made a navy of ships at Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom;* and consequently, the Red Sea did coast, in some of its branches, the land of Edom.

CHAPTER XII.

OF THE SOJOURNING OF JACOB.

Jacob, the younger son of Isaac, being sent by his parents to Haran, in Padan Aram, or Mesopotamia, in his way from Beersheba thither, *lighted upon a certain place, and tarried there all night, because the sun was set: and lay down in that Place to sleep.* In which sleep he had a vision, wherein among other promises, God was pleased to renew to him that signal and evangelical promise made already to Abraham and Isaac; namely, that *in his seed should all the families of the earth be blessed;* by the descent of the Messiah, or Saviour of the world. Jacob, when he *awaked, said, surely the Lord is in this place: how dreadful is this place! this is none other but the house of God. And he called the name of that place Bethel, i.e. the house of God.* Hence, the adjoining city, then called *Luz*, was afterwards called by the Israelites, and therefore in sacred history, *Bethel.* The taking of this city by the children of Joseph, is related, Judg. i. 22—25. In this city Jeroboam set up one of his *golden calves;* whereupon the prophet Hosea, iv. 15. x. 5. alluding to the name given it by Jacob, calls it *Beth-aven*, instead of *Bethel; i.e. the house of vanity*, or *idolatry*, instead of the *house of God.* Being within the lot of Ephraim, the son of Joseph, it belonged to the kingdom of Israel; and lay in the southern border of that kingdom, not far north from Jerusalem. It was taken from Israel, by Ahijah, king of Judah, and afterwards was accounted part of the kingdom of Judah.

NO. 126. OF GILEAD.

After several years stay at Haran, Jacob *stole away unawares to Laban*, and *passing the river Euphrates*, proceeded for Canaan. Laban followed, and overtook him; and they made a covenant one with the other, and in witness thereof they *took stones and made an heap, and did eat there* one with the other *upon the heap.* Wherefore the place was named *Galeed, i.e. the heap of witness;* also *Mizpah, i.e.* a *beacon*, or *watch tower;* as Laban said, *the Lord* watch *between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters: no man is with us: see, God is witness betwixt me and thee.* Gen. xxxi. 20. &c. That this was done in a mount, we are expressly told, ver. 54. And, from the name given to the heap of stones, the mount was in after times called Galeed, by the Israelites. It lies east of the sea of Galilee, being part of the ridge of mountains, running from mount Lebanon, southwards, east of the Holy Land; and is included in the mountainous region, called in the New Testament Trachonitis.

NO. 127. OF MIZPAH.

From the other name given to the heap of stones, the city or town, of Mizpah, mentioned in Scripture, and lying in this tract, probably near the heap of stones, took its name. Hence we find it among the cities pertaining to the half tribe of Manasseh, settled in these parts. Here Jephthah resided; but, in after times, it was taken by the Ammonites; in whose hands it was, when burnt, and destroyed by Judas Maccabeus.

NO. 128. OF MAHANAIM.

Jacob coming into Canaan, some way, the angels of God met him. And when Jacob saw them, he said, this is God's host; and he called the place, Mahanaim, *i.e.* hosts, or camps. Hence, the city near this place, was afterwards called among the Is-

raelites, Mahanaim. It was situated between mount Gilead, and the river Jabbok, not far from the latter. Here were the confines of the tribe of Gad, and half tribe of Manasseh, east of Jordan. It was a place of strength, and therefore seems to be chosen by Abner, for the seat royal of Ishbosheth, son of Saul, during the war between him and David. And for the like reason, it seems to have been the retiring place of David, during the rebellion of his son Absalom.

NO. 129. THE BROOK JABBOK.

Jacob passing forward, comes to the brook Jabbok, which is by all agreed to run from the adjacent mountains of Gilead; but some make it run into the sea of Galilee, others into the river Jordan, south of that sea.

NO. 130. OF PENUEL.

Jacob having sent his wives and children, and cattle, over the brook, was left alone on the north side of the brook. Here he wrestled with an angel, and received the name of Israel, with a blessing; Jacob called the name of the place, Peniel, or Penuel, *i.e.* the face of God, and hence, the adjoining town was afterwards known among the Israelites, by this name Penuel; which, as is evident from circumstances, must stand upon, or very near, the brook Jabbok.

NO. 131. OF SUCCOTH.

From *Penuel, Jacob journied to Succoth, and built him an house, and made booths for his cattle: therefore the name of the* adjoining *place or city, was called* afterwards *Succoth, i.e. booths.* It was seated not far from the river Jordan.

NO. 132. OF EPHRATH.

Leaving Succoth, Jacob passed over the river Jordan, and *came to Shalem, a city of Shechem, which is in the land of Canaan,* and frequently called Shechem. Here he bought a parcel of ground, Hence he went to Bethel: then he journied still southward, and *when there was but a little way to come to Ephrath, Rachel fell into travail, and had hard labour,* of which she died, being first delivered of her younger son Benjamin. *She was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave.* The text here expressly tells us, that this Ephrath, or Ephratah, was the same as Bethlehem, famous as the birth place of David, but more famous as the birth place of the son of David, according to the flesh, our blessed Saviour, Jesus Christ.

RACHEL'S MONUMENT.

Among the remarkable places shown to strangers, in the road from Jerusalem to Bethlehem, the nearest to Bethlehem is Rachel's tomb. Concerning which Mr. Maundrel observes, that though this may probably be the true place of her interment, yet the present monument cannot be that which Jacob erected, it plainly appearing to be a modern, and Turkish, structure. That the pillar, or monument, erected by Jacob, was standing in the days of Moses, we learn from this chapter of Genesis, ver. 20. There is also mention of Rachel's sepulchre, 1 Sam. x. 2. but whether the pillar, or monument, was then standing, cannot be inferred from what is there said of it.

NO. 133. THE TOWER OF EDAR.

After this, *Israel journied and spread his tent beyond the tower of Edar.* By this tower of Edar, some understand the field near Bethlehem, where those shepherds were keeping their flock, to whom the angels appeared, and gave information of the birth of our Saviour, because the Hebrew word *Eder*, or *Edar*, denotes *a flock:* whence the *tower of Edar*, is in Micah, iv. 8. rendered *tower of the flock.* But from this last text others suppose, that this tower of Edar is to be understood of some place near Jerusalem; because the tower of Edar is spoken of by the prophet, as being *the strong hold of the daughter of Sion.*

VALE OF HEBRON. *Vide* 101.

From hence *Jacob went to Isaac his father, to Mamre, to Hebron,* where Isaac dying, was buried by his two sons, Esau and Jacob; the former, Esau, returned to mount Seir, the place of his habitation, the other, Jacob, continued in Mamre, where Isaac sojourned. For the plain of Mamre, was either the same with, or else a part of, the vale of Hebron; from whence we read, Gen. xxxvii. 14. that Jacob sent his son Joseph, to see his brethren, who were gone to *feed their father's flock in Shechem,* probably in the parcel of ground which Jacob bought of the Sichemites.

NO. 134. OF DOTHAN.

Joseph being come hither, learns that his brethren were gone to *Dothan.* Gen. xxxvii. 17. This place was seated about twelve miles north of the city of Samaria, as Eusebius informs us. Here Joseph was sold by his brethren to some Ishmaelites and Midianites, that came from Gilead, going down with spices, and balm, and myrrh to Egypt; they took Joseph with them into Egypt, and sold him there to Potiphar, captain of the guard to Pharaoh.

NO. 135. OF ADULLAM.

In the next chapter, Gen. xxxviii. we have notice of some transactions of Judah, son of Jacob; in which is mention of *Hirah*, the *Adullamite;* of a place called *Chezib ;* and of another called *Timnath*, ver. 1, 5, 12. Hirah the Adullamite, was probably an inhabitant of Adullam, a town west of Hebron, mentioned frequently in the history of David's flight from Saul.

OF CHEZIB.

Chezib is only mentioned in this passage; it is said by Eusebius and Jerom, to have been situated near Adullam, and to be then uninhabited.

NO. 136. OF TIMNATH.

Timnath, is in all probability that in the border of Judah, Josh. xv. 10. allotted to the tribe of *Dan*, Josh. xix. 43. and mentioned in the story of *Samson*.

NO. 137. OF THE LAND OF GOSHEN, AND RAMESES.

The following chapters of Genesis, relate the various circumstances which befel Joseph in Egypt; where he was promoted to the highest degree of honor, and power, next to the king; and how he sent for his father Jacob, his brethren and their families, out of Canaan, and settled them in Egypt, in a district called the *land of Goshen*. This is also called the *land of Rameses*. Gen. xlvii. 11. And the seventy interpreters render Goshen, by Ηρώωνπο λις, *Heroumpolis*, or city: which by some writers is simply called *Heroum*, and is by the ancient geographers, placed in the eastern part of Egypt, not far from the Arabian gulf. So that from hence we infer, that the land of Goshen was situated in the easterly part of Egypt, betwixt the river Nile, and the town called Heroum; and consequently, that therein stood the city of Rameses. [If the *land of Rameses*, do not refer to the property of a person.]

NO. 138. OF THE CITY ON.

Within the same country, or near it, stood the city On, of which Joseph's father in law was priest, and which was called by the Greeks *Heliopolis, the city of the sun*. It is thought to be the same with *Ir-cheresh*. Isaiah xix. 18. which is indeed, rendered in our translation, *the city of destruction*, but may be rendered, as in the margin, *the city of the sun*.

NO. 139. OF ATAD, AND ABEL-MIZRAIM.

Jacob, on his death bed, charged his sons to bury him, when dead, *with his fathers, in the cave of Machpelah*. Accordingly Joseph, accompanied with his own brethren, and the principal persons among the Egyptians, attended his father's corpse, to the burying place bought by Abraham. And *when they came to the threshing floor of Atad, they mourned with a great and very sore lamentation: Joseph making there a mourning for his father seven days*. Hence the Canaanites called the place Abel-mizraim, *i.e.* the mourning of the Egyptians; as they looked on the whole company as Egyptians, by reason of their coming out of Egypt. Where this threshing floor of Atad, or Abel-mizraim lay, is not certain; but it probably was not far from where Jacob was buried; and so not far from Hebron.

WHAT IS TO BE UNDERSTOOD BY "BEYOND JORDAN," GEN. L. 10, 11. WHERE MOSES PROBABLY PENNED HIS HISTORY.

But though the particular situation of this place, cannot be inferred from sacred history, yet from thence may be well inferred, whereabout it was that Moses penned his history. For we are told, Gen. l. 10. that the threshing floor of *Atad was beyond Jordan;* and likewise, ver. 11. that *Abel-mizraim* was *beyond Jordan*. Now, since it is absurd to suppose, as some do, notwithstanding, that the corpse of Jacob was carried into the cave of Machpelah, such a round about way as the Israelites went afterwards, for their sin of unbelief, into the land of Canaan; it remains to suppose, that these places are said to be beyond Jordan, not in respect of Egypt, whence Jacob's corpse was brought, but, in respect of the place where Moses was when he writ his history; which consequently was in the country east of Jordan. Nor are there wanting other considerations to confirm this opinion. Now it being supposed, that Moses, when he writ this historical account, was east of Jordan; then it clearly follows, that the threshing floor of Atad, or Abel-mizraim, beyond Jordan, laid west of Jordan: namely, not far from Hebron, as has been observed.

Thus we have gone through the geographical part of the first book of Moses's history, called Genesis; which concludes our first part.

PART SECOND.

CHAPTER I.

OF THE LAND OF EGYPT, AND PLACES THEREIN, MENTIONED IN THE OLD TESTAMENT.

THE second book of Moses, called Exodus, is named from its treating principally of the Exodus, *i.e. the going out* of Israel from Egypt. But before we accompany that people out of Egypt, it seems proper here to say, what is requisite to be said, concerning the land of Egypt, in general, or the particular places of it, mentioned in the Old Testament.

NO. 140. EGYPT IN GENERAL; AND ITS NAMES IN SCRIPTURE.

The name, whereby this country is generally denoted in Hebrew, is the land of Mizraim. It was so called, from its being planted after the flood, by the descendants of Mizraim, a son of Ham. It is, three or four times in the Psalms, styled the land of Ham; whence it is probable, that Ham settled, with his son Mizraim, in this country. For it cannot be reasonably supposed, that the land of Mizraim is called the land of Ham, only because Ham was the father of Mizraim; for then the land of Canaan, or of Cush, other sons of Ham, might be as well denoted by this title. Since therefore only the land of Mizraim, is in holy Scripture entitled the land of Ham, it must be for some special reason; and the most probable seems to be that now mentioned. The Arabians still call this country *Masr*, and the Turks call it *Misr*, agreeably to the Hebrew Mizraim. Plutarch has observed, that in some of the sacred offices of the ancient Egyptians, it was called *Chemia*, for *Chamia*, which is plainly from Cham, or Ham.

In heathen writers it has several names; but the most usual is, Egypt; thought to be composed of the Greek word αἶα, *aia*, from the Hebrew, אי, a *land*, or *country*, and Coptus, the name of a city in Egypt. Certain it is, that the Christians of this country were, and still are, called Copti; and have an alphabet styled the Coptic, or Egyptian, alphabet; [but some think, that as the original Ethiopia was called *Aetia*, "the eagle," so Egypt was called *Gupt*, the vulture; whence *Ai Gupt*, the *land of the vulture;* or, possibly of the *hawk*, reckoned among the same species of birds, which was the national emblem of Egypt, and considered as its tutelary divinity, "the land of the hawk." For another derivation of this name, *vide* the GEOGRAPHICAL EXCURSIONS.]

THE SITUATION OF EGYPT.

This country has been generally esteemed part of Africa, being bounded by other countries of the African continent west and south; by the gulf of Arabia, or the Red Sea, and the Isthmus of Suez, by which it joins Asia, east; and by the Mediterranean Sea north.

ITS FERTILITY.

It has been constantly noted for fruitfulness, which has been equally constantly attributed to the overflowings of the river Nile. It was styled the granary of the Roman people, while subject to the Romans; and now it is subject to the Turkish empire, it is the principal country, that furnishes Constantinople with grain.

OF THE LEARNING OF THE EGYPTIANS.

The inhabitants were regarded by the heathen, as the first proficients in geometry, arithmetic, astronomy, physic, and magic, or sorcery. Of their ability in the last, we have remarkable instances. Exod. vii. 11. &c. They expressed their conceptions by figures of birds, beasts, trees, &c. termed hyeroglyphics, *i.e.* priestly, or sacred writing. Thus, for a year, they are said to have painted a snake with his tail in his mouth; to show how one year succeeds another, without interruption. And this hieroglyphic is used now by some of our almanack makers. From the Egyptians, Pythagorus and Democritus among the Greeks are said to have learned their philosophy; Lycurgus, Solon and Plato, their forms of government; Orpheus and Homer, their poetical fictions of the gods; Dedalus, statuary; and other arts and sciences are thought to be derived from Egypt to Greece.

From hence the reader may better understand the full import of that text, Acts vii. 22. where Stephen saith of Moses, *he was learned in all the wisdom of the Egyptians*, thereby expressing the great learning of Moses.

GYPSIES AMONG US, WHENCE SO CALLED.

As to the present state of learning among the Egyptians, nothing is at this time left of it, but an affectation of divination and fortune telling; by which, and some cheating tricks, in which they are well practised, great numbers get their livelihood, wandering from one place to another. And this has given occasion to vagabonds, and stragglers of other nations,

who pretend to fortune telling, to assume the name of Egyptians, or gypsies.

CITIES IN EGYPT MENTIONED IN SCRIPTURE.

NO. 141. OF ZOAN.

Of the places mentioned in the Old Testament, I begin with the city Zoan, not only as being, if not the city of Egypt first mentioned in sacred history, for the Syriac version reads *Zoan*, not *Zoar*, Gen. xiii. 10. yet, the most ancient city in this country, and probably the first royal seat of the Pharoahs, or most ancient kings of Egypt. That it was the first built city of Egypt, is probable from Numb. xiii. 22. where we read that *Hebron was built seven years before Zoan in Egypt.* By this remark, the sacred historian no doubt designed to manifest the antiquity of Hebron, which was most effectually done, by choosing the most ancient city of Egypt. And this is confirmed by the other consideration, that Zoan was the original royal city of the Pharaohs, the most ancient kings of Egypt. For several of the miracles wrought before Pharaoh, are said. Psalm lxxviii. 12. to be done *in the field of Zoan.* Moreover, Isaiah the prophet foretelling calamities to come upon Egypt, expresses himself thus, chap. xix. 11. *Surely the Princes of Zoan are fools; the counsel of the wise counsellors of Pharaoh is become brutish.* Where, by the mention of the princes of Zoan, is plainly denoted that Zoan was the city where the princes of Egypt chiefly resided; and where Pharaoh held his councils of state. It is true, indeed, that in the same chapter, ver. 13. we have mention of the *princes of Noph;* and chap. xxx. ver. 4. the prophet speaking of the Israelites applying to Egypt for succour, says, *their princes were at Zoan, and their ambassadors came to Hanes.* Whence it appears, that Noph and Hanes were two other cities of Egypt, where the king did sometimes reside; but still it seems probable, that Zoan was then the capital city; inasmuch as it is first named. It is likewise mentioned by the prophet Ezekiel, chap. xxx. 13.

ZOAN, THE SAME WITH TANIS.

Zoan was called by the Greeks, *Tanis;* and is rendered by the Seventy, *Tanin*, or *Tanis;* indeed the Hebrew letter צ *Tzade*, which we render by *Z*, is by the Greeks rendered in other words, by *T;* as the Hebrew *Tzor*, was by the Greeks and by the Latins called Τυρος, *Tyrus;* and by us *Tyre.*

Zoan being the same with Tanis, hence we have some certainty of its situation; for Tanis was placed not far from the Mediterranean Sea, and near the second mouth of the river Nile, reckoning from the east, to which it gave name. For the first considerable mouth of the Nile east, was called the Pelusian Mouth, from the adjacent city of Pelusium; the second, or next to it was called the Tanitic Mouth, or the mouth by Tanis.

NO. 142. OF NOPH.

The next city of Egypt, mentioned in Scripture, which I shall here notice, is Noph, which is by the Seventy rendered Memphis, it was very famous for its pyramids, esteemed among the wonders of the world. This city stood above the separation of the Nile from one stream, into those several streams, whereby it empties itself into the Mediterranean Sea. Here stood a celebrated temple of Serapis; and temples of other Egyptian idols, to which the prophet Ezekiel peculiarly refers, when he says, *I will also destroy the idols, and will cause their images to cease out of Noph.* Ezek. xxx. 13.

NO. 143. OF THE PYRAMIDS.

Memphis is celebrated by heathen writers, for nothing more, than for the pyramids built in its neighbourhood, in a sandy plain, where the sight may extend itself far and wide, without hindrance: these pyramids are by the Arabs called *Dgebel Pharaon*, and by the Turks *Pharaen Doglary*, that is to say, *Pharaoh's mountains;* three of which may be seen from Cairo, and a great way beyond it, are larger than the others. Of these three pyramids, two are closed; but the largest is open, and is that which travellers ascend, and enter into.

It is worth knowing, that Lincoln's Inn Fields in London, is the size of the great pyramid.

The following description is principally taken from NORDEN.

"There are four, that deserve the greatest attention of the curious; for, though we see seven or eight others in the neighbourhood, they are nothing in comparison of the former, especially since they have been opened, and almost entirely ruined. The four principal are almost upon the same diagonal line, and distant one from another about four hundred paces. Their four faces correspond precisely to the four cardinal points, the north, the south, the east, and the west.

"The two most northerly pyramids are the greatest, and have five hundred feet perpendicular height. The two others are much less, but have some particularities which occasion their being examined and admired.

"The situation of the pyramids, with their adjacent parts, shows in what manner they have been raised upon the rock, at the foot of the mountains. The rock not being throughout even, they have smoothed it by the chissel; as we discover in several places; and this artificial plain has a sloping on the north side, and on the east side; which favour-

ed on the latter the making of divers causeways, that gave conveniency of transporting the materials necessary for the pyramids. This plain may have fourscore feet of perpendicular elevation, above the horizon of the ground, that is always overflowed by the Nile; and it has a Danish league in circumference.

"Though this plain is a continued rock, it is however, almost all covered with a flying sand, which the wind brings thither from the high mountains adjacent. They find in this sand a great number of shells and petrified oysters, which is so much the more surprising, as the Nile never rises high enough to overflow this plain: besides that, though it should reach thither, it could not be considered as the cause of them, since this river neither carries, nor has throughout its whole course, any shell-fish. It might be asked, from whence come these shells of such kinds as one finds on the pyramids themselves?

["Although there are no shell fish in the Nile, yet they abound in the Red Sea; where Maillet observes, there are oysters of the mother of pearl kind, that are of an exquisite taste." And Dr. Shaw says, "That there would be no end of enumerating the great diversity of shells which adorn the banks, or lie in the shallows of the Red Sea. The *concha veneris* is seen in a great variety of spots and sizes: whilst the turbinated and bivalve shells of all kinds, are not only common and in great luxuriancy of colours, but are also sometimes so exceedingly capacious, that there have been found some, of the former sort, which were a foot and a half long, and of the latter, that were as much in diameter. The very furniture and utensils of their houses are furnished by them; the *nautilus* supplying the place of a cup, and the *buccinum* that of a jar, whilst the *concha imbricata* is what they usually serve up their food in." p. 387.

"Now the distance of the Red Sea from the pyramids is not so great, but that violent winds, which are frequent in such countries, and carry away whole mountains of sand, might well be supposed to take up likewise some of the smaller shells, and deposit them on the pyramids.]

"It is necessary to be very near this northern pyramid; and, as I may say, measure its own greatness by itself, to be able to discern the extent of this enormous mass. It is, as well as the others, both great and small, without any artificial foundations. Nature has furnished it with them, by means of the rock, which is in itself strong enough to support the weight, which truly is immense.

"The external part of the pyramid is chiefly built of great square stones, cut from the rocks, which are along the Nile, and where, at this day, we see the caves, from whence they have taken them. The size of these stones is not equal. It might be thought, that each range should form a step round the pyramid. But it is not so in reality. The architect has only observed the pyramidical figure, without troubling himself about the regularity of the steps. [The number is 208 or 210 in one side.]

"These stones are nothing near so hard as might be imagined, on account of their having subsisted so long a time. They owe their preservation properly to the climate, where they are; which is not subject to frequent rains. Notwithstanding this advantage, one observes, principally on the north side, that they are rotten. The external layers are compacted only by the weight itself of the stones, without lime, without lead, and without cramps of any metal. But, as to the body of the pyramid, which is full of irregular stones, they have been obliged to employ there a mortar, mixed of lime, earth, and clay. This is clearly remarked at the entrance of the second passage of the first pyramid, which has been opened by force.

"It entrance is on the north side. At its four angles, it is easily perceived, that the lower stones, are the first angular and fundamental stones; but beyond that, quite to the middle of each face, the wind has formed a slope of sand, which on the north side rises so high, that it gives a commodious ascent quite to the entrance of the pyramid.

"The architrave of the first passage, which begins at this opening, seems to promise a portal; but, after having caused it to be cut, without finding behind any thing but stones, like to those which have been made use of for building the pyramid, they gave over the attempt of seeking any other opening, than that which they had already discovered.

"This opening leads successively to five different passages, which, though running upwards and downwards, and horizontally, tend all towards the south, and terminate in two chambers, the one underneath, and the other in the midst of the pyramid.

"All these passages, excepting the fourth, are almost of the same size, namely, three feet and a half square. They are likewise all of the same kind of fabric, and lined on the four sides, by great stones of white marble, so polished, that they would be impassable, had it not been for the artifice they have used. And even though we find there at present, from step to step, little holes cut for resting the feet in, it costs still a great deal of trouble to advance forwards; and he that makes a false step, may depend upon it that he will fall backwards, in spite of his endeavours, quite to the place from whence he set out.

"When you have passed the two first, you meet with a resting place, which has on the right hand an opening, for a little passage, or well, in which one

finds nothing but bats, and another little resting place. After having suffered there a good deal of inconvenience, you have the disagreeableness of not seeing its outlet, on account of the sand which stops it up.

"From the first resting place which I have mentioned, the third passage leads to a chamber of a moderate size, half filled with stones, that have been taken from the wall on the right, in order to open there another passage, which terminates not far distant in a niche. This chamber has a sharp raised vault, and is throughout coated with granite, formerly perfectly polished; but at present extremely blackened by the smoke of torches, that are made use of for visiting this chamber.

"After having returned, by the same way, you climb up to the fourth passage, which is furnished with a raised way on each side. The passage is very high, and has an arch that is almost *sharp raised*.

"The fifth passage leads to the upper chamber; and before you arrive at it, you find in the middle of the passage a little apartment, which is somewhat higher than the passage, but not wider. It has on each side an incision made in the stone, probably in order to introduce there those stones, which were designed to close up the entrance of the chamber, which, like the preceding, is coated, and covered with great stones of granite.

"One finds, on the left side, a sarcophagus of granite, which has merely the figure of a parallelopiped, without any ornament besides. All that can be said of it is, that this piece is very well hollowed, and that it sounds like a bell, when you strike it with a key.

"To the north of the sarcophagus, you perceive a very deep hole, made since the building of the pyramid was finished. The reason of it is not known: it is however to be presumed, with a great deal of probability, that there was underneath some cavity; for it looks as if the pavement had fallen of itself, after the foundation of the chamber had sunk in.

"The three other great pyramids, as I have already remarked above, are situated almost on the same line as the preceding, and may be about five or six hundred paces one from another.

"That which is the nearest to the first, and which is commonly called the second, appears to be higher than the first; but that is owing to the foundation, which is more elevated; for in other respects they are both of the same size. They are likewise entirely alike, and differ only in this, that the second is so well closed, that you perceive not the least mark which shows that it has been opened. Its summit has been coated, on the four sides, with granite, so well joined, and so well polished, that the boldest man would not attempt to go up it.

"On the eastern side you see the ruins of a temple, the stones of which are of a prodigious size; and on the western side, at about thirty feet deep, there is a passage hollowed in the rock, upon which the pyramid rests; which shows that it was necessary to lower the rock so much for forming the plane.

"The third pyramid is not so high as the two former, by an hundred feet; but in other respects it resembles them entirely as to structure.

"The fourth pyramid, is still one hundred feet less than the third.

"These four great pyramids are surrounded by a number of others that are smaller, and which, for the most part, have been opened. There are three of them to the east of the first pyramid; and two among them are ruined in such a manner, that one discerns not in them even the chamber. To the west of the same pyramid, we find a great number of others, but all likewise ruined.

"About three hundred paces to the east of the second pyramid, you see the head of the great and famous Sphinx, which was tri-formed, having the human head, eagle's wings, and lion's body.

"When you are got to the entrance of the first pyramid, you discharge some pistols to fright away the bats: after which you make two Arabs enter, and remove the sand, which almost entirely stops up the passage.

"After these necessary preliminaries, you must have the precaution to strip yourself entirely, and undress even to your shirt, on account of the excessive heat, that there constantly is in the pyramids. You enter in this condition, into the passage; and every one has a wax candle in his hand; for the torches are not lighted till you are in the chambers, for fear of causing too much smoke.

"When you are arrived at the extremity of the gallery, where the passage is forced, you find an opening, which has barely a foot and an half in height, and two feet in breadth. It is, however, through this hole, that you are obliged to pass, by creeping. The traveller commonly lays himself on the ground; and the two Arabs, that went before, take each one of his legs, and drag him thus through this difficult passage, over sand and dust. Luckily this passage is no more than two ells in length: otherwise this toil would be insupportable to any one that was not accustomed to it.

"After having passed this strait, you find a large place, where you commonly take breath, and make use of some refreshments. This gives courage for penetrating into the second gallery, which is well worthy of observation.

"These passages, as I have already mentioned, are very slippery. Luckily they have cut, from step to step, round holes, which enable you to advance commodiously enough, though always stooping.

"At the extremity of the resting place begins the third gallery, which leads to the inferior chamber. It runs horizontally, and in a straight line.

"All the inside of the chamber is, in like manner, covered with stones.

"When you have visited the lower chamber, you return back again, along the horizontal passage, to get to the resting place, which deprives the fourth gallery of its acute angle, by which it joined the second gallery, and obliges you to ascend upwards, by fastening your feet in some notches, made on each side of the wall. It is by this means that you arrive at the fourth gallery, that goes with an ascent. You advance with crouching. For though it is twenty two feet in height, and has a raised way on each side, it is, however, so steep, and so slippery, that if you happen to fail of the holes, made for facilitating the ascent, you slide backwards, and return in spite of yourself, quite to the resting place.

"These difficulties surmounted, you repose yourself a little at the end of the gallery, where you meet with a little platform. You must afterwards begin again to climb. But as you presently find a new opening, where you can keep yourself erect, you soon forget that trouble, by contemplating a sort of a little room, which at first is no more than a palm's breadth larger than the galleries, but it enlarges itself afterwards on both sides; and at length, by stooping yourself for the last time, you pass the remainder of the fifth gallery, which leads, in an horizontal line, to the upper saloon, of which I have given the description.

"When you are in this saloon, you commonly make some discharges of a pistol, to give yourself the pleasure of hearing a noise, that resembles thunder.

"As soon as you are got out of the pyramid, you dress yourself; wrap yourself up well; and drink a good glass full of strong liquor; which preserves you from the pleurisy, that the sudden change from an extremely hot air to a more temperate, might occasion. Afterwards, when you have regained your natural heat, you mount up to the top of the pyramid, in order to have a prospect from thence of the country round about, which is charming to behold. You there perceive, as well as at the entrance, and in the chambers, the names of abundance of persons, who have visited, at different times, this pyramid, and who were willing to transmit to posterity the memory of their travels.

"The pyramids of Dagjour terminate near Meduun, where is the most southern of all. The more distant you are from it, the more it strikes the sight; but when you approach it near, it does not seem of great consequence, being built only of large bricks, hardened by the sun; which is the reason that the Arabs, and the Turks, call it commonly *the false pyramid*. You discover it at a great distance; and so much the more distinctly, as it is not so near the mountains, nor in the neighbourhood of the other pyramids. It is elevated upon a little hill of sand. Its four sides are equal, and descend with a slope to the horizon, in form of a glacis. It has three or four degrees or steps, the lowest of which may have twenty feet of perpendicular height.

"This pyramid has not been opened. The pyramids of Dagjour do not differ from those that are opposite to Cairo. They have, however, suffered more, since they are much more damaged: from whence one may presume, that they are more ancient. There are two of them, which are not inferior in grandeur to that of Cairo; but their fabric is not so neat, nor so well contrived, as that of the others. Some are built perpendicularly, and as it were by steps or stories; it would not, however, be possible to mount up by them, on account that each step, or story, is between thirty and forty feet high."

Dr. Pococke observes, "that the pyramid of unburnt brick was doubtless built near the plain, on account of the brick. It seems to be made of the earth brought by the Nile, being of a sandy *black earth*, with some pebbles and shells in it; it is mixed up with chopped straw, in order to bind the clay together, as they now make unburnt bricks in Egypt, and many other eastern parts."

OBSERVATIONS CONCERNING THE PYRAMIDS IN GENERAL.

The pyramids, in general, it is supposed, had a passage, which led into a chamber or room, where were deposited the corpses of those, for whom these structures were respectively made. That they were placed regularly, and that each of the three great ones, were at the head of ten little ones, which are so ruined, as scarcely to be known, at the time, when Milton, our countryman, who gives this account, was there. Nevertheless, it was then judged, that there had been above an hundred, great and small. But Le Bruyn says hereupon, that if Milton saw them, they are since buried in the sand.

[The reader will find in the GEOGRAPHICAL EXCURSIONS, further testimonies respecting these famous structures, and reasons supporting the conjecture, that the Israelites laboured on them during their bondage in this country.]

THE MAGNIFICENCE, &c. OF THESE BUILDINGS.

I hope I may the more easily be excused for insisting so long on these pyramids, as being the only

one this day remaining of the Seven Wonders of the world, which the ancients so much boasted of. And Thevenot affirms, that these pyramids are really wonders, worthy of the ancient kings of Egypt, who for magnificence of buildings, exceeded all others of their time; and I believe, adds he, without disparagement to any, that no prince in the world is able to raise such works, as well for the difficulty of piling up so many huge stones one over another, as for the tediousness of the labour. And Le Bruyn observes, that it is pity historians have not transmitted down to us, what instruments and machines were made use of for to raise such great stones to so great a height.

THE PYRAMIDS NEAR MEMPHIS.

Le Bruyn tells us, that it is believed, that where these pyramids stand, is the place, where formerly they buried their dead, and that it belonged to Memphis; that all the Arabian historians agree in this, that Memphis stood in the same place, where these pyramids are, over against Old Cairo. Thevenot says, that having viewed the pyramids, he went to the plains where the mummy pits are; and that this plain begins near the place where the stately city of Memphis heretofore stood, of which some marks are still to be seen on the Nile. There are, adds he, several pyramids, namely, besides those already mentioned, in this plain, and that for several miles together. And at the end of the same chapter he says, that not far from the mummies towards the Nile, are some remains of a large town, which was Memphis, the inhabitants whereof were buried where the mummies are, the ancients not burying within towns.

We have no mention of Noph, or Memphis, in the history of Joseph, nor till the time of the prophet Isaiah. And if we consider what has been observed, occasionally, in this chapter, concerning Memphis, Old Cairo, and New Cairo, it appears, that Old Cairo rose out of the ruins, or decay, of Memphis, being placed east of the Nile, opposite to Memphis on the west: and that on the decay of Old Cairo rose New Cairo, about a quarter of a league from the former. And hence New Cairo is called by the Arabians *Masr*, by the Turks *Misr*. As these names are evidently derived from Mizraim, the founder of the Egyptian nation, they were in all probability the very names, by which the city Memphis was anciently denoted.

New Cairo is vulgarly called *Al-Kair*, from whence we Europeans call it Cairo. I suppose that such as understand the Hebrew, may think that there is an obvious etymology of this appellation; for *Kir* in Hebrew, denotes a city; whence we find, the names of several cities in the Old Testament begin with Kir, or, which comes to the same, Kirjath, as Kirhareseth, Kirjath-arba, Kirjath-baal, &c. also some cities simply denoted Kir. Whence it is not unlikely that the ancient Egyptians might commonly denote Memphis by the name of *Al-Kair, i.e. the city*, as being then the chief city. We have several instances of the like nature preserved among our old Britains, in Wales: as Caernarvon, Caermarthen, Caerdigan, or Cardigan, &c. [*Al-Kahira* I believe imports in Arabic, "the victrix," *q.* "the city of victory."]

There are in Old Cairo, three christian churches, dedicated to St. Barnabas, St. George, and St. Sergius. The first is the chief; under which is a kind of chapel, deep and dark; this it is said was formerly a little house, or grot, where Joseph and the Virgin Mary lived, with our blessed Saviour, then a child.

But there is another place more remarkable, generally visited by travellers, on account of its being believed to be the place chosen by Joseph and Mary to dwell in during their retirement into Egypt. The village is two good hours east from New Cairo, and is called Matarea. Here they show the house, in which it is said Joseph and Mary lived, which is a square chamber, the floor whereof is paved. There is also a fountain or square well. The water of this well is distributed in the gardens hereabouts, being drawn up by a wheel turned by oxen. Some pretend that this water comes, under ground, from the Nile; others say, there is a spring. And this latter opinion seems more probable, because the place is far distant from the Nile, and because when the water of the Nile is very thick, this, as the inhabitants affirm, is always clear; besides, the name of the place favours this opinion, for *Matarea* comes from *Matarug*, as Le Bruyn writes the word, which signifies cool water; or, as Thevenot writes it, *Matharee*, comes from *Matareth*, which signifies fresh water. In a garden near this place, is a great piece of a tree, which they say was there, in the time of Joseph and Mary. Many fables are told of this tree, and travellers generally take a piece of its wood, which brings great profit to the master of the garden.

NO. 144. OF PATHROS.

I proceed now to the remaining places of Egypt, that occur in sacred history. The next I shall speak of, is Pathros, mentioned by the prophets Isaiah, Jeremiah, and Ezekiel; it is not always rendered the same by the Seventy: for Isai. xi. 11. they render *Babylonia;* Jer. xliv. 1, 15. by *Pathura*, and Ezek. xxix. 14. & xxx. 14. *Pathora*. In the first text they seem to have taken *Pathros* for a city named *Babylon* in Egypt, probably built by some settlers from

the Chaldean Babylon. It stood on the eastern branch of the Nile, and was at, or near, *Bubastos*. It is scarcely to be doubted, but that by *Pathros* here is understood the place denoted by the same Hebrew name in the other prophets, and consequently a city and country in Egypt. In Ezek. xxx. 13. it is mentioned with *Noph* or *Memphis*, *Zoan* or *Tanis*, &c. and was no doubt the name of a city likewise. And Jer. xliv. 1. it is expressly styled the *country*, or *land*, of *Pathros*. It is well known, that Egypt was distinguished into several Nomi, or districts, usually denominated from the principal town in each: the district of Memphis was styled *Nomus Memphites*, &c. Wherefore, since we meet in Pliny with a *Nomus Phanturites*, probably for *Phaturites*, and in Ptolemy with a town *Pathyris*, corruptly, as is thought, writ *Tathyris*; it is conjectured, that this *Pathyris* which gave name to the *Nomus Pathyrites*, or *Phaturites*, was the *Pathros* of the Hebrew text. If so, it lay in that part of Egypt, properly called Thebais, the south of Egypt, largely taken. For as Egypt was distinguished into many *nomi*, or lesser divisions; so was it early distinguished into greater divisions, that to the north being more specially called Egypt, and that to the south being called Thebais. And it is not improbably thought, that this distinction is alluded to by the prophets, when, together with the land of Egypt, they mention the land of Pathros. Thus Isa. xi. 11. *In that day the Lord shall set his hand, to recover the remnant of his people; from Egypt and from Pathros.* So Jer. xliv. 1. *The word that came to Jeremiah, concerning all the Jews which dwell in the land of Egypt; and in the country of Pathros.* And Ezek. xxix. 14. *I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros.* In which places, the land of Pathros seems to be plainly distinguished from the land of Egypt; and therefore, as by "the land of Egypt" is to be understood Egypt, specially so called, so by the land of Pathros is to be understood, not only the Nomus Pathyrites before mentioned, but, the other great division of Egypt, called by the Greeks Thebais, from Thebes, a city standing in it; of which I shall speak next, after observing, that the Tathyris, or Pathyris, of Ptolemy, lay somewhat remote from the river Nile, west, toward Africa, not far from Memnon, and over against Thebes, of which we are going to speak.

NO. 145. OF NO, OR AMON-NO.

The city which in our translation is rendered *No*, Jer. xlvi. 15. Ezek. xxx. 15, 16. is by the Seventy rendered *Diospolis*, or *the city of Jove*. Now, there was a city of this name, on that branch of the Nile, which ran by Zoan, or Tanis. But Bochart thinks, that the Diospolis of the Seventy, is rather the more famous city of that name, in the south of Egypt, otherwise called Thebes. He supposes, that the Jove, from whom this city was called Diospolis, is Ham, third son of Noah, and father of Mizraim. His opinion is founded on this, that what we translate, Jer. xlvi. 21. *the multitude of No*, is in the Hebrew text *Amon-no*, meaning, the god Amon, in honor of whom is a temple in the city No. Whence this city was styled Amon-No, in other places of Scripture. Now, it is very probable that Ham was the Amon here worshipped, as well as Jupiter Amon, or Ammon, whose oracle was so famous in the adjacent parts of Africa. This Amon-No, Diospolis, or Thebes, is reported to have been extraordinary large, and to have had an hundred gates, whence it was surnamed Hecatompylæ, *i.e.* hundred gated. It was also so beautified with colosses, obelisks, temples, palaces, and other stately buildings, and ornaments, that it was thought to be, as Dr. Heylin expresses it, the none such of the whole world. But how stately soever it was, there was nothing left of it but ruins, in the time of the poet Juvenal. It must not be omitted, that the Chaldee paraphrast understands Alexandria by No, and herein is followed by some modern writers. I shall speak of Alexandria hereafter.

NO. 146. OF SYENE.

Being now in the south of Egypt, I shall speak next of Syene, a city mentioned in Scripture, and esteemed usually the most southern city of Thebais, consequently the last city of Egypt towards Ethiopia. Hence the prophet Ezekiel speaking of the desolation, that God would bring on all Egypt, from one end of it to the other, says, *therefore thus saith the Lord God; behold, I will make the land of Egypt utterly desolate, from the tower of Syene, even unto the border of Cush*, meaning from the south of it, where stood Syene, to the northeast of it, where it bordered on Cush, or Arabia. This city is said to be situated directly under the tropic of Cancer, and to have had a deep well sunk in it by some astronomers; which when the sun entered into the sign of Cancer, was totally enlightened at noon, with the solar beams, without any shadow; so perpendicularly was the body of the sun at that time over the well.

NO. 147. OF MIGDOL.

Let us now return into Egypt more specially so called, and here, towards the end of the Red Sea, on the western shore of it, was situated a city called Migdol, one of those wherein the Jews dwelt, who took Jeremiah the prophet with them into Egypt,

chap. xliv. ver. 1. *The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros.*— Where as we have the two general divisions of Egypt plainly intimated, 1. the land of Egypt; 2. the land of Pathros; so it is plainly intimated, that Migdol, Tahpanhes, and Noph, were situated, not in the country of Pathros, but in the land of Egypt. This has been already shown to be true concerning Noph or Memphis, which lay in the northern division of Egypt, somewhat above the division of the Nile, and it will appear to be true likewise concerning Migdol, and Tahpanhes. For that Migdol was situated near the end of the Red Sea, on the western shore of it, seems clear from the history of the journeyings of the Israelites out of Egypt. For Exod. xiv. 3. we read that the last encampment of the Israelites, before they went across the Red Sea, was between Migdol and the sea. The Seventy render this name Magdolus; and since we meet with a city of this name in Herodotus, we need not doubt but that they were the same place.

NO. 148. OF TAHPANHES.

North of Migdol, and not far from Pelusium, a celebrated port of Egypt on the Mediterranean sea, lay Tahpanhes, or Tahapanhes, or Tahapnehes, or as abridged by the prophet Isaiah, *Hanes*, Isai. xxx. 4. For the Hebrew word *Tahapanhes* or *Tahpanhes*, the Seventy render Taphnas, which is easily changed into Daphnæ, or Daphne. Whence it is not doubted, but this Tahpanhes of sacred history was the city, called by Herodotus, Daphnæ Pelusiæ, not far from Pelusium, as Stephanus the geographer informs us. It is said, Jer. xlvii. 9. that Pharaoh had an house, or palace, here; probably it was a very pleasant place, and for that reason received this name. For it is not unlikely, that this name imports somewhat beautiful, or agreeable; for we find a queen of Egypt named *Tahpenes*, 1 Kings, xi. 19. &c. And perhaps it may be a true conjecture, that from this oriental name Tahpanes, denoting pleasant or beautiful, was originally derived the word Daphne, used by the Greeks and Latins to denote the like. [*Daphne* denotes the *laurel-tree:* was there a grove of laurels here?]

NO. 149. OF SIN.

Among the cities of Egypt, Ezek. xxx. ver. 15, 16. there is mention also of *Sin*. This is rendered by the Seventy *Sain;* and because we find one of the mouths of the Nile styled *Ostium Saiticum, i.e. the mouth by Sais*, hence some conjecture, not without ground, that this *Sais* might be the *Sain* of the LXX, and the Hebrew *Sin*. But Bochart having observed, that the word Sin in the Syrian tongue, signifies the same as *pelos* does in Greek, *i.e. dirt*, he conjectures that the Hebrew *Sin* was rather that city, which the Greeks call *Pelusium*. And this opinion is confirmed, by what the prophet Ezekiel adds concerning Sin, when he styles it *the strength of Egypt*. For so Pelusium might well be esteemed on the east, toward the Holy Land, being situated on the eastern channel of the river Nile, and well fortified, whence it is styled by Suidas also, the key of Egypt. It is remarkable for being the birth place of Ptolemy, the famous geographer, and the episcopal see of Isidorus, thence surnamed Pelusiota, whose epistles are still extant. Out of its ruins arose Damiata, one of the three principal ports of Egypt on the Mediterranean Sea, at this time. Some doubt whether Damiata be not the same with Pelusium, as to situation. We are told that the streets of it are very dirty, so that the name of Pelusium describes it very properly. The buildings of it are ordinary, yet it is populous, and one of the principal cities of Egypt. Without the city are the ruins of a high tower, which formerly served as a light house; and hard by it, is a round tower; and this is all the remains of antiquity found here. The Nile runs close by the city. The principal traffic of Damiata consists in rice, which grows hereabouts in great abundance, and is carried into all Turkey.

NO. 150. OF PI BESETH, OR BUBASTUS.

South of Sin, or Pelusium, and on the same stream of the Nile, stood Bubastus, whereby the Seventy render the Hebrew *Pibeseth* mentioned Ezek. xxx. 17. among the cities of Egypt.

NO. 151. OF ON, AVEN, OR HELIOPOLIS.

Still further south, at some distance from the said eastern channel of the Nile, stood Heliopolis, *i.e.* "the city of the sun;" whence it is called by Jeremiah, chap. xliii. ver. 13. *Bethshemesh, the house of the sun:* and because there was a place of this name in the land of Israel, the prophet adds, by way of distinction, *in the land of Egypt*. This place is otherwise called in the Hebrew *On*, אן or און, *Aun*; though according to the present reading, one is read *On*, Gen. xli. 45. &c. and the other *Aven*, Ezek. xxx. 70. It is very likely that the Seventy read On in both places; as in both places they render, Heliopolis. At least it is evident, they considered them as denoting one and the same place; also that another name of the same place was *Bethshemesh*, Jer. xliii. 13. which therefore they rendered also, *Heliopolis*, and explained what *Heliopolis* they meant, by adjoining its other name, *On*. It was the priest of this On, or Heliopolis, whose

daughter was given in marriage by Pharaoh to Joseph, son of Jacob. Josephus tells us, that this city was given to the Israelites on their coming into Egypt; and this is probable, because it lay in, or near to, the land of Goshen. In after ages, with the consent of Ptolemy Philadelphus, king of Egypt, here was a temple built for the Jews, by Onias, the high priest, then dispossessed of his authority and office by Antiochus. This temple was greatly esteemed by the Hellenists, or Jews, who having been born, or living among the Greeks, used the Greek language, and particularly the Greek version of the Septuagint.

OF THE LAND OF GOSHEN, OR RAMESES.

It has been observed, that Heliopolis stood in, or near the land of Goshen, that division of Egypt assigned to the Israelites for residence, and generally supposed to have occupied that tract on the east of Egypt, which lies south of the eastern channel of the Nile, on the channel afterwards called Trajan's river. It was also called the land of Rameses, from the city Rameses, built therein by the Israelites, either for a treasure city, as it is understood by our translators, Exod. i. 11. or for a defence against invaders on that side; on which it was usually invaded. By a treasure city, seems to be understood chiefly a granary, or repository for corn. Such repositories seem to have been much in use among the Egyptians, since the introducing of them by Joseph. Such as understand Rameses to have been rather a fortified city, seem to be induced thereto by its situation; this being not so much in the inland part of the country, which seems most proper for granaries or store cities, but rather in the extremity of it, on its eastern border, and so very proper for a fortified city. [I rather understand *Rameses*, as the name of a king, and the city as called after his name.]

NO. 152. OF PITHOM.

Besides Rameses, we read Exod. i. 11. that the Israelites built for Pharaoh another city, called *Pithom*, for the same purpose. And we find plain traces of this in Herodotus, who mentions a city in this part of Egypt, called Patoumos, or Patumus, not far from Bubastus.

NO. 153. OF THE RIVER NILE, OR SIHOR.

Before I leave Egypt, I must speak of the river Nile, not only the principal river of this country, but celebrated in other countries, both anciently, and at present. First as to its name. Being not only the principal, but, in a manner the only river of Egypt, it seems to have been, for one or both these reasons, denoted originally by no peculiar or proper appellation, but the River; in the history of Exodus, we meet with it under no other name. The Hebrew word denoting a river is *Nahal;* from which is plainly derived the Greek and Latin word *Nilus;* and our English name, *Nile.*

In process of time, it had another name, for Jer. ii. 18. we read: *what hast thou to do in the way of Egypt, to drink the waters of Sihor?* Where, by Sihor is, in all probability denoted the Nile, especially if it be considered, what the geographer Dionysius Periegetes tells us, that the Nile was called Siris by the Ethiopians. Now Siris is evidently deduced from Sihor. And the reason why the Nile came to be called Sihor, is supposed to be from the blackness or muddiness of its waters: Sihor in the Hebrew, signifies *black.* [The *Nile* in its course might have different names, in passing different kingdoms: the Ethiopians might give it one name, the Egyptians another, as they do at present: and the extent of these names might vary, as did that of the power which imposed them.]

The Seventy render Sihor here by *Gehon*, whence it is imagined, that they supposed the Gehon or Gihon one of the four rivers of Paradise, to be the Nile. Certain it is, that Josephus is of this opinion, perhaps induced by the authority of the Septuagint; which also seems to have led many fathers and interpreters to embrace the same opinion. But how much soever this opinion, concerning the Gihon being the same river with the Nile, may have obtained, it is evidently erroneous. But it is not improbable, that the present reading of the Septuagint version may be corrupted, and that the true reading, was γηϊον *Geion, i.e. earthy,* or *muddy,* which well answers to the import of the Hebrew word *Sihor.*

OF THE RISE OF THE NILE.

As to the rise and course, or spring head of the Nile, they were esteemed so utterly uncertain and unknown, as to become a proverbial saying, to denote a thing not to be discovered. The Egyptians themselves said, that the Nile came from heaven. And Homer, who is thought to have travelled, and studied in Egypt, learned this doctrine there, whence he styles the Nile *Diipetes, i.e. Jove descended.* Now hereby might be meant, that the Nile was made by rain water, of which Jupiter is the dispenser, according to the Poets; or, that the Nile came from Paradise, according to the opinion above mentioned, which they placed in heaven; not distinguishing the earthly Paradise from the heavenly. That the overflowing of the Nile, is occasioned by rain, in Ethiopia, is generally believed; [and is confirmed by Mr. Bruce:] Moreover, the Nile has more than one spring head, properly so called. This river is increased by several others that run into it; and after it has by a great many windings and turnings crossed Ethiopia, it enters Egypt.

As to the great plenty of its waters, the great rains, which fall for five months together, viz. from the beginning of April to the end of August, and afterwards, run into this river, do so swell it, that Ethiopia first, and afterwards Egypt, are laid under water. So that what was at first a large river, by spreading on both sides over its banks, becomes a little sea, till fair weather returning in Ethiopia, at the beginning of October, it begins to abate; and the water, which if it staid too long, would prevent sowing, after it has left behind it a rich mould, discharges itself into the Mediterranean sea.

And here we may notice the wonderful providence of God, which not only sends, at a certain time, rains in Ethiopia to moisten Egypt, where it hardly rains at all; but which moreover affords to its earth a fatness, that enriches the lean and sandy soil of this country, by the mud, which the water, when it runs off, has left behind.

Another thing remarkable in this providence, is that at the beginning of June, and for four months after, the northeast winds are sent by the wise governor of the world, loaded with vapours to cool the air in Ethiopia, and to deposit their clouds in water.

OF THE MOUTHS OF THE NILE.

As the Nile is thus remarkable on account of its rise and overflowings, so it is on account of the several mouths, whereby it empties itself into the sea; and which were generally reckoned seven by the ancients, though some reckoned more. This difference is probably to be ascribed to the sands damming up some of these mouths, which at other times were open. At present, there are only two, or three mouths, at most, which are effectually open. Neither on these arms of the Nile, can ships of great burden very well ride. The largest is near Rosetta; the other by Damiata. The rest are narrow, and of little depth, so that they are at most but small rivers.

NO. 154. OF RAHAB, OR THE DELTA IN EGYPT.

That tract of ground, which is enclosed by the eastern and western branches of the Nile, divided below Memphis, or Old Cairo, was called by the Greeks, the *Delta*, from its representing the shape of the Greek Letter so called, Δ. For the same reason, the learned Bochart thinks, this tract is denoted in the Psalms, and in Isaiah, by the name of *Rahab*. For, says he, the Hebrew word *Rahab*, or *Raab*, is the same with the Egyptian name *Rib*, or *Riph*, whereby to this day the Delta is called, from its resemblance in shape to a pear, called by the Egyptians *Rib*. Hence in the midst of this tract, was a nomus, or district, named *Athribis, i.e. the heart of the pear.*

NILE WORSHIPPED BY THE EGYPTIANS.

But to return to the Nile itself, the Egyptians set no bounds to the worship they offered to it. They believed its spring to be sacred; they adored and invoked it, instituted in its honor the most solemn of their feasts, consecrated to it priests, and lastly, asserted that it descended from heaven. The Turks and present inhabitants call it, and its water, holy, because the spring is unknown to them. From Sihor came not only Siris, but Sirius, both which are names of the Nile; the latter has also been given to the Dog Star, because, say some, the overflowing of the Nile begins in the dog days. But by accounts of travellers, it seems to begin rather more early; and therefore it should be said, that the overflowing of the Nile coincides with the dog days.

Crocodiles keep for the most part high up the river, being seldom or never seen about Cairo; fish are not extremely plentiful about Cairo: but lower, the Nile is full of porpoises.

The water of Nile is very wholesome, and the natives purge it in a little time from its mud, by means of almond paste. It likewise purges itself very well, if put into certain small earthen pitchers. One can hardly meet with any other water in Egypt; which is the reason why almost all cities, towns, and hamlets, are built along this river; which would render it very pleasant, to go up and down, if the country were not so impoverished, and its inhabitants not so wicked.

OF THE PAPYRUS, FROM WHICH ANCIENTLY PAPER WAS MADE.

It must not be omitted, that on the banks of this river, grew that sedgy reed, called papyrus, from whence is derived the name of "paper;" the leaves on which the Egyptians wrote, being made of this reed. The Egyptians divided this reed into thin films, into which it naturally parts, then laying them on a table, and moistening them with the glutinous water of the Nile, they pressed them together, and dried them in the sun. By means of which invention, books being more easily procured, and preserved than formerly, Ptolemy Philadelphus, king of Egypt, made his famous library at Alexandria.

NO. 155. OF ALEXANDRIA.

I have observed, that though Bochart understands Thebes in Lower Egypt, by Amon-no, yet some understand thereby Alexandria; as the Chaldee paraphrast, &c. not but that, these knew Alexandria to derive its name from its builder, Alexander the Great, many ages after the No, or Amon-no, mentioned in Scripture. But they supposed, that there was an ancient city, which, in the times of the

Old Testament, stood where Alexandria now stands; and that this old city was No, which being fallen to decay, Alexander the Great, approving the situation of the place, made choice of it to build there that noble city, from him called Alexandria. But however this be, it is likely that this Alexandria is the city so called, in the Acts of the Apostles.

At present, this city, is within, almost ruinated, having but few houses that are inhabited. Here is still to be seen St. Mark's church, in possession of the Christian Coptes, or Egyptians. Anciently this was very large, but at present it is no more than a little round chapel. They show part of a pulpit, wherein they pretend St. Mark preached. It retains almost its form, and on the outside is faced with stones of divers colours. The body of St. Mark, first bishop of Alexandria, is said to have been deposited in this church, and to have lain there, till some Venetians carried it with them to Venice, where is a famous church, called St. Mark's. [This is understood of St. Mark, the *Evangelist.*]

OF THE JOURNEYINGS OF THE ISRAELITES FROM RAMESES TO THE RED SEA.

The children of Israel journeyed from Rameses to Succoth, *about six hundred thousand on foot that were men, besides children.* Exod. xii. 37. Rameses, it has been already observed, is doubtless the Raamses, said to be built by the Israelites for Pharaoh. Exod. i. 11. It stood in the land of Goshen, which is otherwise called the land of Rameses, as has also been observed.

NO. 156. OF SUCCOTH.

Their first journey was to Succoth, a place so named from the Israelites then forming booths, or shelters there; as the word Succoth denotes. The Succoth in Egypt, could not be far onward, in the way to the wilderness of the Red Sea. For *God led not the Israelites by the way of the land of the Philistines, though that was near, i.e.* the nearest way into Canaan: *for God said, lest peradventure the people repent,* of their coming out of Egypt, *when they see war, and return to Egypt. But God led the people about, by the way of the wilderness of the Red Sea.* Exod. xiii. 17, 18.

NO. 157. OF ETHAM.

We read next, Exod. xiii. 20. that the *Israelites took their journey from Succoth, and encamped in Etham, in the edge of the wilderness,* adjoining the Red Sea. That part of the wilderness of the Red Sea, which lay next to Egypt, was distinguished by the name of the *wilderness of Etham.* Numb. xiii. 8.

NO. 158. OF PI-HAHIROTH, BY THE RED SEA.

The Israelites being come to Etham, designed to have continued their journey directly eastward, and so to have immediately entered the wilderness, north of the Red Sea. But Divine Providence commanded Moses, that the Israelites should *turn* again to the southwest, *and encamp before Pi-hahiroth, between Migdol and the Sea, over against Baal-zephon;* here they were ordered to encamp by the sea.

Pi-hahiroth, which in our English translation is considered as one proper name, is rendered by the Seventy, Exod. xiv. 2, 9. as two appellative words; but Num. xxxiii. 7, 8. *Pi* is rendered as an appellative, the *mouth,* and *Hahiroth* is in both verses rendered as a proper name, *Eiroth;* the article *ha* being omitted, "the mouth of *Eiroth.*" Hence some understand a mouth, or narrow passage between two mountains, called Eiroth; [but more probably it signifies the *gullet,* or small *gulph.*]

OF MIGDOL.

Migdol has been noticed in the foregoing chapter, as the Magdolus mentioned by the Greek historian Herodotus, especially since the Seventy render it by the same word. *Vide* No. 147. [*Magdolum* is much further north: this means a *tower,* only.]

NO. 159. OF BAAL-ZEPHON.

Baal-zephon is thought by many learned men to have been the name of an idol, which was supposed to keep the borders of the country, and to hinder slaves from making their escape out of it. Zephon is thought to be derived from the Hebrew *Zaphah,* signifying to *watch,* or *spy;* [but it also signifies the *north;* and this temple might stand on the *northern* point of the Red Sea, where *Sues* now is.]

OF THE ISRAELITES PASSING THROUGH THE RED SEA, AND OTHER PARTICULARS RELATING TO IT.

The sacred historian tells us, Exod. xiv. 9. &c. that Pharaoh with his army *overtook the Israelites encamping by the sea, beside Pi-hahiroth before Baal-zephon:* and that when the Israelites saw the Egyptians *marching after them, and drawing nigh to them, they were sore afraid;* insomuch that they began to mistrust the providence of God, no visible way of escape appearing; they being shut in on all sides, either by the wilderness, or by the mountains, or by the sea, or by the army of the Egyptians. But God directed Moses to bid the children of Israel to go forward toward the sea, and consequently that way, which they, probably, least of all thought to have found deliverance in. The *Lord caused the*

sea to go back by a strong wind all that night, and made the sea dry land; and the waters were divided: and the children of Israel went into the midst of the sea upon dry ground; and the waters were a wall unto them, on their right hand and on their left. And the Egyptians pursued after them into the midst of the sea: but Moses, on God's command stretching forth his hand again over the sea, *the sea returned to its strength, and the waters covered the chariots and horsemen, and all the host of Pharaoh, that came into the sea; there remained not so much as one of them.* Exod. xiv. 15—30.

NO. 160. THE RED SEA CALLED IN HEBREW, THE WEEDY SEA, OR SEA OF SUPH.

On account of this miraculous passage, the Red Sea has been famous, among such as have been acquainted with sacred Scripture, or have had notice of this wonderful, and memorable transaction. It will therefore be proper to enlarge a little on this celebrated sea. The Hebrew name of this sea is יַם סוּף, *Jam-Suph, i.e. the Weedy-Sea,* so called from the abundance of seaweed growing there; which is noticed by several heathen writers, as Diodorus, Agatharchides, Artemidorus in Strabo, &c. whose testimonies are cited at large by Bochart. There is one place in Diodorus, lib. iii. where we may observe, that the passage of the Israelites through the Red Sea was preserved in memory among the neighbouring heathen, for many ages. Diodorus's words are to this effect: "Among the neighbouring Ichthyophagi there is an old tradition, delivered down from their ancestors, that formerly the sea parting, and the waters falling back, some on one side, and some on the other, opposite to it, the whole gulf, *i.e.* as to its breadth, was dry, and the bottom of it appeared of a green colour; but sometime after the sea returned again to its usual place." As it is not to be reasonably doubted, but this tradition refers to the miraculous passage of the Israelites through the sea; so we may from this and other testimonies observe, the falseness of that opinion, which will have the Red Sea to be named from the red colour of its waters, or of the sand at the bottom of it. And this is confirmed by one who may be called a sacred writer, for in the Wisdom of Solomon, chap. xix. ver. 7. we read, *where water stood before, dry land appeared; and out of the Red Sea, a way without impediment; and out of the violent stream, a green field.*

As to the origin of this name, some think it very probable, that Mount Seir, or the mountainous tract denoted in Scripture by that name, given by God to Esau, extended southward to near the Red Sea. It is certain that Ezion-Geber stood on the Red Sea, and appertained to the kings of Edom. For Esau being surnamed Edom, *i.e.* Red, on account of his selling his birthright to Jacob, for red pottage; hence the mountainous country, that he and his descendants possessed; is called in Scripture the land of Edom, or simply Edom. Now some of the ancient Greeks only altered the Hebrew into *Idumæa.* But others, understanding that Edom in the Hebrew, denoted *red,* called the country of Edom, by the name of Erythræa; or, which comes to the same, denoted Edom himself, the father of the Edomites, by the name of Erythræus; the Greek word *Erythrus* denoting *red,* like the Hebrew word *Edom:* and the Edomites being probably for some time masters of this sea; hence it came to be denoted by the name of the Idumean or Erythrean Sea. And hence the Latins, according to the signification of the Greek word Erythrus, gave it the name of *Rubrum Mare,* and we from them, the *Red Sea.* Some of the Greek writers have noticed that it was called the Erythrean Sea, from a certain famous and potent king, named Erythræus; and not from any redness of its water, or of its sand, it being no redder than any other sea, in these respects.

THE RED SEA IN ITS LARGEST ACCEPTATION.

But observe further, that the name of the Erythrean Sea, is in some authors extended beyond the gulf of Arabia, comprehending all the sea between the eastern coast of Africa and the Indies, though only this part of it has preserved this name.

Thevenot observes, that the Red Sea, is by the Arabians themselves called *Bar el Colzum, i.e.* the sea of *Clysma,* because, says he, of the town named Clysma, built heretofore at the most northern point of that sea. But I find it placed by geographers, a little more south, on the west coast of the sea, and much about the place, where the Israelites are supposed to have passed. And if it be considered, that the word Clysma may denote a drowning, or overwhelming with water, it seems not improbable, that a town built in this place might have such a name imposed on it, in memory of the Egyptians' being drowned in this sea; and for a like reason the Arabs may call this sea *Bahr el Colzum, i.e.* the *sea of drowning,* or *overwhelming.* This sea grows narrower, the more northward it runs. And Thevenot tells us, that for five days that he kept along the coast of it going to mount Sinai, he could not observe it to be any where, above eight or nine miles over.

OF THE JOURNEYINGS OF THE ISRAELITES FROM THE RED SEA, TO MOUNT SINAI, WITH A DESCRIPTION OF THE SAID MOUNT.

We read Exod. xv. 22. that *Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur, and they went three days in the wilderness.* And Numb. xxxiii. 8. we read, that the children of *Israel passed through the midst of the sea into the wilderness, and went three days' jour-*

ney in the wilderness of Etham. From comparing these texts, it is evident, that the wilderness of Shur, and the wilderness of Etham, are one and the same wilderness. Shur, it has been observed, denotes in Scripture the western part of Stony Arabia. Etham is mentioned before, as being not far from the *Red Sea, in the edge of the wilderness,* Exod. xiii. 20. to which therefore it gave name. If there was any difference between the wilderness of Shur, and that of Etham, it seems to have been only this, that as Shur might have been the general name of that part of Arabia Petræa, next to Egypt, so by the wilderness of Shur was probably denoted the desert tract thereof: whereas only part of this desert tract, so much as lay nearest to Etham, was called the wilderness of Etham. It is also further observable, that from what Scripture saith concerning the Israelites passing out of the Red Sea into the wilderness of Shur, or Etham, it must follow that the Israelites passed the Red Sea, not far from the north end of it; as there Shur and Etham were situated.

NO. 161. OF MARAH.

Having gone three days in the wilderness, and found no water, the Israelites came at length to a place where was water, but so bitter, that they could not at first drink of it: whence the place was named *Marah, Bitterness.* But on Moses's praying to the Lord, *the Lord shewed him a tree,* or sort of wood, *which, when he had cast into the waters, the waters were made sweet.* Exod. xv. 23—25. The son of Sirach, author of Ecclesiasticus, is plainly of opinion, that this alteration was made by the natural virtue of the wood: whence, beginning chap. xxxviii. with the honor and esteem due to a physician, he adds, ver. 5. *the Lord has created medicines out of the earth; and he that is wise, will not abhor them. Was not the water made sweet with wood, that the virtue thereof might be known?*

NO. 162. OF ELIM.

From Marah the *Israelites came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.* Exod. xv. 27. Some commentators think, that by the tree, which was put into the waters of Marah, was denoted the Cross of Christ, which is able to sweeten the most bitter afflictions to truly pious souls; so they suppose, that the number of the wells here mentioned at Elim, twelve, alluded not only to the twelve tribes of Israel, but also to the twelve apostles of Christ; and that the seventy palm trees alluded not only to the seventy elders of Israel, mentioned Exod. xxiv. and Num. xi. but also to the seventy disciples of our blessed, Saviour mentioned Luke x. But however this be, the place where the Israelites encamped, seems to have been esteemed as a very pleasant and fruitful place, at least in comparison of the desert and barren parts about it.

NO. 163. ENCAMPMENT BY THE RED SEA.

From *Elim the Israelites came unto the Wilderness of Sin, which is between Elim and Sinai.* Exod. xvi. 1. But Num. xxxiii. where the sacred historian professedly gives an account of the journies of the Israelites, we are informed, ver. 10, 11. that *they removed from Elim, and encamped by the Red Sea; and they removed from the Red Sea, and encamped in the wilderness of Sin.* Whence it is not to be doubted, but that the encampment by the Red Sea, in Numbers, is omitted in Exodus, because, nothing worth notice happened there. This encampment seems to have been, either in the plain, wherein stands the little seaport town, called Tor, or else, in the plain or valley, near the Sea, mentioned by Thevenot, as lying at some distance before one comes to the plain or valley of Tor.

NO. 164. OF THE WILDERNESS OF SIN.

As to the wilderness of Sin, which the Israelites came into, on their decamping from the Red Sea, the text of Exodus tells us, that it lay between Elim and Sinai. But the Israelites, in going from Elim, to the wilderness of Sin, making an encampment by the Red Sea, it seems probable that either they were obliged to wind their course round some mountain which hindered them from going directly forward, or else that some bay, or creek of the Red Sea came up further into the land in these parts, or both. During the Israelites' stay in the wilderness of Sin, God first sent them manna, which Divine providence continued *for forty years, till they came to the borders of the land of Canaan.* Exod. xvi. 35. Here also, *God sent quails,* ver. 11—13.

NO. 165. DOPHKAH, AND ALUSH, ENCAMPMENTS BETWEEN THE WILDERNESS OF SIN, AND REPHIDIM.

Out of the wilderness of Sin the Israelites took their journey, and encamped at Dophkah; and they departed from Dophkah, and encamped in Alush; and they removed from Alush, and encamped at Rephidim. Num. xxxiii. 12—14. None of the stations or encampments here mentioned, between the wilderness of Sin and Rephidim, are noticed by Moses in the book of Exodus; because nothing remarkable occurred in these stations.

NO. 166. OF REPHIDIM.

At Rephidim were several remarkable occurrences. For there being no water here, the Israelites,

according to their usual way, murmured against Moses. Who, applying himself to God by prayer, was ordered to go and smite the rock Horeb; from which water should issue. *And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah; i.e. temptation; and Meribah, i.e. chiding, or strife; because of the* chiding *of the children of Israel, and because they* tempted *the Lord, saying, Is the Lord among us, or not?* Exod. xvii. 1—7. Another remarkable occurrence, at Rephidim, was the coming of the Amalekites to fight with Israel. *But Joshua discomfited Amalek and his people with the edge of the sword. And Moses built an altar, and called the name of it JEHOVAH-nissi, i.e. the Lord my banner.* Exod. xvii. 8—16. What more is requisite to be said concerning the *Amalekites*, shall be noticed when we come to speak of their great defeat by Saul.

NO. 167. OF MOUNT SINAI, AND NO. 168. OF MOUNT HOREB.

It will be proper here to take peculiar notice of the rock smitten by Moses, and from which water gushed out. This rock is expressly said to be in Horeb. But it is evident from several places of Scripture, that mount Horeb is either an adjoining mountain to mount Sinai, or that they are only two different heads, or risings, of one and the same mountain. For what is in one passage of Scripture related, as done at Horeb, is in another passage of Scripture related, as done at Sinai, or, at least in the wilderness of Sinai. And as in the course of the journeyings of the Israelites, this miraculous bringing forth of water out of the rock in Horeb, is related to have been done at Rephidim, from whence the Israelites decamping, pitched next in the wilderness of *Sinai*, Exod. xix. 1, 2. so after they were there pitched or encamped, we read Exod. xxxiii. 6. that *the children of Israel stripped themselves of their ornaments, by mount Horeb;* because here they made the calf, as the Psalmist tells us, Psalm cvi. 19. And the same is affirmed by Moses, Deut. ix. 8, 9. *Also in Horeb ye provoked the Lord to wrath—when I was gone up into the mount, i.e.* Mount Sinai, *to receive the tables of the covenant*, &c. Nay, the covenant, which God made with the Israelites at mount Sinai, is also said to be made with them in Horeb; and accordingly the ten commandments, which are set down, Exod. xx. as delivered from mount Sinai, are repeated, Deut. v. as delivered from mount Horeb.

Hence, as it follows, that the difference between mount Horeb and Sinai can be no other, than above assigned; so it follows also, that by the Israelites removing their camp from Rephidim into the wilderness of Sinai, can be understood no more, than their removing from one end, or side, to another of the same mountain; or at most from one mountain to another adjoining.

The religious in these parts, do now, at least, distinguish mount Sinai, which they call the mount of Moses, from mount Horeb, making them to be adjoining mountains; and besides these, there is a third, which they have a veneration for, called by them the mountain of St. Catharine. On the top of this mountain is a dome, under which is the place, whither the body of St. Catharine, as they tell you, was brought by angels, immediately after she was beheaded at Alexandria. They add, that the body remained there three hundred years; until a good monk, having had in the night a revelation, that the body was on the top of the hill, went next morning with all the religious, who in procession brought it down to the monastery, where it was put in a fine silver shrine, that is still there. But though these particulars are fabulous, yet there is one real curiosity observed by Thevenot, who tells us, that there are many stones on this mount, wherein trees are naturally represented, and which, if broken, retain the same figure within; and that some of them are very large.

During a thousand years, says Thevenot, the Greeks have been in possession of the monastery of St. Catharine, it being given them by the Greek emperor Justinian. It is a great monastery and very strong; it had also, an annual revenue of sixty thousand dollars from christian princes. They gave, adds Mr. Sandys, alms daily to the Arabs, to be better secured from outrage; yet would not suffer them to enter the monastery, but let it down from the battlements. These monks have a bishop, called the bishop of mount Sinai, on whom depends all the convents and chapels about that mountain, and the convent of Tor, too. This bishop depends not on the patriarch of Alexandria.

This great monastery of St. Catharine stands at the foot of mount Sinai, or, that which is now called, the mount of Moses. From which monastery there were formerly steps up to the very top of the mountain, computed fourteen thousand in number. At present, some of them are broken; those that remain, are well made, and easy to go up and down. One may judge of the height of St. Catharine's mount, by this, which certainly, says Thevenot, is not so high as that by a third part, and yet has fourteen thousand steps up to the top of it. There was much snow both on the mount of Moses and that of St. Catharine, when Thevenot was there, which was in February. There are in several places of Moses's mount, good cisterns, especially near the top, there is a fair and good one. There are two churches on it, one for the Greeks, another for the Latins.

From the Greek church you enter that of the Latins, which is dedicated to the ascension of our Lord. Near to that is a little mosque; and by the side of it an hole, or little cave, where, you are told, Moses fasted forty days. There is a small grot also, at the side of the Latin church; where Moses is said to have hid himself, when having desired to see God's face, the Lord told him he could not see his face, and live; but that he should hide himself in that rock: moreover, on the top of this mount, Moses is thought to have received from God, the ten commandments written on two tablets of stone.

From this place one may easily see down into the convent of St. Catharine, which is at the foot of the mount, and as it were just under those, who are on the top of the mount. There you see a fair large church covered with lead, where, they say, the body of St. Catharine is, in pieces. Before the door of the church, within the precincts of the monastery, is a beautiful mosque.

As we were coming down, says Thevenot, we found by the way a great stone; and as the Greeks say, this is the place to which the prophet Elias came, when he fled from Jezebel. They tell you that Elias being come to where the stone is, an angel appeared to him; and with a rod smiting that great stone, made it fall down in the way; and forbade Elias to go any farther, telling him, that since Moses had not been in the Holy Land, he should not go to the top of this mount.

A little lower is the foot of a camel, so well imprinted on the rock, that it cannot be better stamped on the sand, over which a camel passes. The Moors and Arabs say it is the print of the foot of Mahomet's camel, which it left there, as he passed that way upon it; and they kiss it with great devotion.

In several places of the mount, we saw, says Thevenot, little chapels which have small houses near them, gardens full of fruit trees, and good water. Heretofore these places were inhabited by hermits, in so great a number, that it is said there were in the mountain of Moses, in ancient times, above fourteen thousand. Afterwards, the Greeks kept monks in these hermitages, but at present there are none, because the Arabs molested them. Going to see the hermitages, Thevenot found three chapels together, with a passage from one to another. Behind the altar of the third, dedicated to Elias, there is an hole in the rock, where Elias is said to have lived, during his stay in the mount.

At the bottom of the mount is the great monastery of St. Catharine, well built, of good freestone, with very high smooth walls. On the east side is a window, by which those within draw up pilgrims into the monastery, with a basket, which they let down by a rope, that runs in a pulley, placed above at the window. By the same place they also let down victuals to the Arabs. [They only open the door of the convent to admit their bishop.]

OF MOUNT HOREB.

At some small distance from mount Sinai, stands, that which is at least esteemed to be, mount Horeb. Our worthy countryman Mr. Sandys, says, that mount Sinai has three tops of a marvellous height; whereby he probably means the mount of Moses, the mount of St. Catharine, and mount Horeb; and this last, he says, is the most western of the three tops, or mountains; which agrees very well to the circumstances of the sacred history. For according to this situation, mount Horeb must lie nearest to Rephidim.

Near mount Horeb is the monastery of the forty martyrs. It is pretty neat, hath a fair church or chapel, dedicated to the blessed virgin, and a fine large garden. In this garden are apple trees, pear trees, walnut trees, orange trees, lemon trees, olive trees, and all other fruit trees, that grow in this country. And indeed, that little of good fruit which is eat at Cairo, comes from mount Sinai. Besides this garden, there are fine vineyards, and very good water there. A Greek monk lives always in this monastery; and he, whom we found there, says Thevenot, told us that he had been twenty years in it. He takes care to see the gardens dressed, and kept in order, by some Arabs who willingly serve him.

Not far from this garden is shown the stone, or rather place, where the golden calf was moulten. It is in the very rock, where one may see a great head of a calf cut to the life. And within this place, the Greeks say, that the riches and ornaments of the Israelites were cast, of which was made the head of the golden calf, that they worshipped, while Moses was with God on mount Sinai. But it is more probable, as Thevenot observes, that the Greeks have cut the head of a calf in the rock, to mark the place where it was cast. [The Greeks supposed the head only was bestial.]

OF THE JOURNEYINGS OF THE ISRAELITES FROM MOUNT SINAI TO KADESH, IN OR NEAR, THE WILDERNESS OF PARAN, OTHERWISE KADESH-BARNEA.

The remaining part of the book of Exodus, from chap. xix. inclusively; the whole book of Leviticus; and the nine first chapters, with part of the tenth, of the book of Numbers, are taken up with accounts of what was transacted at mount Sinai.

At ver. 11, 12. of chap. x. of Numbers, we read, that *on the twentieth day of the second month in the second year*, namely from the Israelites' coming out

of Egypt, *the cloud was taken up from off the tabernacle of the testimony; and the children of Israel took their journies out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.* In the following chapter, we are acquainted with God's punishing the Israelites for their murmurings and lustings; with a fire which consumed some of them; and with a very great plague, which destroyed others. On account of the fire, the name of the place where it happened, was called *Taberah, i.e. burning*, ver. 3. and on account of the plague, the place where it happened, was called *Kibroth-hattaavah, i.e. the graves of lust*, because there they buried the people that lusted, ver. 34. In the last verse of chap. xi. we read, that the people journeyed, from *Kibroth-hattaavah* to *Hazeroth*. Here Miriam and Aaron speaking against Moses, because of the Cushite, or Arabian woman whom he had married, Miriam was punished with leprosy; and shut out from the camp seven days. After which, the *Israelites removed from Hazeroth, and pitched in the wilderness of Paran.* In chap. xiii. we are informed that Moses, *by the commandment of the Lord, sent men from the wilderness of Paran to search the land of Canaan*, v. 1, 2. And ver. 25, 26. &c. we read, that the men that were sent, *returned from searching of the land after forty days, and came to Moses—unto the wilderness of Paran, to Kadesh.* Being returned, they all, but Joshua and Caleb, gave such an account of the strength of the Canaanites, as disheartened the Israelites from thinking they should become masters of it, as God had promised them. By this, their infidelity, God was provoked, to swear that none of the Israelites, from twenty years old and upwards, should come into the land of Canaan, save Joshua and Caleb: the rest should die in the wilderness, where their children also should wander forty years, according to the number of the days in which the spies had searched the land of Canaan. And those spies *died by the plague before the Lord*, ver 37. But the people rose up early in the morning, with a resolution to advance toward the land of Canaan. And, *they presumed to go up unto the hill top. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them unto Hormah.* In Deut. i. 19—46. Moses repeats in short these same transactions; adding, that the Israelites having received this defeat from the Amalekites and Canaanites at Hormah, *they returned and wept before the Lord; but the Lord would not hearken to their voice, nor give ear unto them;* namely, to enable them to overcome the Canaanites, and to enter forthwith into the promised land. Wherefore, having found to their cost, that it was vain to attempt the same without Divine permission or assistance, they were forced at length to submit to the judgment they had brought on themselves by their infidelity; and so laying aside all thoughts of entering Canaan, and having *abode in Kadesh many days, they turned, and took their journey into the wilderness, by the way of the Red Sea;* as God had commanded them. Deut. i. 46. and ii. 1. compared with Num. xiv. 25.

NO. 169. OF TABERAH. NO. 170. KIBROTH-HATTAAVAH, AND NO. 171. HAZEROTH.

Having thus combined the historical part, we must now speak a little more distinctly as to the geographical part. Taberah and Kibroth-hattaavah, are never mentioned in Scripture, but in relation to the Israelites' marching from Sinai to Kadesh; nothing more can be certainly said of them, than that they lay not far from mount Sinai, in the way to Kadesh, and so north, or northeast, of Sinai. Hazeroth is more frequently mentioned, but so, that little more certainty can be grounded thereon, as to its particular situation. It is probably enough supposed to be the Hazerim, wherein the Avim are said, Deut. ii. 23. *to have dwelt, even unto Azza*, or *Gaza*. That Kibroth-hattaavah lay without the desert of Sinai, is plainly inferred, Num. xxxiii. 16. where it is said, *they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.* And it is as plain that Hazeroth lay without the wilderness of Paran, at least, properly so called. For it being said, Num. xii. 16. that the Israelites removed from Hazeroth, and pitched in the *wilderness of Paran*, this plainly implies, that Hazeroth was not in the wilderness of Paran, in the sense there taken.

NO. 172. OF THE WILDERNESS OF PARAN.

Of the wilderness of Paran itself, there is frequent mention in the sacred history. Gen. xxi. 21. we are informed, that Ishmael settled himself in this wilderness, or mountainous tract. Whence, by the way, it may be observed, that since we no where read, that the Ishmaelites attempted to stop, or molest, the Israelites in their marches, but suffered them to pass through their country quietly, they were probably more kindly affected towards the Israelites, than the descendants of Edom and Esau were, particularly the Amalekites. The wilderness of Paran seems to have been taken in a larger, and in a stricter sense. In the larger sense it seems to have denoted all the desert and mountainous tract, lying between the wilderness of Shur westward, and mount Seir, or the land of Edom, eastward; between the land of Canaan northward, and the Red Sea southward. And in this sense it seems to have comprehended the wilderness of Sin, and the wilderness of Sinai, also, the adjoining tract, wherein lay Kibroth-hattaavah, and Hazeroth. And in this sense it is probably understood, Deut.

i. 19. where it is said: *when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites; and we came to Kadesh-Barnea.* Here by "that great and terrible wilderness," is probably intended the wilderness of Paran in its larger acceptation. For in its stricter acceptation it seems not to have been so great and terrible a wilderness, but is taken to denote more peculiarly that part of the desert of Stony Arabia, which lies between mount Sinai and Hazeroth west, and mount Seir east. It remains only to observe, that since we find a city in these parts near the Red Sea, called Pharan; it may probably be supposed, to have given name to the adjacent wilderness of Paran, or Pharan.

OF THE JOURNEYINGS OF THE ISRAELITES FROM THEIR LEAVING KADESH-BARNEA, TO KADESH IN THE WILDERNESS.

The Israelites having by their infidelity, provoked God irrevocably to decree, that none of them, then above twenty years of age, should enter Canaan; they were commanded by God, Num. xiv. 25. to *turn and get them again into the wilderness by the way of the Red Sea.* Accordingly Moses tells us, Deut. ii. 1—4. that the *Israelites took their journey into the wilderness, by the way of the Red Sea, as the Lord spake unto him: and they compassed mount Seir many days. And the Lord spake unto me,* adds Moses, *saying, ye have compassed this mountain long enough; turn you northward. And command thou the people, saying: ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir,* &c. In the book of Numbers, after Moses has observed, chap. xiv. 25. that God commanded Israel to return toward the Red Sea; after noticing some rites prescribed, and the rebellion of Korah, chap. xx. begins thus: *then came the children of Israel, into the desert of Zin, in the first month; and the people abode in Kadesh.* By which words is plainly implied, what is expressly said, Deut. ii. 1. that the people had departed from Kadesh, back into the wilderness; and that their coming, mentioned, Num. xx. 1. unto Kadesh, is to be understood, either of their second coming to the same Kadesh, or else of their coming to another Kadesh, distinct from the former. The generality of writers incline to the former opinion, supposing whatever is said of Kadesh, in the journies of the Israelites, to be understood of one and the same Kadesh. But the other opinion seems to be much more agreeable to truth, and sacred history. For herein are plainly distinguished two different places, each called Kadesh; one lying in, or adjoining to the wilderness of Paran, mentioned Num. xiii. 26. the other lying in the wilderness of Zin, mentioned Num. xx. 1, 33, 36——Now,

1. That these were distinct places, may, I think, be easily inferred from the description of the south coast of the Israelites, in the land of Canaan, Num. xxxiv. 3, 4. and Josh. xv. 1, 3. In the former place it is said, *your south quarter shall be from the wilderness of Zin, along by the coast of Edom: and your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin; and the going forth thereof shall be from the south to Kadesh-Barnea.* Agreeably to the directions here given, we are told in the other place above cited, that the *lot of the tribe of Judah,* to which fell the most southern part of the land of Israel, *was even to the border of Edom; the wilderness of Zin southward, was the uttermost part of the south coast. And their south border went out to the south side to the ascent of Akrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-Barnea.* In both which places, as we have the situation of the wilderness of Zin plainly enough set forth, so we have mention of Zin, from which the wilderness of Zin doubtless took name, and of Kadesh-barnea, as two distinct places; as it is said in both places, that the south border passed on to Zin, and ascended up unto Kadesh-barnea; whereby is plainly intimated, that Zin and Kadesh-barnea lay at some distance one from the other, and so were distinct places. Now Kadesh-barnea is the same with Kadesh, lying in or near the wilderness of Paran; as is plain from comparing Num. xiii. 26. &c. with Deut. i. 19. &c. And Zin, in the wilderness of Zin, and from which that wilderness took its name, is said Num. xxxiii. 36. to be Kadesh, namely, that Kadesh mentioned in Scripture as lying in the wilderness of Zin.

2. At Kadesh-barnea, or Kadish near the wilderness of Paran, it was, that the spies returned from searching the land of Canaan to Moses, and there they by reason of their infidelity, brought on themselves the judgment of wandering in the deserts of Arabia, till they should have filled up the space of forty years from their coming out of Egypt. But the Israelites came not to Kadesh in the wilderness of Zin, till the last year of the forty, as may be inferred from the death of Aaron. Num. xxxiii. 38. And as it is probable, that Miriam died but a few months before Aaron, so it is certain, she died at Kadesh the wilderness of Zin. Num. xx. 1. And in the following verses of this chapter we have an account of the peoples' murmuring again for water; whence the place was called *Meribah,* ver. 13. and, to distinguish it from the place so named before, lying near Rephidim, and not far from Horeb, Exod. xvii. 1, &c. this is usually distinguished by the name of *Meribah-kadesh,* or the like, as Deut. xxxii. 51. Num. xxvii. 14.

It will be proper here to consider, chap. xxxiii. of the book of Numbers: where Moses professedly gives an account of the journies of the Israelites, after their setting forth from Rameses in Egypt, to their coming to Abel-Shittim near the river Jordan. The encampments reckoned in this chapter, between Rameses and mount Sinai, agree well enough with those mentioned in the former part of the Mosaic history, and in the foregoing sections of this chapter. But as to the encampments reckoned up, Num. xxxiii. 16—36. namely between that at mount Sinai, and that in the wilderness of Zin, there are several difficulties. We read that, *they removed from the desert of Sinai, and pitched at Kibroth-hattaavah*, then at *Hazeroth*, then in *Rithmah*, then at *Rimmon-parez*, then in *Libnah*, then at *Rissah*, then in *Kehelathah*, then in mount *Shapher*, then in *Haradah*, then in *Makeloth*, then at *Tahath*, then at *Tarah*, then in *Mithkah*, then in *Hashmonah*, then at *Moseroth*, then in *Bene-jaakan*, then at *Hor-hagidgad*, then in *Jotbathah*, then at *Ebronah*, then at *Ebion-gaber*, then in the wilderness of *Zin*, which is *Kadesh*.

ENCAMPMENT AT KADESH-BARNEA NOT SPECIFIED. NUM. XXXIII.

In this account, Moses does not mention the encampment at Kadesh-barnea, whither the spies returned after searching the land of Canaan. And therefore it cannot be positively determined, by what other name, among those here mentioned, this encampment is denoted. However, since we are told, Num. xii. 16. that the *people removed from Hazeroth, and pitched in the wilderness of Paran*; it is very probable that the encampment at Kadesh, in the wilderness of Paran, or Kadesh-barnea, is here denoted by some of the encampments mentioned in the three or four next verses after the encampment at Hazeroth, Num. xxxiii. 18—22. I say, by some of the encampments, because it not only plainly enough appears from Num. xiii. but is expressly asserted, Deut. i. 46. that the *Israelites abode in Kadesh many days*; which must be understood of this Kadesh, and therefore it is likely, they made several movements or new encampments during their stay, which may be the reason that Moses did not expressly mention their stay there, under the single and general name of Kadesh, but the several particular names, whereby their several particular encampments were distinguished.

REMARKS ON NUM. XXXIII. 31—33. PARTICULARLY NAMES OF PLACES THERE MENTIONED.

The encampments, mentioned Num. xxxiii. 22. or thereabout, to 36. were probably between the Israelites' decamping from Kadesh-barnea, and their encamping at Kadesh in the wilderness of Zin. None of these encampments to ver. 34. are mentioned any where else, except ver. 31—33. mentioned Deut. x. 6, 7. There is indeed some variation as to the names of the encampments; yet it plainly enough appears, that the same places are denoted respectively by the respective names, though somewhat different; *Moseroth*, xxxiii. 31. is the same with *Mosera*, Deut. x. 6. and *Jotbathah*, Num. xxxiii. 33. with *Jotbath*. Deut. x. 7. The Bene-jaakan in the former place, is the same with the "children of Jaakan in the latter: and therefore, when it is said, that *the children of Israel took their journey from Beeroth of the children of Jaakan*, the word Beeroth, mentioned in Deuteronomy, but not in Numbers, denotes the particular place among the children of Jaakan, where the Israelites encamped. The word is indeed rendered in all the old versions, as well as ours, as a proper name; but it may be taken to denote wells; wells belonging to the children of Jaakan. As for what is in our Bible, Num. xxxiii. 32, 33. *Hor-hagidgad*, the same is rendered in the Septuagint version, the Chaldee paraphrase, and other versions, *Mount Gadgad*. And hereto agrees the old Hebrew, wherein it is read *the Mount Gadgadah*; between which name and *Gudgodah*, Deut. x. 7. there is no difference, but that of the vowels, which is of no weight. In short, the names are all of them exactly the same in both places of the Hebrew Samaritan, or old Hebrew text; which plainly decides the matter.

But there remains a greater difficulty, which arises from two of the encampments being mentioned in a contrary order, Deut. x. to that wherein they are, Num. xxxiii. In this chapter it is said, that the *Israelites departed from Moseroth, and pitched in Bene-jaakan*; but in Deuteronomy we read, according to the present Hebrew, and our translation, *the children of Israel took their journey from Beeroth of the children of Jaakan, to Moserah*. Critics and commentators have taken great pains to reconcile these texts; but they have lost their labour. Others have passed the difficulty over, as too great for them. Others have rightly guessed, that the difference arose from some mistakes of transcribers. I say, these guessed rightly, because the matter may be put beyond conjecture, by the authority of the old Hebrew; according to which this place in Deuteronomy is thus, *and the children of Israel went from Moserah, and pitched in Bene-jaakan*: which exactly agrees to the account of the encampments, Num. xxxiii. 31. It is true, that the reading of the common Hebrew is followed by all the ancient versions; but this only shows, that the mistake happened early.

NO. 173. OF EZION-GABER, AND NO. 174. ELATH.

As for *Ezion-gaber*, Num. xxxiii. 35, 36. it frequently occurs in sacred history, and I shall speak more fully of it elsewhere. I shall only observe here, that it, and Elath mentioned with it, Deut. ii. 8. both lay on the Red Sea, south or southeast of mount Seir.

NO. 175. THE WILDERNESS OF ZIN.

I have already observed, that the wilderness of Zin lay in the southeast of the land of Israel, along the coast of Edom, as is evident from Num. xxxiv. 3, 4. and Josh. xv. 1—3. I have also observed, that Kadesh lying in the wilderness of Zin, was in all probability different from Kadesh in the wilderness of Paran. But it remains further to be considered, how the wilderness of Zin lay, in respect to mount Seir, or the land of Edom. The generality of writers, indeed, make it lie west of Edom, and the same with Kadesh-barnea. That it was not the same with Kadesh-barnea, but distinct from it, the reasons above alledged seem to show clearly. However, some expressions in the sacred history induced me for some time after, to look on the encampment of the Israelites in the wilderness of Zin to have been, according to the general opinion, west of Edom. But upon further consideration, I incline to think that more probable, which places the encampment of the Israelites in the wilderness of Zin, east of Edom, as appears in the map of the journies of the Israelites. For first, we read, Deut. ii. 3. that God said to Moses, *ye have compassed this mountain*, mount Seir, v. 1. *long enough: turn you northward.* It is plain from Num. xxxiii. 36. that the Israelites were then at Ezion-gaber. Now if the encampment of the Israelites in the wilderness of Zin, which was next after that at Ezion-gaber, was west or northwest of Edom, then the Israelites first marched from Ezion-gaber northward to the wilderness of Zin, west of Edom, and then, being denied passage through Edom, marched south toward Ezion-gaber, and round the land of Edom east; but as it seems not only inconsistent with the Divine wisdom, to order them to march so far north on the west of Edom, only to come back again; so it plainly contradicts the reason of the orders being given to turn northward, namely, because they had compassed mount Seir long enough. For by their march, according to the common opinion, they were under a necessity of compassing it still longer. Which absurdity, and some other difficulties, are removed, by supposing the encampment in the wilderness of Zin to have been east of Edom.

THE JOURNEYINGS OF THE ISRAELITES, FROM KADESH IN THE WILDERNESS OF ZIN, TO THE PLAINS OF MOAB NEAR JORDAN.

Both in Num. xx. 22—29. and Num. xxxiii. 37, 38. we read, that the *Israelites removed from Kadesh in the wilderness of Zin, and pitched in mount Hor, in the edge of the land of Edom;* and *Aaron went up into mount Hor, at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.* In Num. xx. 24. the reason is expressed, why God would not permit Aaron to enter Canaan, namely, *because ye rebelled against my word at the water of Meribah.* By Meribah, meaning Meribah in Kadesh in the wilderness of Zin: and by "*ye*," more peculiarly Moses and Aaron, Num. xxvii. 12.

NO. 176. OF MOUNT HOR.

It is expressly said in the text, that mount Hor was *by the coast*, Num. xx. 23. or, *by the edge of the land of Edom.* Num. xxxiii. 37. We are told, Deut. ii. 12. that *the Horim dwelt in Seir before time;* and we read, Gen. xiv. 6. that Chedorlaomer king of Elam with his confederates, smote *the Horites in their mount Seir.* Whether the Horites took their name from mount Hor, or the mount from them, cannot be determined. But since places did at first take generally their names from the inhabitants, it seems not unlikely, that the tract or country afterward called mount Seir, took the name of mount *Hor*, and the inhabitants thereof, took the name of Horim or Horites, from one Hor, their ancestor, who in the early ages of the world possessed this tract: and that the old name of mount Hor was preserved in that part of it, where stood the mountain on which Aaron died. Since it was the next encampment of the Israelites after that in the wilderness of Zin; and since, it is probable that the wilderness of Zin lay east or northeast of Edom; it will follow, that mount Hor must lie likewise east of Edom.

A great difficulty arises concerning the place of Aaron's death and burial, from comparing Num. xx. 23—29. and xxxiii. 37, 38. with Deut. x. 6. In Numbers, it is said, that Aaron died on mount Hor; but in Deut. x. 6. it is said, that *the children of Israel took their journey from Beeroth of the children of Jaakan, to Mosera: there Aaron died, and there he was buried.* I have above shown the true ancient reading of the former part of ver. 6. I shall here set down the whole passage as it stands, rightly preserved in the Hebrew Samaritan thus: *the chil-*

dren of Israel took their journey from Moseroth, and pitched in Bene-jaakan, or, *among the children of Jaakan. Thence they took their journey, and pitched at Gidgad,* or, *Hagidgad. Thence they took their journey, and pitched in Jotbatha, a land of brooks of waters. Thence they took their journey, and pitched at Ebronah. Thence they took their journey, and pitched at Ezion-gaber. Thence they took their journey, and pitched in the desert of Zin, which is Kadesh. Thence they took their journey, and pitched in mount Hor. And there Aaron died, and was buried,* &c. As this exactly agrees with the order of the encampments, Num. xxxiii. 31—38. it is not to be doubted, but it is the true ancient reading.

OTHER ENCAMPMENTS OF THE ISRAELITES.

The Israelites decamping from mount Hor, continued their march round mount Seir, and pitched, as we read, Num. xxxiii. 41. &c. in *Zalmonah*, then in *Punon*, and then in *Oboth*. And, Num. xxi. 4—10. we read, that between their decamping from mount Hor, and encamping at Oboth, *the soul of the people was much discouraged because of the way;* insomuch, that *they spoke against God and against Moses.* Whereupon *the Lord sent fiery serpents among them, and they bit them, and many of them died.* But they were relieved by the instrumentality of the brazen serpent.

Departing from Oboth, the Israelites encamped at Ije-abarim, *in the border of Moab*, Num. xxxiii. 44. *in the wilderness before Moab, toward the sun rising.* Num. xxi. 11. In Deut. ii. 9. Moses saith, *the Lord said unto me; distress not the Moabites, neither contend with them in battle: for I have not given thee of their land for a possession, but I have given Ar to the children of Lot for a possession:* this whole passage immediately follows in the Hebrew Samaritan text, Num. xxi. 11. and very likely, it was originally inserted here, being very apposite.

NO. 177. OF THE VALLEY OF ZERED.

From Ije-abarim the Israelites *removed*, northward, *and pitched in the valley of Zered.* Num. xxi. 12. This may be rendered the brook Zered, as it is Deut. ii. 13. Moses particularly remarks, Deut. ii. 14. &c. that *the space in which the Israelites came from Kadesh-barnea, until they were come over the brook Zered, was thirty and eight years;* and that in that time *all the generation of the men of war, i. e.* all from twenty years old, and upward, Num. xiv. 29. *was wasted out from among the host, as the Lord sware unto them.* Num. xiv. 28—35. *then the Lord spake unto Moses, saying: thou art to pass over through Ar, the coast of Moab, this day. And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of their land any possession, because I have given it unto the children of Lot for a possession.* But, at the same time, God tells them, that *he had given into their hand Sihon, the king of the Amorites and his land,* Deut. ii. 24. Accordingly, we are told, Num. xxi. 13. that the Israelites removed from the valley of Zered, *and pitched on the other side of Arnon, which is in the wilderness, that comes out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.*

In Num. xxi. 12, 13. Moses saith, that the *Israelites removed from Ije-abarim, and pitched in the valley of Zered; and from thence they removed, and pitched on the other side of Arnon;* there is no mention of these encampments in Num. xxxiii. but at verse 45, of that chapter, it is said, *they removed from Iim,* the same as *Ije abarim,* as appears from ver. 44. *and pitched in Dibon-Gad.* Now *Dibon-Gad* here mentioned being very probably the same with *Dibon,* said, Num. xxxii. 34. to be built, *i. e.* rebuilt, by *Gad;* and this lying *on the other side of Arnon;* it seems plain, that this ver. 45. of Num. xxxiii. brings us to much the same place as Num. xxi. 13.

From Dibon-Gad, we read, Num. xxxiii. 46. that the Israelites removed and pitched in *Almon-diblathaim,* only mentioned in this place of Scripture. Thence they removed and pitched in *the mountains of Abarim, before Nebo. And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan, near Jericho. And they pitched by Jordan,* in such a manner, that their camp extended, *from Beth-jesimoth unto Abel-shittim,* both places *in the plains of Moab.* And so ends the account given us, Num. xxxix. by Moses, of the encampments of the Israelites, from their quitting Rameses in Egypt, to their encamping by Jordan.

NO. 178. OF THE MOUNTAINS ABARIM, NO. 179. MOUNT NEBO, AND NO. 180. PISGAH.

The mountains of Abarim were a ridge of mountains, between the river Arnon and the river Jordan. One part of them was distinguished by the name of mount Nebo, as is plainly inferred from Deut. xxxii. 49. where God said unto Moses, *get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab over against Jericho.* From this place, compared with Num. xxxiii. 47. as it is plain that the mountains of Abarim extended a great way between the rivers Arnon and Jordan; so it is evident, that Nebo was a part of the mountains Abarim, lying near Jordan, over against Jericho. And if we compare Deut. xxxiv. 1. where it is said, that *Moses went up from the plains of Moab unto the*

mountain of Nebo, to the top of Pisgah that is over against Jericho; it will follow, that Nebo and Pisgah were the same mountain: and that if there was any distinction, it was probably, either that the top of the mountain, was more peculiarly called Pisgah, or some part of it where were steps cut out to go up it. The word being derived from a root, denoting to elevate or raise up, is capable of denoting the summit or most elevated part of an hill or mountain. But, on the other hand Eusebius has observed, that by Aquila, who translated the Bible into Greek, the Hebrew word *pisgah*, is constantly rendered by a Greek word, signifying *cut out;* and that the Seventy interpreters in some places do so render it. Whence some conjecture that there were, in one part of mount Nebo, steps cut out, that one might go up it with less difficulty; and that this part was properly denoted Pisgah. Eusebius and Jerom tell us, that some part of this ridge of mountains, seen as one went up to Heshbon, retained the old name of Abarim, in their time: also, that the part peculiarly called Nebo, was over against Jericho, not far from Jordan; and six miles from Esbus west. There was a city in the tribe of Reuben called Nebo, probably from this mountain; and a city of the Amorites called Pisgah, as the same writers tell us: though in the Bible no city occurs simply under that name, but with an addition; as *Ashdoth-Pisgah*, mentioned Joshua xiii. 20. among the cities of Reuben; and doubtless the same with the Pisgah of the forementioned writers; who add, that the country thereabout was also called Pisgah.

NO. 181. OF BETH-JESIMOTH.

In what sense the plains, wherein the Israelites pitched, are called the *plains of Moab*, shall be shown in the following chapter. *Beth-jesimoth*, to which the camp of Israel extended on one side; was a city given afterwards to the tribe of Reuben. It is mentioned, Josh. xii. 3. as lying in the south border of the kingdom of Sihon: not far from the Salt Sea. Eusebius mentions a place under the name of Beth-simath, probably the same with this Beth-jesimoth, lying east of Jordan, about ten miles from Jericho south.

NO. 182. OF ABEL-SHITTIM AND SHITTIM.

Abel-shittim, to which the camp of the Israelites extended on the other side, is only mentioned in this place; at least, under this name. It was, in all likelihood, what is called *Shittim*, Num. xxv. 1. Josh. ii. 1. and iii. 1. At most, the difference was only this, that Shittim was the place, and Abel-shittim the valley, or plain, adjoining to it. Hence for Abel-shittim, in the text of our Bible, Num. xxxiii. 49. is put in the margin, *the plain of Shittim.* The *valley of Shittim* is mentioned Joel xiii. 18. However, the word Abel denoting in the Hebrew tongue *mourning*, others rather think this place to be called Abel-shittim, in respect of the great lamentation made here by the Israelites, on account of the great number of their brethren, that died here, some being by God's command hanged, others slain, and others dying of the plague, to the number of twentyfour thousand; and this for their *committing whoredom with the daughters of Moab, joining themselves to Baalpeor, eating of the sacrifices offered to the idols of the country, and bowing down to them.* Num. xxv. 1—9. We have also mention of *Shittim*, Josh. ii. 1. and iii. 1. as the place from whence Joshua sent the two spies to Jericho, and which Israel quitted, in order to encamp by the river Jordan, when they were about to pass that river. From which, and what has been observed, it seems plainly enough to follow, that *Beth-jesimoth* lay south, and *Abel-shittim* north of the camp; contrary to the position assigned them by some geographers. Some are of opinion, that in the neighborhood of this place called Shittim, there grew much of the sort of wood, called *Shittim-wood.* Exod. xxv. 5—10. &c.

It remains, before we conclude this chapter, only to notice the encampments mentioned, Num. xxi. 11—20. &c. and to adjust them to the other account, Num. xxxiii. 44—49. In the former place, verse 11. and in the latter, verse 44. we have mention of *Ije-abarim, lying in the borders of Moab*, and more particularly *in the wilderness which is before Moab, towards the sun rising.* In Num. xxi. 12, 13. we read, that the Israelites *removed from Ije-abarim, and pitched in the valley of Zered*, and then *on the other side of Arnon:* and Num. xxxiii. 45. we read, that they *removed from Iim*, or *Ije abarim, and pitched in Dibon-gad.* Now this place, as has been before observed, lying on the other side of Arnon, it is very probable, that here the Israelites first encamped, after they had crossed the river Arnon. In Num. xxi. 16—20. we read, that *from thence*, viz. *from the other side of Arnon, which is in the wilderness that comes out of the coasts of the Amorites*, ver. 13. the Israelites went to *Beer;* which, that it lay within the aforesaid wilderness, is evident from what follows, ver. 18. that from the wilderness they went to Matarah; which place Eusebius tells us lay upon or in the Arnon, whereby he understands the rocky tract so called, not the river, twelve miles from Medeba east. Hence the Israelites *removed to Nahaliel, and thence to Bamoth, and from Bamoth to the valley that is in the country of Moab to the top of Pisgah, which looks toward Jeshimon, or the wilderness.* And in Num. xxii. 1. we read, that *the children of Israel set forwards, and pitched in the plains of*

Moab, on this, i.e. the east, *side of Jordan, by Jericho.* Now this encampment, as it is the last in the life of Moses, so it is apparently the same with the last encampment mentioned, Num. xxxiii. that being also said, ver. 48. to be *in the plains of Moab, by Jordan, near Jericho.* Certainly to determine the order of these intermediate encampments, is impossible, from the short account we have of them in both places of Scripture. What seems probable, is this: that the Israelites having crossed the river Arnon, first encamped at Dibon-gad, in the wilderness; then at Beer, *i. e.* the well, which God was pleased to discover to them, being in a great strait for water in that wilderness; then at Almon-diblathaim, in the edge of the same wilderness; then at Mattanah; then at Nahaliel, a word which taken appellatively, denotes the rivers, or brooks of God; and so perhaps named, because here the Israelites began to meet with a country watered with rivulets, or streams, issuing from the neighboring mountains, and running into the river Arnon, or the river Jordan. From Nahaliel the Israelites seem to have encamped in the mountainous tract of Abarim, and in this tract to have had two encampments, one at Bamoth, which probably enough may be the place called, Josh. xiii. 17. *Bamoth-baal,* or the *high places of Baal,* and the other, afterwards, nearer Jordan, at that part, or parts, of the mountains of Abarim, called Nebo and Pisgah. Hence they moved, and encamped *in the plains of Moab, between Beth-jesimoth, and Abel-shittim,* which is the last encampment mentioned in the chapters we are speaking of, or in the Mosaic history.

To conclude this chapter, concerning the encampments of the Israelites. From comparing Num. xxxiii. with other chapters, where some of the journies of the Israelites are noticed, it seems very probable, that though in Num. xxxiii. Moses professes to give an account of the journies of the Israelites; yet he is not to be understood, as if he designed to give an account of every particular place, where they made any halt or stay, only for a single night or day, or the like; but only of such places, where they encamped, *i.e.* staid for some considerable time.

CHAPTER II.

OF THE COUNTRY BEYOND JORDAN, *i.e.* EAST: DIVIDED BY MOSES, BETWEEN THE TWO TRIBES OF REUBEN AND GAD, AND ONE HALF OF THE TRIBE OF MANASSEH.

THE Israelites having subdued Sihon and Og, kings of the Amorites, east of Jordan, Moses divided their country, from its situation in respect of the land of Canaan, called by the Greeks *Perœa,* *i.e.* the district *beyond Jordan,* between the two tribes of Reuben and Gad, and one half of the tribe of Manasseh. And because it will be of good use for the clearer understanding of sacred history, I shall briefly premise a short account of the several masters, under whom these countries successively were, as may be gathered from Scripture; and so shall have opportunity to notice by the way, the lands of Moab and Ammon.

We have formerly observed that Uz, one of the sons of Aram, settled in the parts of Syria about Damascus; and so these parts beyond Jordan, of which we are now speaking, were probably at first possessed by the descendants of Uz. Whence it is thought by many ancient as well as modern writers, that the land of Uz mentioned in the book of Job, is the country lying originally between Damascus north; the plantation of Cush, or Arabia, south; the land of Canaan, west; and Arabia Deserta, east.

But be this as it will, when Abraham first sojourned in the land of Canaan, we find this country possessed by the Rephaim, Zuzim or Zamzummim, and the Emim; names, which import men of more than ordinary strength, and of a gigantic race. See Deut. ii. 10, 11, 20, 21. It is conjectured, that these were not descendants of Uz; but were of another breed; perhaps of the Anakim and Rephaim among the Canaanites, who might seize on the country for themselves. This opinion receives strength from its being said, that *Og* was of the *Rephaim,* Deut. iii. 11. and from his being reckoned nevertheless, one of the *two kings of the Amorites,* ver. 8. But whencesoever they were descended, and how strong soever they might have been, yet they were not able to withstand the forces of Chedorlaomer king of Elam; who *smote the Rephaim in Ashteroth Karnaim, and the Zuzim in Ham, and the Emim in Shaveh Kiriathaim.* Gen. xiv. 5.

NO. 183. ASHTAROTH KARNAIM, OF THE REPHAIM.

Ashteroth Karnaim, was in all likelihood the same with *Ashtaroth,* Josh. xiii. 12. one of the capital cities of *Og* king of *Bashan,* noticed in ver. 31. as given by Moses to the half tribe of Manasseh. The word *Karnaim,* denotes in Hebrew, *two horned;* whence some suppose this city to have stood on two hills, or, built so as to resemble two horns; But it seems more probable, that as Ashtaroth was an idol much worshipped in those times and parts, vide Judg. ii. 13. 1 Kings, xi. 5. and by this name was denoted the moon, so by Carnaim is denoted the usual way of picturing the moon, with two horns. And it is very probable, that from a temple of this idol, the place came to be denoted *Ashtaroth Carnaim,* or *Ashtaroth,* or *Carnaim,* as

1 Maccab. v. 26, 43, 44. which last name is varied into *Carnion*, 2 Maccab. xii. 21—26. agreeably hereto Jerom tells us, it was called Carnea in his time, and was a considerable town, six miles from Edrei.

NO. 184. OF HAM, A CITY OF THE ZUZIM.

The word, which our English and some old translations render Ham, as the name of a place; is by the Seventy interpreters, and in other old versions rendered "with them:" meaning, that Chedorlaomer smote the Rephaim, and "with them" the Zuzim. There being no mention, in any other part of Scripture, of such a place as Ham, at least in these parts, there can be but bare conjecture concerning this Ham, supposing it to be the proper name of a place. We learn from Scripture, that the country of the Zuzim was afterwards possessed by the Ammonites; and since it is likely, that this Ham was the chief city of the Zuzim, it might possibly be the same that was afterwards the chief city of the Ammonites, called in Scripture *Rabbah*, and afterwards in Greek and Latin writers *Philadelphia*. And this may be the more likely, as Rabbah literally denotes only the great city.

NO. 185. SHAVEH-KIRIATHAIM, A CITY OF THE EMIM.

Shaveh-Kiriathaim, where the Emim were smitten by Chedorlaomer, may otherwise, as in the margin of our Bible, be translated *the plain of Kiriathaim*. Of such a city we read, Numb. xxxii. 37. and Josh. xiii. 19. as belonging to the tribe of Reuben, and built, *i.e.* rebuilt, by the Reubenites. Which city since it lay in the country, formerly, of the Emim, there is no reason why it should not be the same with Kiriathaim, in the plains whereof the Emim were overthrown by Chedorlaomer. That the country of the Emim was in process of time inhabited partly by the tribe of Reuben, will appear from what follows.

The country beyond Jordan being depopulated, by the great overthrow given to the inhabitants thereof, the Rephaim, Zuzim, and Emim, by the victorious Chedorlaomer; and also by the great numbers of them, that were, as is probably inferred from Gen. xiv. 14. carried captive: hereupon the descendants of Lot, the Moabites, and Ammonites, found it no difficult matter to settle in these parts. Accordingly we read, Deut. ii. 9, 10. that the Moabites possessed the country *wherein the Emim dwelt in times past*; and in like manner, ver. 19, 20. that the Ammonites possessed the country *wherein the Zamzummim*, or Zuzim, *dwelt* in old time.

As for the Rephaim, the river Jabbok seems to have been the boundary between them and the Zamzummim, and it does not appear from Sacred history, that the country of the Rephaim was ever possessed by the descendants of Lot. On the contrary, it being observed, Deut. iii. 11. that Og king of Bashan was of the remnant of the Rephaim, for that is the Hebrew word in this place, which in our translation is rendered *giants*, it is very probable, that the Rephaim, notwithstanding the overthrow they received from Chedorlaomer, still kept up their kingdom, under a ruler of their own nation, to the time that Israel invaded them, conquered, and terminated, their kingdom. And this is confirmed by Judg. xi. 13. where we find the king of the Ammonites charging the Israelites, with taking away his land, when they came out of Egypt, from Arnon even unto Jabbok and unto Jordan. Whence it may be fairly inferred, that the Ammonites had possessed very little or nothing on the north of Jabbok, or of the kingdom of Og, since Israel is not charged with taking away such land.

From this passage, Judg. xi. 13. there arises some difficulty, *viz.* in what sense the king of the Ammonites, could call from Arnon even unto Jabbok, his land; since it is certain from Scripture, that great part of it, to the south, or towards Arnon, was formerly inhabited by the Moabites; to whom therefore the claim thereof belonged. And this seems to be particularly referred to by Jepthah in his answer to the king of Ammon. *And now art thou any thing better than Balak, the son of Zippor, king of Moab? Did he ever strive against Israel, or did he ever fight against them?* To solve this difficulty, some have conjectured, that the Moabites either had been, or then were tributary to the Ammonites; and so the king of the Ammonites might claim what belonged to the Moabites, as belonging to him. Others suppose the king of the Ammonites to have spoken thus, on account of alliance and confederacy between these two branches of Lot's posterity.

But perhaps there is no need of supposing any other than a literal meaning in the forementioned expression; as what formerly belonged to the Ammonites, and was taken from them by the Amorites, and so came to the Israelites, might actually reach from Arnon unto Jabbok, and unto Jordan; just as the tribe of Gad is supposed to have done. For it is not improbable, but that on the conquest of Sihon, Moses in dividing his kingdom between the tribes of Gad and Reuben, might regard an old division of the country between the Moabites and Ammonites; and so for the most part assign to the Reubenites, what had belonged to the Moabites; and to the Gadites, what had belonged to the Ammonites.

NO. 186. OF THE LAND OF THE AMMONITES.

Now beside what the descendants of Lot possessed formerly between Arnon, and Jabbok, and Jordan; they also possessed two other tracts. The Ammonites enjoyed a considerable tract to the east, and beyond the hills that bounded the eastern part of the country beyond Jordan. And though they were dispossessed of what lay west of these hills by the Amorites, yet they still kept their ground, on the east of these hills; which therefore is in Scripture called the land of the children of Ammon. Indeed these hills seem to have been the barrier, which stopt the Amorites from invading the rest of the country of the Ammonites on the east, and hence, probably, it is expressly observed, Num. xxi. 24. *the border of the children of Ammon was strong.*

NO. 187. RABBAH, CHIEF CITY OF THE AMMONITES.

The principal city of the Ammonites was Rabbah, a word importing great or populous, and therefore applied to other cities as well as this. We learn from the old geographer Stephanus, that it was also called Ammana; either from Ammon, the founder of the nation, or from its being the chief city of the children of Ammon. But since we are told in Scripture, that the Ammonites succeeded the Zuzim in this country; and since the Zuzim had a city called Ham, which probably was their principal city; it is not only possible, but probable, that the name Ammana might derive from Ham or Am, the ancient name of this city. But we have greater certainty, that this city was in after ages called Philadelphia, and that it is said, from Ptolemy Philadelphus, king of Egypt, who having made himself master of these parts, and liking the situation of this place, repaired and beautified it, and honored it with the name of Philadelphia. But it never occurs under this name in Scripture; wherein it is taken notice of, Deut. iii. 11. on account of the vast iron bedstead of Og, king of Bashan, being there. Also for being besieged and taken in the reign of David; for the death of Uriah, slain there by a plot of David, during the siege. This city seems to have consisted of two parts, one more peculiarly called Rabbah; the other the city of Waters; as better watered than the other, and perhaps more pleasant, whence the king seems to have had his palace here; on which account it is called *the royal city*, 2 Sam. xii. 26, 27. The waters, whence this part of Rabbah took name, are thought to be those of the river Jabbok; Eusebius tells us, that this river runs between Philadelphia and Gerasa, but he does not say, that it comes up to the very place.

NO. 188. OF MOAB, SOUTH OF THE RIVER ARNON.

As for the Moabites, besides the country they possessed north of the river Arnon, which Sihon king of the Amorites took from them, they possessed also a tract south of the river Arnon, between Edom to the west, and Midian to the east and south. And this they enjoyed, after the loss of the other part of their country. The chief city of the Moabites was Ar, called by the Greek writers Areopolis, and thought by them to have been so named, from their worshipping the God of war, called by the Greeks Αρης *Ares*, by the Latins *Mars*. This city, we are told by Eusebius and Jerom, was also called Moab, from Moab, father of the Moabites. It is also said by writers to be called Rabba, and to occur in the geography of Ptolemy, under the name of Rhalmathum. Some take this city Ar to have been the same with Aroer; but the contrary opinion is more probable; as Aroer was given to the tribe of Gad, and so was on the north side of the river Arnon; whereas Ar was inhabited by the Moabites, and so was situated on the south side of that river.

After the captivity of the ten tribes, including the tribes of Reuben and Gad, the Moabites repossessed themselves of several places north of the river Arnon. Whence in the prophecies against Moab, we find Heshbon, and several other places, once belonging to the Reubenites and Gadites, mentioned as belonging to the Moabites. Not but that, even in the writings of Moses, we find the plain east of Jordan, called the plains of Moab, namely, as having appertained to the Moabites, and retaining their name.

NO. 189. OF THE KINGDOM OF SIHON.

I need say no more as to the kingdom of Sihon, than that it lay from south to north, between the river Arnon, which bounded it from the Moabites, and the river Jabbok, which bounded it from the kingdom of Og; and from east to west, between the mountains which parted it from the Ammonites, and the river Jordan, which parted it from Canaan, The capital city of this kingdom was Heshbon, of which more in the tribe of Reuben.

NO. 190. OF THE KINGDOM OF OG.

North of the river Jabbok lay the kingdom of Og, reaching to mount Lebanon, or that part of it, particularly, called mount Hermon; and from east to west, between the hills of Gilead, and the river Jordan. It is also called the kingdom of Bashan, whence came the Greek word *Batanea*, denoting these parts, in after ages. It is remarked in Scripture for high hills, and great oaks; for a good breed of cattle, and pasturage. Psalm lxviii. 15. Isa.

ii. 13. Deut. xxxii. 14. Psalm xxii. 12. Ezek. xxxix. 18. Amos iv. 1. &c. The capital cities of this kingdom were Ashtaroth and Edrei; of the former we have spoken, of the latter we shall speak in the half tribe of Manasseh.

NO. 191. TRIBE OF REUBEN, AND CITY HESHBON.

Moses having conquered Sihon and Og, and all the country east of Jordan, *from the river of Arnon unto Mount Hermon*, Deut. iii. 8. He divided it among the two tribes of Reuben and Gad, and the half tribe of Manasseh. To the Reubenites he gave the southern, or rather the southwest, part of this country, so that the Reubenites were bounded south by the river Arnon, west by Jordan, north and east by the tribe of Gad. In this tribe stood Heshbon the capital of the kingdom of Sihon, who is styled, Deut. ii. 26. *king of Heshbon*, and is said, Josh. xiii. 10. *to have reigned in Heshbon.* Though it appertained to the tribe of Reuben, yet it stood in the confines of the tribe of Gad, as appears from comparing Josh. xiii. 17. with ver. 26. For, as it is in the former verse reckoned, among the cities given to the Reubenites, so in the latter verse the coast of the Gadites is said to be *from Heshbon unto Ramath-mizpeh*, &c. It was remarkable for excellent fish pools, noticed Cant. vii. 4. After the carrying away of the ten tribes, it was repossessed by the Moabites; whence in the prophecies of Isaiah and Jeremiah, Isai. xv. and xvi. Jer. xlviii. and xlix. against Moab, we have frequent mention of it. It was, while in possession of the Israelites, a Levitical city. It continued a great city till the days of Eusebius and Jerom, being by the Greeks called *Esbus;* and it was situated, as we are told by these writers, on the hills over against Jericho, about twenty miles from the river Jordan. It was in their days reckoned a city of Arabia, under which name was then comprehended a good part of Peræa, or the country beyond Jordan.

NO. 192. OF THE TRIBE OF GAD.

The tribe of Gad was bounded by the river Jordan west, the half tribe of Manasseh north, the Ammonites east, and the tribe of Reuben south.

NO. 193. HALF TRIBE OF MANASSEH, EAST OF JORDAN.

The half tribe of Manasseh, east of Jordan, was bounded by the tribe of Gad south; the sea of Cinnereth, afterwards called the lake of Genesaret, and the sea of Galilee, and the course of the river Jordan from its head to the said sea, which course is sometimes styled Upper Jordan, sometimes Lesser Jordan, to the west; mount Lebanon, or more peculiarly mount Hermon, north and northeast; and the mountains of Gilead east.

It is evident from Josh. xiii. 26, 30. that Mahanaim was in the confines of the tribe of Gad, and the half tribe of Manasseh, which we are here speaking of; and we read ver. 27. that the tribe of Gad reached *unto the edge of the sea of Cinnereth on the other side Jordan eastward.* So that the boundary between these two divisions must pass from the said edge of the sea of Cinnereth to Mahanaim.

NO. 194. THE CITY AND WILDERNESS OF KEDEMOTH.

It will be requisite, to notice such places as are mentioned in the history of the conquest of the two kingdoms of Sihon and Og. We read, Deut. ii. 26. that *Moses sent messengers out of the wilderness of Kedemoth, to Sihon, king of Heshbon, with words of peace.* Now, as this wilderness lies near the river Arnon, so Josh. xiii. 18. we have, among the cities given to the Reubenites, one named Kedemoth, from which, this wilderness, in all probability took its name. As this wilderness lies on the river Arnon, so it lies along the eastern coast of the country beyond Jordan. For as the extent of this country from north to south is described, Judg. xi. 22. to be *from Arnon to Jabbok*, so the extent of it from east to west is described to be *from the wilderness to Jordan.* Where by the wilderness is probably meant the wilderness of Kedemoth.

NO. 195. OF JAHAZ.

Sihon rejecting the words of peace sent him by Moses, *went out against Israel into the wilderness, to Jahaz, and fought against Israel.* It is evident, that Jahaz lay near, if not in, the wilderness of Kedemoth; and we find, Josh. xiii. 18. among the cities of the Reubenites one named *Jahaza*, no doubt the same with Jahaz, and named just before *Kedemoth;* from which the wilderness took its name. So that hence it may be reasonably inferred, that this Jahaz lay in the east, or southeast, part of the tribe of Reuben, not far from Kedemoth.

NO. 196. THE CITY EDREI.

The Israelites having conquered Sihon, *they went up by the way of Bashan:* whereupon *Og came out against them to battle, at Edrei*, Deut. iii. 1. It is probably thought, that this Edrei, lay in the southern part of the kingdom of Og; and this is confirmed by its being joined ver. 10. with Salchah, which plainly lay there, 1 Chron. v. 11. For the south part of the kingdom of Og was next to the Gadites. Eusebius and Jerom suppose it to be in their time called Adara, a considerable city of, what was then called, Arabia, distant four and twenty miles from Bostra; whereby may be understood, either Bostra, a city of Arabia mentioned by Ptolemy and others; or, Ashtaroth-Carnaim. For whereas, Josh. xxi.

27. mention is made of Beesh-terah, a Levitical city, in Bashan, instead thereof, 1 Chron. vi. *Ashtaroth* is mentioned. And the words, setting aside *B*, are much alike in the Hebrew; and *Beesh-terah* may be easily moulded by the Greeks into *Bestra*, or *Bostra*.

NO. 197. DIFFERENCE BETWEEN ARGOB, BASHAN, AND GILEAD.

Og being defeated, Deut. iii. 4. the *Israelites took all his cities, all the region of Argob, the kingdom of Og, in Bashan.* It is controverted among writers, whether Argob and Bashan were equivalent terms, or distinct, or whether the former was part of the country denoted by the latter. This may, I think, be cleared from ver. 13, 14, 15. where Moses says, *I gave unto the half tribe of Manasseh, all the region of Argob, with all Bashan—Jair the son of Manasseh took all the country of Argob—And I gave Gilead unto Machir.* Here the region of Argob seems to be spoken of as part of Bashan; and the region of Argob is said to be given unto Jair, and Gilead unto Machir: so that these two together seem to have formed the country, or at least the kingdom, of Bashan. As to the situation of Argob and Gilead, it is evident that Gilead properly so called was the tract, wherein lies the mount or hills of Gilead; consequently that the remaining tract, was that called the region of Argob, which therefore lay north of the other.

NO. 198. OF PETHOR, THE CITY OF BALAAM.

The king of Moab, terrified at the success of the Israelites against the two kings of the Amorites, Sihon and Og, sends for a famous diviner of those times called Balaam, who lived at Pethor, in Aram, as we read, Deut. xxiii. 7. whereby is to be understood *Aram-naharaim*, or *Mesopotamia*, Deut. xxiii. 4. Balaam being met by Balak the king of Moab, at the edge of his kingdom, is brought to Kirjath-huzoth; on the morrow *to the high places of Baal*, Num. xxii. 39, 41. then *into the field of Zophim*, then *to the top of Peor*. Num. xxiii. 14, 28. Kirjath-huzoth and the field of Zophim being only mentioned here, nothing more can be said of them, than that they lay in the country of Moab, near the tribe of Reuben. The high places of Baal, are in Hebrew, *Bamoth-baal;* and therefore, probably the hills near Bamoth, mentioned, chap. ii.

NO. 199. OF PEOR, AND NO. 200. BAAL-PEOR.

Peor is thought to be a part of the mountains Abarim. On these mounts seems to have stood the temple of an idol, called Peor, or Baal-peor; by partaking of whose sacrifices, the Israelites greatly provoked God, while encamped at *Shittim*. Num. xxv. 1—5.

NO. 201. OF THE MIDIANITES.

In ver. 17, 18. of this chapter, we find God commanding the Israelites to smite the Midianites. These Midianites, it has been observed, were descendants of Midian, son of Abraham by Keturah. We find the Midianites settled next to the Moabites, east, or southeast of them. And we find some colonies of them near the Red Sea, and Mount Sinai, or Horeb, in the times of Moses; who fled out of Egypt into this land of *Midian*, Exod. ii. 15. and married Zipporah, the daughter of Jethro or Reuel the priest, or prince, of Midian, a city and country near the Red Sea. A branch of these Midianites near the Red Sea were the Kenites; some of whom became proselytes, and dwelt with Israel in Canaan: of which race was Heber the Kenite, the husband of Jael, who slew Sisera. The rest continued mingled with the Amalekites, till the time of Saul. But the Midianites mentioned in Num. xxv. were those adjoining to the Moabites; and who opposed the Israelites after the death of Barak, as we read in the book of Judges.

CHAPTER III.

OF THE CONQUEST OF THE LAND OF CANAAN, UNDER THE CONDUCT OF JOSHUA.

Moses being dead, Joshua succeeded him, as leader in chief of the Israelites; and prepared to pass the river Jordan. *He removed from Shittim*, on the morrow after the two spies returned from Jericho, *and came to Jordan*, Josh. iii. 1. After three days' stay there, the Israelites *passed over Jordan, right against Jericho, on dry ground: the waters which came down from above, i.e.* from the upper part of the stream, *standing and rising upon an heap very far, i.e.* for a long way together, namely as far as *from the city Adam*, or, *Adom*, only here mentioned, *beside Zaretan.*

NO. 202. OF ZARETAN.

This latter place is mentioned, 1 Kings, iv. 12. and vii. 46. from which two places it appears that it lay not far from Succoth and Bethshean, of which we shall speak hereafter, *i.e.* not far from the southern part of the sea of Galilee.

NO. 203. OF GILGAL.

Israel having crossed Jordan, and the priests that bare the ark being come out of the channel of the river, the waters thereof returned to their place. The station where they encamped, was called Gilgal, because here circumcision was renewed. For *all the people that came out of Egypt were circumcised; but all the people that were born in the wilderness by the way, as they came forth out of Egypt,*

them they had not circumcised. Wherefore *the Lord said unto Joshua: this day have I rolled away the reproach of Egypt, i.e.* uncircumcision, *from off you: wherefore the name of the place is called Gilgal, i.e.* rolling, *unto this day.* Josh. v. 2—9. Here Joshua pitched twelve stones, taken out of Jordan, by one man of every tribe: here the people abode, till they were whole again, after having been circumcised; here they celebrated the passover, and here the people ate of the old corn of the land, on the morrow after the passover; and on the morrow after that the manna ceased. It has been already observed, Josh. iii. 16. that Israel passed over *Jordan right against Jericho;* and it is expressly said, Josh. iv. 19. that they *encamped in Gilgal, in the east border of Jericho.* Whence it is plain, that Gilgal must be situated between Jordan and Jericho. And since Josephus, *Antiq.* lib. v. cap. 1. *De Bello,* lib. v. cap. 4. tells us that Jericho was sixty furlongs from Jordan, and the camp of Gilgal was fifty furlongs from that river, it follows, that Gilgal was ten furlongs from Jericho east, about a mile and a quarter. But, it is observed by some learned men, that five of the furlongs used by Josephus, make an Italian mile; and so the distance between Gilgal and Jericho will be just two miles. And this exactly agrees with St. Jerom, who tells us, that the place was shown in his days, at two miles from Jericho, and was had in very great veneration by the inhabitants.

NO. 204. OF JERICHO.

The Israelites being recovered of circumcision, and fit for action, the first city taken by them was Jericho, *the wall falling down flat, so that the people went up into the city, every man straight before him: and they took the city.* I add from Eusebius, that the city built by Hiel, the Bethelite, which was honored with our Saviour's presence, and mentioned in the gospel history, was destroyed for the treachery of its inhabitants, during the siege of Jerusalem by the Romans. The city standing in his days was a third city, built after the siege of Jerusalem; and as it seems, not in the very place, where either of the two former had been built. For, he tells us, that the ruins of both the former were still shown. It is sometimes in Scripture called the city of palm trees, from the plenty or the excellency of these trees in its territory.

NO. 205. OF THE VALLEY OF ACHOR.

Jericho being taken, and destroyed, Joshua having informed himself of the strength of Ai, sent about two or three thousand men against it, judging them sufficient to take the place, according to his information. But this party being worsted by the men of Ai, contrary to expectation, Joshua addresses himself to God in the most humble manner, who acquaints him, that the reason why the party sent against Ai, had not met with success, was, because some of the Israelites had sinned. Hereupon, a scrutiny being made by lot, Achan was discovered to be the offender, and was put to death in the valley of Achor, so called from the trouble brought on the Israelites by this sin, as appears from chap. vii. 26. compared with chap. vi. 18. for the Hebrew word Achor denotes trouble. It is evident from the circumstances of the history, that this valley lay not far from Jericho; and Josh. xv. 7. we read, that it lay in the north border of the tribe of Judah.

OF AI, OR HAI. *Vide* NO. 85.

Joshua marches a second time against Ai, takes it by stratagem, and burns it. We have this place mentioned in the history of Abraham, who both before and after his going into Egypt, pitched his tent between Bethel and Hai, or Ai. It appears both from Gen. xii. 8. and Josh. vii. 2. and 8, 9. that Ai lay east of Bethel; and that it was not far from Bethel, may be gathered from Josh. viii. 17. though Eusebius and Jerom had not told us so; who add, that in their time were shown some small remains of its ruins. Masius tells us, that Ai was three leagues from Jericho, and Bethel one league from Ai.

NO. 206. OF BETHAVEN.

In Josh. vii. 2. we read that Ai was *beside Beth-aven, on the east side of Bethel.* Whence it seems clearly to follow, that Beth-aven was a distinct place from Bethel; though not far from it. It lay in the north of the tribe of Benjamin, as appears from Josh. xviii. 12. For the wilderness of Beth-aven there mentioned was in all probability so called, from this Beth-aven. It is true indeed, that the prophet Hosea calls Bethel, on account of Jeroboam's placing there one of the golden calves, and of its idolatrous worship, by the name of Beth-aven; and from this some have thought there was no other Beth-aven, but Bethel.

NO. 207. CITIES OF THE GIBEONITES.

The Gibeonites, terrified at what had befallen Jericho and Ai, by a trick obtained a league from Joshua and the Israelites, sending men as ambassadors to Gilgal, who were equipped, as if they had come from a very far country. The league being made and sworn to, the Israelites quickly became sensible, how greatly they had been imposed on. For, *three days after the league was made, they heard that they were their neighbors; and they came unto the cities of the Gibeonites on the third*

day: now their cities were Gibeon and Chephirah, and Beeroth, and Kirjath-jearim, Josh. ix. 17.

OF GIBEON.

Gibeon we learn, Josh. x. 2. was *a great city, greater than Ai.* Eusebius and Jerom tell us it was the metropolis of the Hivites, and a regal city: but we no where read in Scripture of the king of Gibeon; and in the text last cited it is said to be as one of the royal cities. Whereby is implied, that it was not a regal city, but was as considerable as regal cities were. Eusebius further tells us, that it was a town, or village, in his time, still retaining its old name, being four miles west from Bethel.

OF CHEPHIRAH.

That Gibeon was a city of note, further appears, in that it had other cities, mentioned Josh. ix. 17. either subject to it, or confederate with it. Of which cities we have nothing to add, but the name of Chephirah.

OF BEEROTH.

Beeroth lay, as we are told by Eusebius and Jerom, under the hill of Gibeon, being a town, or village, in their days, in the road from Ælia, or Jerusalem, to Neapolis, or Sichem, seven miles from Jerusalem. Mr. Maundrel, who seems to take this place for the Beer, whither Jotham fled from Abimelech, Judg. ix. 21. tells us, that it enjoys a very pleasant situation, on an edge declining southwards. At the bottom of the hill, is a plentiful fountain of excellent water; from which it has its name. At its upper side are remains of an old church, built by the empress Helena.

NO. 208. OF KIRJATH-JEARIM.

Kirjath-jearim is frequently mentioned in Sacred history. It appertained afterwards to the tribe of Judah, and lay in the confines of that tribe, and the tribe of Benjamin, nine miles from Jerusalem in the road to Diospolis, *i.e.* Lydda. In this place the ark abode twenty years, from the time it was sent away by the Philistines, till it was removed from hence by king David, 1 Sam. vii. compare 1 Chron. xiii. Of this city was Uriah, a prophet slain by Jehoiakim, Jerem. xxvi. 20. &c.

The king of Jerusalem, understanding that the Gibeonites had made peace with Israel, sends to the king of Hebron, to the king of Jarmuth, to the king of Lachish, and to the king of Eglon, with their joint forces to fall on the Gibeonites. Accordingly, these five kings encamp before Gibeon; the inhabitants whereof presently dispatch messengers to Joshua at Gilgal, to desire succour without delay. Hereupon Joshua marches all night from Gilgal, and falling on the army of the confederated kings, *slew them with a great slaughter at Gibeon, and chased them along the way that goes up to Beth-horon; and smote them to Azeka, and unto Makkeddah.*

NO. 209. OF BETH-HORON.

There is mention in Scripture of two *Beth-horon's:* for 1 Chron. viii. 24. we are told, that a woman of the tribe of Ephraim, named Sherar, *built Beth-horon the nether and the upper.* It is agreed among writers, that they both laid within the bounds of the tribe of Ephraim: but it is not agreed, in what part of the tribe each laid: some placing Beth-horon the Upper, in the northern limit of the tribe, and Beth-horon the Nether, in the southern; while others place them nearer one to another, and both in the south. Certainly the Beth-horon mentioned in this action, must lie in the south of the tribe of Ephraim, adjoining to the tribe of Benjamin, wherein Gibeon was. It is also plain that this Beth-horon stood on a hill; which as the Canaanites fled from Gibeon, they went up; whence it is said, Josh. x. 10. that *the Lord chased them along the way that goes up to Beth-horon.* But from Beth-horon to Azekah, the way lay down the hill on another side; whence ver. 11. it is said, that as the Canaanites were *in the going down*, namely of the hill, *of Beth-horon, the Lord cast down great stones upon them, unto Azekah.*

NO. 210. OF AZEKAH.

This Azekah is reckoned among the cities of Judah, Josh. xv. 35. and this situation agrees with the circumstances of this action. For we find it in the above text named with Jarmuth, whose king was one of the five confederate kings. Eusebius and Jerom tell us, of a town in their time, named Ezeca, between Eleutheropolis and Jerusalem; which might be probably enough this Azekah; as this lay in those parts.

NO. 211. OF AJALON.

Joshua being very desirous to pursue his advantage over his enemies to the uttermost, that he might not be delayed by the coming on of night, through a divine impulse of miraculous faith, he said: *sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stopped, until the people had avenged themselves upon their enemies*, Josh. x. 12, 13. Of Gibeon enough has been said: Ajalon, which is the other place here mentioned, lay in the tribe of *Dan*, Josh. xix. 42. and was one of the cities, in that tribe given to the *Levites;* Josh. xxi. 24.

But it seems, the *Danites* could not drive out the *Amorites* from *Ajalon*, Judg. i. 35.

NO. 212. MAKKEDAH; ALSO OF ELEUTHEROPOLIS, *a place from which Eusebius and Jerom often reckon the distances of Scripture Places.*

Joshua being acquainted that the five kings who had fled, were hid in a cave at Makkedah, orders them to be secured therein, till he had made an end of pursuing the enemy. After which, he put them to death: *and that day he took Makkedah*, Josh. x. 28. which we find reckoned among the cities afterwards given to *Judah*, Josh. xv. 41. It stood, as Eusebius informs us, eight miles east of Eleutheropolis.

Eleutheropolis being a place often mentioned by Eusebius and Jerom, from which they reckon the distances of many places mentioned in the Bible; it will be requisite to observe here, that this city is not mentioned in the Bible, at least not under that name, and is said to have been of much later date than the Scripture history, being not built till after the destruction of Jerusalem. The name imports the free city; and it was a considerable place in latter times; accordingly it is noticed, and its situation assigned by Ptolemy the geographer. It is placed in the tribe of Judah.

NO. 213. OF LIBNAH.

Having taken Makkedah, Joshua marches with his victorious army to Libnah, which he likewise takes. Josh. x. 29, 30. This also was a city afterwards assigned to Judah, and probably lying very near Makkedah; whence it is mentioned, Josh. xv. 42. next after Makkedah. It was also a Levitical city, Josh. xxi. 13. It was besieged by Sennacherib king of Assyria, in the days of Hezekiah, 2 Kings, xix. 8. Eusebius and Jerom tell us, that it was a town, or village, in their time, lying within the district of Eleutheropolis.

NO. 214. OF LACHISH.

From Libnah Joshua marched to Lachish, and took it the second day, ver. 31, 32. There is frequent mention of it in sacred history. It was one one of the places besieged by Sennacherib king of Assyria, in the reign of Hezekiah king of Judah. On the division of Canaan, this city fell to the tribe of Judah, with the neighboring cities mentioned in this tenth chapter of Joshua. It was a town in the days of Eusebius and Jerom; seven miles distant from Eleutheropolis south.

NO. 215. OF GEZER.

We read Josh. x. 13. that *Horam king of Gezer came to help Lachish: and Joshua smote him, and his people.* It appears from Josh. xvi. 3. that this Gezer lay in the south of the tribe of Ephraim, not far from Beth-horon, between it and the sea, *i.e.* the Mediterranean sea, so that, it lay at some distance from Lachish; and we may observe, that it is said, Josh. x. 33. only that *Joshua smote the king of Gezer and his people, until he had left him none remaining; i.e.* quite destroyed the forces this king brought with him to the relief of Lachish; but nothing is said of Joshua's taking the city of Gezer, itself, that being too distant, and too much out of the way, at present. Indeed, this seems to have been a very strong place, and to have held out against Israel, till the reign of Solomon: for we read, 1 Kings, ix. 16. that *Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it, and slain the Canaanites that dwelt in the city, and given it for a present to his daughter, Solomon's wife.* And Solomon rebuilt it, together with Beth-horon the nether, and some other places. It was standing in the days of Eusebius and Jerom, being called Gazara; four miles from Nicopolis, *i.e.* Emmaus, to the north.

NO. 216. OF EGLON.

From Lachish Joshua passed with his army to Eglon, and took it on that day, Josh. x. 34, 35. The king of this city was another of the five kings. The city lay not far from Lachish, as may be gathered, not only from circumstances here mentioned; but from its being mentioned with Lachish, Josh. xv. 39. where it is reckoned among the cities assigned to the tribe of Judah. Eusebius and Jerom tell us, that it was a very large town in their days, twelve miles from Eleutheropolis east: but then, these writers take Eglon to be the same with Adullam; whereas they are apparently distinguished, Josh. xv. 35, 39.

NO. 217. OF DEBIR, AND ITS NAMES.

From Eglon Joshua marched to Hebron, and took it. The king of this city was another of the five kings. There has been frequent mention of this place in the history of Abraham. From Hebron Joshua returned and marched to Debir, and took it, Josh. x. 36—39. This Debir bears two other names in this book of Joshua. For chap. xv. 15. we are told, that *the name of Debir before was Kirjath-sepher*, and ver. 49. among the cities of Judah, we have mention of *Kirjath-sanah, which is Debir.* The word Kirjath denotes "the city," and hence we have it in the beginning of the names of several places. The word Sepher in Hebrew, denotes "a book:" whence some conjecture that this was an old literary academy of the Canaanites. Others conjecture it to have rather been, where their archives, or records, were kept. The word

Debir, may be applied to either of the foregoing senses, being derived from a root, that signifies to speak; and so may be understood to import a school of eloquence, or of literature in general; and the word Debir used as an appellative, denotes the inmost and most secret part of a temple where the oracles were wont to be spoken or delivered, and into which none might enter but the priests; and in this acceptation the word is very applicable to the places where archives are wont to be laid up, they being usually secret places, and such as admittance into, is allowed only to peculiar persons. [But *Debir* may also express the oracle itself.] Kirjath-sannah, which is the third name of this city, may be understood to denote, either the city of the Bush, as lying among bushes, or thickets; or else, the city of Ingenuity, or Politeness, where the faculties of men's minds are sharpened, for the root, from which Sannah may be derived, signifies to sharpen or whet, and in this sense Kirjath-sannah may import an university, or place of literature.

As to the situation of this city, Josh. xv. 15, 49. we have it reckoned among the cities given to Judah, and more particularly among such as laid in the southern tract of that tribe, and probably not far from Hebron. It is observable that in Josh. x. 38. *Joshua* is said to *return to Debir and fight against it.* Where by "returning," is probably denoted, that Joshua having carried his conquests in these southern parts to Gaza, ver. 41. which was the south-west angle of the land of Canaan, he then marched back again, and laid siege to Debir.

NO. 218. OF GOSHEN IN CANAAN.

This is confirmed from what is said, ver. 41. that *Joshua smote all*, this south part, *from Kadesh-barnea, even unto Gaza; and all the country of Goshen, even unto Gibeon.* For the country of Goshen, which is the only place here mentioned, not spoken of already, is generally by writers placed in the south of the tribe of Judah; and that not without ground, since Josh. xi. 16. we find the land of Goshen mentioned together with, and next to, the south country. And since by this very name we find the fruitful tract of Egypt, wherein the Israelites sojourned, frequently called; hence this land of Goshen in Canaan, is thought to have been like that in Egypt, very fruitful. Indeed it is evident, that here in Canaan was a city called Goshen, and that the country around it was styled the land, or country, of Goshen; whereas we do not find any city, or town, of that name in Egypt. But this hinders not, but the city Goshen in Canaan might be so called, as lying in a fat good soil.

NO. 219. OF THE WATERS OF MEROM.

Joshua having thus, at one time, *i.e.* at one expedition, conquered the southern tract of Canaan, he turns with his army to Gilgal; where was a fixed camp of the Israelites for a considerable time, Josh. x. 42, 43. After this the kings in the north of Canaan, hearing what success the Israelites had had in the south, joined all their forces, and came and pitched at the waters of Merom, to fight against Israel. By the waters of Merom, are here denoted, as is probably thought, by learned men, the lake that lies between the head of the river Jordan and the lake of Gennezareth, styled lake Semechon. It is not near so large as the lake of Gennesareth; and the tract about it is marshy.

NO. 220. OF HAZOR.

Near these waters of Merom was situated, as is conjectured by the learned, Hazor, the regal city of Jabin, the chief and most powerful prince in those parts, ver. 10. and who therefore, Josh. xi. 1. summoned the other princes in the north of Canaan to join him, with their forces. Accordingly, they did so, and encamped all together near the waters of Merom. But being entirely routed by the Israelites, Joshua took Hazor, burnt it, and slew the king thereof. He took also the cities of the other kings, and killed the kings; but did not burn any of the cities except Hazor.

NO. 221. OF MADON.

The other cities, whose kings joined Jakin king of Hazor, are Madon, Shimron, and Achshaph. Madon, is never mentioned in Scripture, but in relation to this fight, and then is but barely named, so that nothing particular can be said of its situation, Josh. xi. 1. xii. 19.

NO. 222. OF SHIMRON.

Shimron is doubtless the same with Shimron-meron, whose king is reckoned among the one and thirty kings slain by Joshua, chap. xii. especially, since the king hereof is mentioned with the kings of Madon, Hazor, and Achshaph, it is also, scarcely to be doubted, but this is the Shimron, reckoned among the cities given to Zebulun, chap. xix. 15.

NO. 223. OF ACHSHAPH.

Achshaph is mentioned only, chap. x. ver. 1. and chap. xii. ver. 20. and chap. xix. ver. 25. In the two former it is mentioned in reference to this flight, in the latter place, it is reckoned among the cities assigned to Asher.

NO. 224. OF CINNEROTH, AND ITS SEA.

Beside the kings of these cities, we are told, that Jabin sent to the kings of the plains, south of Cinneroth, in the borders of Dor, on the west; chap. xi. ver. 2. Cinneroth was an ancient city, on the sea of Galilee, and from which, as being of principal note, that sea is frequently styled the sea of Cinneroth, being the same that is called the lake of Gennesareth, in the New Testament.

NO. 225. OF DOR.

Dor was a considerable city, on the coast of the Mediterranean sea; whence it gave name to the country round about it. It was given to the half tribe of Manasseh on this, the west, side of Jordan. Eusebius and Jerom tell us, that it lay between Cesarea-Palestine, called Cesarea in the New-Testament, and Tyre, Jerom adds, nine miles from Cesarea, and that it was gone quite to decay, in his time, and uninhabited.

NO. 226. OF THE LAND OF MIZPEH.

In ver. 3. we read that *Jabin sent to the Hivite under Hermon, in the land of Mizpeh;* and ver. 8. that the Israelites smote these Canaanites, and *chased them unto Great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward.* The land of Mizpeh here mentioned, denotes the tract of Mount Gilead, otherwise called *Mizpeh*, Gen. xxxi. 49. And so, the valley of Mizpeh here, must denote some valley adjoining mount Gilead. In like manner, the word Gilead frequently denotes the whole tract of the same mountain, with the adjacent country, as far as mount Hermon, which, together with mount Halak and Seir, are only branches of Lebanon; and shall be noticed when we speak of that mountain.

NO. 227. OF MISREPHOTH-MAIM.

Zidon is frequently mentioned in the New-Testament. Near to this city writers agree in placing Misrephoth-maim, which word is understood by some appellatively, salt pits; others render it burnings of waters, and understand it of sand dug out of this place, and melted down by fire to make glass. They are led into this opinion, because this country abounds with sand, fit for this purpose.

NO. 228. OF JARMUTH.

The eleventh chapter of Joshua concludes with telling us, that *there was none of the Anakim left in the land of Israel: only in Gaza, and in Gath, and in Ashdod*, ver. 22. Gaza, and Ashdod, the Azotus, of the New Testament, have been spoken of already; and of Gath, I shall have a more fit occasion to speak hereafter. I shall proceed therefore, to notice those cities of the one and thirty kings, mentioned in the next chapter as slain by the Israelites, that have not yet been spoken of. The first is *Jarmuth*, ver. 11. For though mention is made, chap. x. of the king of Jerusalem's sending to the king of Jarmuth, yet no account is there given of Israel's taking the city of Jarmuth. It was one of the cities given to Judah, chap. xv. ver. 35. and Eusebius and Jerom tell us, about four miles from Eleutheropolis; but in another place, under the name of Jermus, probably the same with Jarmuth, the distance of it from Eleutheropolis, is by both these writers assigned at ten miles; which is thought to be the truest.

NO. 229. OF GEDER.

The king of Geder, is no where else mentioned in the sacred history, under this name: but it is very probable, that this *Geder* is the same either with *Gederah*, or *Gederoth*, or *Gedor*, mentioned Josh. xv. 36, 41, 58. as lying in the tribe of Judah; but which of these it is, cannot be determined.

NO. 230. OF HORMAH.

Another city is Hormah, a city first assigned to Judah, as appears from chap. xv. ver. 30. but afterwards given to Simeon, chap. xix. 4. Hence it follows, that it lay in the south of Canaan, and therefore may be the same place, mentioned in the journies of the Israelites from Egypt; which was so named by the Israelites, because of the defeat they received from the Amalekites in the neighborhood, Num. xiv. 45. Which name was afterwards confirmed by an overthrow given by the Israelites to Arad a Canaanite king in the south.

NO. 231. OF ARAD.

From this king Arad, or some other of the same name, the city Arad, whose king is mentioned next to Hormah, might probably take its name. No doubt but this city lay in the south of Canaan, not only because of what is said of king *Arad*, Num. xxi. 1. and xxxiii. 40. but also because we read of *the wilderness of Judah, which lay in the south of Arad, i.e.* in the south of Judah, about the city Arad, Judg. i. 16.

NO. 232. OF ADULLAM.

The king of Adullam, a city assigned to Judah, chap. xv. ver. 35, is remarkable in sacred history, on account of a cave in the neighborhood, whereinto David retired, when he withdrew from Achish, king of Gath, 1 Sam. xxii. 1. Eusebius tells us, that it was in his days a very great town, about ten

miles east of Eleutheropolis; and Jerom says, it was not a small town.

NO. 233. OF TAPPUAH.

Tappuah, chap. xii. ver. 17. We find a city of this name, among the cities of Judah, chap. xv. ver. 34. xvi. 8. xvii. 8. we find also a Tappuah, on the border of Manasseh, but belonging to Ephraim. It is scarcely possible to suppose these to be the same place; and it is hard to determine, which of them it was, whose king was slain by Joshua.

NO. 234. OF HEPHER AND APHEK.

The city Hepher is mentioned only ver. 17. of this chapter. Aphek is mentioned, ver. 18. We find a city of this name, given to Asher, chap. xix. ver. 30. There is also mention, chap. xv. ver. 53. of a place called Aphekah, in the tribe of Judah. And because there is a very small difference between Aphek and Aphekah, it becomes uncertain, which is the Aphek, the king whereof was slain by Joshua.

NO. 235. OF LASHARON.

The king of Lasharon is only mentioned here; unless, as some conjecture, the first syllable *La* is an article, and so the name itself be *Sharon;* which occurs both in the Old and New Testament. In the latter, we find it mentioned, Acts ix. 35. as a town, not far from Lydda, and which therefore might be the *Lasharon* of this place. There is also a city called Sharon, 1 Chron. v. 16. but being attributed to the Gadites, east of Jordan, it cannot be understood of this Sharon, or Lasharon. Eusebius and Jerom tell us, that all the country from Cesarea to Joppa was called Saron; as was the country between mount Tabor and the lake of Tiberias. The country of Sharon is represented as fruitful and pleasant, Cant. ii. 1. and in Isaiah, it is represented, as having excellent pasturage.

NO. 236. OF TAANACH.

Taanach, is a city, several times mentioned in Scripture. It was given to the half tribe of Manasseh, west of Jordan, and was a Levitical city. Eusebius and Jerom tell us, that there was standing in their time, a town of this name, four miles from Legeon, a town frequently mentioned in the Geographical Treatise of Eusebius, but it being not certain, where this Legeon stood, the distances of other places from it are but of little use. It seems probable from Judg. v. 19—21. that Taanach lay not far from the river Kishon, nor from the city Megiddo.

NO. 237. OF MEGIDDO.

Megiddo appertained to the half tribe of Manasseh, west of Jordan: but the Canaanites continued to dwell in it, being tributary. Josh. xvii. 11, 12. It was rebuilt by Solomon, 1 Kings, ix. 15. And is farther remarkable in sacred history, for the death of two kings of Judah, viz. Ahaziah and Josiah.

NO. 238. OF KEDESH.

There are two places of this name; one in the tribe of Judah, Josh. xv. 23. the other in the tribe of Naphtali, chap. xix. ver 37. *et al.* It is not certainly to be determined, which Kedesh it was, whose king is mentioned, chap. xii. ver. 22. but it is highly probable that it was Kedesh Naphtali. The reasons for this opinion are two; that Kedesh of Judah appears throughout Scripture History to have been of little note, in comparison to Kedesh-Naphtali, which was not only a Levitical city, but one of the six cities of refuge, chap. xix. ver. 7. it is styled Kedesh in Galilee, in mount Naphtali. The other reason is, that in this chap. xii. ver. 22. it is named in the midst of several other cities, lying in these northern parts of Canaan. Of this town was Barak. Judg. iv.

NO. 239. OF JOCKNEAM.

Jockneam was a city near mount Carmel, whence it is styled, ver. 22. *Jockneam of Carmel.* It lay in the tribe of Zebulun, and was a Levitical city.

NO. 340. OF TIRZAH.

Tirzah is a city frequently mentioned in sacred history, it was long the regal city of the kingdom of Israel. Indeed Jeroboam, the first king of Israel, though he dwelt some time at Shechem, yet seems to have, in his latter days, at least, fixed his residence at Tirzah, as may be probably inferred from 1 Kings, xiv. 17. And the succeeding kings of Israel kept their residence in the same city; till Omri having reigned six years in Tirzah, built Samaria, and removed the royal seat thither, where it continued, till a period was put to the kingdom. The reason which induced the kings of Israel to choose Tirzah for their residence, may be very probably gathered from Cant. vi. 4. where we find this expression: *Thou art beautiful, O my love, as Tirzah.* Hence it appears, that Tirzah was a very beautiful, and pleasant city. But, notwithstanding it was the seat royal of the former kings of Israel, and is often mentioned in Scripture, yet there is nothing said of it, from which its situation may be determined with certainty. Nor is any light afford-

ed us herein from Josephus, Eusebius, or any other good author. But, as Jeroboam was of the tribe of Ephraim, it is supposed he would be thereby inclined to select a place within his own tribe, for his regal city. And this opinion is thought to be confirmed by the name of Ephraim, being frequently used in Scripture to denote the whole kingdom of Israel, because, among other reasons, the capital city of the kingdom was situated in that tribe.

NO. 241. OF THE NATIONS OF GILGAL.

There remains one king more, *the king of the nations of Gilgal*, as the words are rendered in our English and other translations; and one good mean to discover the true intent of this expression, may be to consider all the other kings mentioned in this chapter, and then whether any tract remains in the land of Canaan, about Gilgal, wherein none of these kings were seated, and which, consequently, might be denoted by the nations of Gilgal. North of Gilgal, towards, and as far as, the sea of Cinneroth, or Galilee, is a considerable tract, within which it does not appear that there was seated any city, whose king is included here as slain by the Israelites. Whence it follows, that by the nations of Gilgal may be denoted the inhabitants of this tract. Some take Goim, which we render "the nations," for a proper name; and so it might be the name of a city lying north of Gilgal. Others suppose Gilgal to be a corrupt reading for Gelil, and consequently that by the nations of Gelil is denoted the country elsewhere called Galilee of the nations, or Gentiles. These are the chief opinions; the reader is left to follow which he pleases, nothing of certainty being determinable.

NO. 242. OF SHILOH.

In the following chapters of Joshua, xiii. to xxi. after a short account of what then remained of the land of Canaan unconquered, and a recapitulation of the division of the country beyond Jordan by Moses; there follows an account of the division of the land of Canaan itself, between the other nine tribes, and the half tribe of Manasseh: of which I shall speak distinctly in the following chapter. In proceeding with the history of the book of Joshua, to the end, there is nothing to be remarked, but the assembling of the congregation of Israel at Shiloh, and setting up there the tabernacle of the congregation, chap. xviii. ver. 1. In this tabernacle was the ark kept. Accordingly, we find, that the ark remained in Shiloh, not only all the remainder of Joshua's life, but also, all the times of the judges of Israel, to Samuel the prophet, and just before the death of Eli the priest, 1 Sam. iv. 3. &c. This place was in the tribe of Ephraim, about ten or twelve miles from Neapolis, or Shechem, in the Acrabatene region, as Eusebius and Jerom inform us. Others tell us, that it lay but two hours travelling from Jerusalem, and consequently in the south part of the tribe of Ephraim. The reason of placing the ark in the tribe of Ephraim, at first, might be no other, than because Joshua was of that tribe; who, during his life, was chief administrator of the government; and therefore it was but proper, for the tabernacle and the ark to be in the same tribe. We further remark here, that together with the tabernacle and ark, the camp of Israel removed from Gilgal to Shiloh; *i.e.* the camp of the seven tribes, that had not yet their lots assigned them. For, before the removal to Shiloh, we find, that only the tribes of Judah, and Ephraim, and the half tribe of Manasseh, had their inheritances allotted them; whereas the division of the land among the other seven tribes, Benjamin, Simeon, Zebulun, Issachar, Asser, Naphtali, and Dan, is not related till after the removal of Shiloh, chap. xviii. and xix. In chap. xx. and xxi. we have an account of the cities of refuge, and of the Levitical cities; and in chap. xxii. of Joshua's dismissing the tribes of Reuben and Gad, with the half tribe of Manasseh, east of Jordan, in order that they might return to their own inheritances.

NO. 243. OF TIMNATH-SERAH.

Then, chap. xxiii. and xxiv. the book concludes, with an account of Joshua's exhortation to the Israelites before his death; and his renewing the covenant between GOD and them, at Shechem. He died at the age of an hundred and ten years, and was *buried in the border of his inheritance, in Timnath-serah, which is in mount Ephraim, on the north side of the hill Gaash*, chap. xxiv. ver. 30. We find chap. xix. ver. 50. that this city had been given by the Israelites to Joshua, on his choice of it, and on God's directing them to gratify so worthy a person in his request. It lay in mount Ephraim, *i.e.* in the mountainous, and so the southern part of that tribe, wherein lay also Shiloh. As to the expression, "on the north side of the hill of Gaash," it is capable of several senses, either that the city took up the north part of the said hill, or, that it lay northward of the said hill, or that Joshua was buried on the north part of the hill, or northward of it. The city is otherwise called *Timnath-heres*, Judg. ii. 9. Eusebius and Jerom suppose this to have been the same with Timnath, in the tribe of Dan, mentioned in the history of Samson, but this must be a mistake, it being expressly said in the text above cited, that it lay in mount Ephraim. It seems probable from Judg. i. 35. that Timnath-serah or Timnath-heres lay near the tribe of Dan, for there we read of mount

Heres in Ajalon, belonging to the children of Dan. On one part of this mount probably lay Timnath-heres, where the sepulchre of Joshua was shown in the days of Eusebius and Jerom.

NO. 244. OF GAASH.

As to Gaash, it is mentioned in Scripture, only in reference to Joshua, and in the catalogue of David's mighty men; among whom was *Hiddai of the brooks*, or *vallies, of Gaash*, 2 Sam. xxiii. 30. which might be so called, as adjoining the foot of the hill Gaash.

CHAPTER IV.

OF THE DIVISION OF THE LAND OF CANAAN, AND THE LEVITICAL CITIES, AND CITIES OF REFUGE; AS ALSO OF THE MORE REMARKABLE MOUNTAINS OR HILLS, LYING ROUND OR WITHIN THE WHOLE LAND OF ISRAEL.

It seems requisite to observe here, that the Israelites, so called, as being descendants of Jacob, otherwise named Israel, were distinguished into twelve tribes, according to the number of the sons of Israel, styled the twelve patriarchs, as being heads of these tribes. Acts vii. 9.

The names of the twelve patriarchs, according to the order of birth, were: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Ashur, Issachar, Zebulun, Joseph, and Benjamin. Of these Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, were born to Israel by his wife Leah; Joseph and Benjamin, by his wife Rachel; Dan and Naphtali, by Bilhah, Rachel's maid; Gad and Ashur, by Zilpah, Leah's maid. And this last order, not that of birth, is observed by Moses, in naming the patriarchs who went down with Jacob into Egypt, Exod. i. 2—4.

Of these twelve tribes, it pleased God to choose that of Levi, to minister about holy things, and to wait at his altar, and therefore to ordain that this tribe should live, or be maintained, of the things of the temple; should be partakers with the altar; and so be free from the common concerns of life. Hereupon, in the division of the land of Canaan, as also of the country beyond Jordan, though the whole was divided into twelve parts, yet not one of these twelve parts was allotted to the tribe of Levi. But the two branches of Joseph, *viz.* Ephraim and Manasseh, were reckoned as two distinct tribes, and had distinct divisions allotted them. Whence the twelve tribes, in a geographical sense, or among whom the land of Canaan, and the country beyond Jordan, were divided, may be reckoned thus, according to their geographical order, beginning from the south of Canaan, *viz.* Judah, Simeon, Dan, Benjamin, Ephraim, Manasseh, *i.e.* one half of it, Issachar, Zebulun, Ashur, Naphtali, all west of Jordan; and east of that river, beside the other half of the tribe of Manasseh, lay the two remaining tribes, of Gad and Reuben.

NO. 245. OF THE TRIBE OF JUDAH.

To begin with the tribe of Judah, the most considerable, as on other accounts, so especially, because our blessed Lord descended of it. And it is not to be thought merely casual, that in the division of the land of Canaan, regard was primarily had to this tribe; and that in the sacred history, the lot which fell to this tribe is first noticed, Josh. xv.

In this chapter we are told, ver. 1. that the lot of the tribe of Judah, was next to the border of Edom, *i.e.* in the southern part of Canaan. And from ver. 2. to 12. we have the bounds of this tribe specified, ver. 2—4. that *the south border thereof was from the shore of the salt sea*, and more particularly *from the bay* of it *that looks southward*, *i.e.* from the south part of the Asphaltite lake which is narrowed into the shape of a bay. This was the east extremity of the south border, which from hence stretched itself westward, passing along to Zin, and thence going up on the south side to Kadesh-barnea, and so coming unto the river of Egypt, and running along that river to the Mediterranean sea.

Its east coast or border, was the length of the Salt Sea, from its southern point to its northern, even to the end of Jordan, *i.e.* to the north part of the Salt Sea, where Jordan falls into it. Compare Josh. xviii. 19.

The border in the north quarter was from the bay of the Salt Sea, which is at the uttermost part of the river Jordan, *i.e.* where Jordan empties itself into the Salt Sea. Hence it ran westward by the valley of Achor, by Enrogel, and so by the valley of the son of Hinnom, to the south side of Jerusalem, thence to the top of the mountain, that lies before the valley of Hinnom westward, which is at the end of the valley of Giants northward. Thence the border was drawn to Kirjath-jearim, and so passed along unto the side of mount Jearim, and went down to Bethshemesh, and passed on to Timnah; and so to the side of Ekron northward, and the goings out, or termination, of this north border westward, were at the Great sea, whereby in Scripture is denoted the Mediterranean sea, which was the west border of this tribe.

NO. 246. OF THE TRIBE OF SIMEON.

In Josh. xix. 1—9. we read that the lot for the tribe of Simeon, decided that its inheritance was within the inheritance of the children of Judah, or out of the portion at first allotted to the children of Judah. For the part of the children of Judah was too much for them. Therefore the children of Simeon had their inheritance within the inheritance of

them. Accordingly, the same cities, which we find, chap. xv. ver. 26—32. allotted at first to the tribe of *Judah*, are afterwards, chap. xix. ver. 2—8. assigned to the tribe of *Simeon*. And, as these cities appear from chap. xv. ver. 21. to be some of *the uttermost cities of the tribe of the children of Judah, toward the coast of Edom southward;* hence with good reason, the tribe of Simeon is placed in the south part of the tribe of Judah.

In like manner, because by comparing, Josh. xv. 33, &c. with xix. 41, &c. it appears, that some other cities at first allotted to the tribe of Judah, were afterwards assigned to the tribe of Dan; it is rationally supposed, that the inheritance of the tribe of Dan was within the inheritance of the tribe of Judah; and consequently it is placed by geographers, in the western part of the portion at first allotted to Judah. As to the more particular situation thereof, some place it in the northwest of the portion first allotted to the tribe of Judah, and joining the tribe of Benjamin, or Ephraim; others suppose some part of the tribe of Judah to come in between Dan and Benjamin.

NO. 247. OF THE TRIBE OF BENJAMIN.

North, or at least northeast of Judah, was situated the tribe of Benjamin; as is evident from comparing Josh. xviii. 15—19. with xv. 5—9. For the same border which is in this last place the north border of Judah, is in the former place the south border of Benjamin; whence it follows that these two tribes must be contiguous: Judah lying south, and Benjamin north. That *Jordan was the border of this tribe on the east side*, we are expressly told, Josh. xviii. 20. And ver. 12—14. that the border on the north side was *from Jordan to the side of Jericho, on the north side thereof, and went up through the mountains westward, and the goings out thereof were at the wilderness of Beth-aven.* Hence seems to be reckoned the west border, when it is said, ver. 13, 14. *that the border went over from thence towards Bethel, to the side of Bethel southward, and thence descended near the hill, that lies on the south side of the nether Beth-horon; and was drawn thence and compassed the corner of the west southward, from the hill that lies before Beth-horon southward; and the goings out thereof were at Kirjath-jearim, a city of the children of Judah. This was the west quarter.*

It is not to be omitted, that some make the tribe of Benjamin extend, from the river Jordan east, to the Mediterranean sea west. This opinion seems to be entirely grounded on the Hebrew expression used in the beginning of the fourteenth verse: where, according to a literal translation, it is said of the west border, that it compassed the corner of the sea southward. But it is evident enough, from what is said in other places of Scripture, that the tribe of Benjamin did not reach to the sea westward. And indeed it is, I think, plainly intimated in ver. 12. that the Hebrew word signifying the sea, is not to be in this description understood literally, but imports the west, on which side the sea, *i.e.* the Mediterranean sea, lay. Hence the word in our English translation is rendered, ver. 12. the west; and so it would, I conceive, have been best rendered in the fourteenth verse also. And the plain meaning of the expression, compassed the corner of the west, seems to be, that the west border did there make an angle, or corner.

NO. 248. OF THE TRIBE OF EPHRAIM, AND NO. 249. THE HALF TRIBE OF MANASSEH, WEST OF JORDAN.

North of Benjamin was the lot that fell to the children of Joseph, Josh. xviii. 11. where it is said, that *the coast of the lot of Benjamin came forth between the children of Judah, and the children of Joseph.* Since therefore the children of Judah lay south of the children of Benjamin, it follows, that the children of Joseph lay north of them. It is also evident from Josh. xvi. 1—3. that the lot of the children of Joseph reached, from Jordan eastward, to the Mediterranean sea westward; and from comparing chap. xvi. ver. 17. with chap. xvii. ver. 11. it appears, that it reached from the tribe of Benjamin southward, to the tribe of Asher, and Issachar, northward. Lastly, it is also clear, that of the two branches of the house of Joseph, the lot that appertained to Ephraim, was for the most part south to that which appertained to Manasseh; for from chap. xvi. ver. 5—7. it appears, that Ephraim bordered on Benjamin, Ataroth-addar and Jericho being mentioned in the coast of Ephraim, as well as they are mentioned in the coast of Benjamin, chap. xviii. ver. 12, 13. the more particular description, either of the general coast of the children of Joseph, or of the particular coasts, which bounded Ephraim from Manasseh, has much obscurity, and consequently difficulty. Note, that what is here said of Manasseh, is to be understood of that half of it, which was west of Jordan.

NO. 250. OF THE TRIBE OF ISSACHAR.

North, and more particularly northeast, of the half tribe of Manasseh, lay the tribe of Issachar; whose boundary went by Jezreel, and mount Tabor; and *its outgoings were at Jordan*, Josh. xix. 17, 22. Some extend this tribe quite to the Mediterranean Sea. But it being plainly said, Josh. xvii. 10. that the lots of Ephraim and Manasseh *met together in Asher on the north, and in Issachar on the east;* it seems necessarily to follow, that Issachar could not reach westward to the sea.

NO. 251. OF THE TRIBE OF ZEBULUN.

North and west of Issachar lay the tribe of Zebulun. That it lay north, is agreed by geographers. And that it must turn likewise to the west of Issachar, is inferred from Jud. v. 19. There is mention of Taanach and Megiddo, two cities of the half tribe of Manasseh, as lying near, or on the river Kishon; which is one of the boundaries of Zebulun, as in this tribe lay mount Tabor, from which the river Kishon rises. In short, Josephus tells us, that the tribe of Asher, the tribe of Zebulun, and half tribe of Manasseh, came up all of them to mount Carmel. Antiq. lib. v. chap. i.

NO. 252. OF THE TRIBE OF ASHER.

From what has been said, it appears, that Asher lay north of the half tribe of Manasseh, and west of Zebulun; and consequently was a maritime country. Hence it is said of its people in the song of Deborah, Jud. v. 17. Asher *continued on the sea shore, and abode in his creeks.* The length of this tribe is clearly marked in the sacred account of it; as therein it is said, that it reached to mount Carmel, and to Great Zidon; the former whereof was its boundary south, as the latter was north, being the boundary of the whole land of Canaan on this north point, Gen. x. 19. So that within this tribe, lay the strong and celebrated city Tyre, called by the Hebrews *Tsor*, or *Zor;* whence the whole adjoining country is thought to have the name of Syria given it by the Greeks. Within the same tribe lay also the city Achzib, probably thought to be that by the Greeks called *Ecdippa;* at present called *Zib;* also Accho, once a celebrated port, called by the Greeks *Ptolemais*, but now, it goes by a name resembling its old name, viz. *Acra*, or *Acre.*

NO. 253. OF THE TRIBE OF NAPHTALI.

Of the nine tribes and an half west of Jordan, there remains only to be mentioned, the tribe of Naphtali. And this occupied the northern part of Canaan, between mount Lebanon north; the tribe of Zebulun and the sea of Cinneroth south; Asher to the west, and the river Jordan east, Josh. xix. 34. There is indeed in this verse no mention, that Naphtali reached to the sea of Cinneroth; but it is plainly inferred from the next verse, where Cinneroth, from which the sea took name, is mentioned, as one of the fenced cities of Naphtali.

Before we leave this tribe, we must notice a difficulty, which occurs as to the description of its extent in Josh. xix. 34. The words run thus: *the coast——reaches to Zebulun on the south side, and reaches to Asher on the west side, and to Judah upon Jordan toward the sun rising.* It is asked, how Naphtali could be said to reach to Judah, when there were several tribes situated between. It seems most natural and easy, by Judah, here to understand, not the tribe of that name, at a considerable distance; but rather, some place so called, on the river Jordan. Had the tribe of Judah been meant, there had been no occasion for adding the word Jordan; nor could it be properly added, that tribe not lying on Jordan. Whereas some place being intended, it became requisite to distinguish this place from the tribe of Judah, by calling it *Judah of Jordan*, or *Judah upon Jordan*, this name being not applicable to the tribe of Judah; as that lay wholly on the Salt Sea, the north border of it beginning eastward, *from the bay of the Salt Sea, at the uttermost part of Jordan*, Josh. xv. 5. Josh xviii. 19. *from the north bay of the Salt Sea, at the south end of Jordan.* What I have here offered, receives some strength from the Seventy interpreters; who take no notice of the word Judah, but only of the river Jordan, which they make the eastern border of Naphtali, agreeably to truth. Whence it should seem, that either there was no such word in the copies they used; or else they were apprehensive it could not be rationally understood of the tribe of Judah; but because they did not know where the place was, which was so particularly distinguished as Judah upon Jordan, therefore they thought it advisable to make no mention of it.

As for the two tribes and an half east of Jordan, I have spoken of them before, chap. iii. §. 17—19. and shall only observe further, what tribes lay on each side of Jordan, opposite one to the other. Over against Naphtali and Zebulun, and the upper part of Issachar on the west of Jordan, lay, on the east of that river the half tribe of Manasseh: and over against the lower or southern part of Issachar, and the other half tribe of Manasseh west, lay the tribe of Gad east. And lastly, over against the children of Joseph, the tribe of Benjamin and the north of the tribe of Judah, west, lay the tribe of Reuben east.

In laying down the situation of the tribes, I have purposely avoided abundance of names, which are mentioned in this account, as they are most of them seldom noticed any where else in sacred history; and therefore, are not only of uncertain situation, but also of very little use to us, giving little or no light to the understanding of remarkable transactions.

NO. 254. OF THE LEVITICAL CITIES.

There are indeed two or three sorts of cities, which I judge proper to notice here, though many of them may be remarkable on no other account, than those I am going to speak of. It has been

above observed, that in the division of the land, the Levites had no part among the rest of the Israelites; for the priesthood of the Lord was their inheritance. However, they could not be without habitations; and therefore certain cities were assigned them to dwell in, which from thence are generally styled Levitical cities. Of these we have a particular account, Josh. xxi. For the better understanding whereof, observe, that Levi had three sons, Gershon, Kohath and Merari; and that from Kohath descended Aaron the highpriest.

Now as the division of Canaan was assigned to each tribe of Israel, by lot, so were the cities assigned to each branch of the Levites by lot. We read, Josh. xxi. 4—7. that *the children of Aaron the priest had by lot, out of the tribes of Judah, Simeon and Benjamin, thirteen cities: and the rest of the Kohathites had by lot, out of the tribes of Ephraim, Dan, and the half tribe of Manasseh westward, ten cities. And the children of Gershon had by lot, out of the tribes of Issachar, Asher and Naphtali, and out of the half tribe of Manasseh in Bashan, i.e. on the east of Jordan, thirteen cities. And the children of Merari had, out of the tribes of Reuben, Gad and Zebulun, twelve cities.* So that the number of the Levitical cities was in all forty-eight.

NO. 255. OF THE SACERDOTAL CITIES.

Among these Levitical cities, the thirteen assigned to the children of Aaron, the priests, are by some writers called sacerdotal, or priests' cities. For though Aaron, and his children, the priests, were of the tribe of Levi, and so were Levites; yet all Levites were not priests; but the priesthood appertained to the children of Aaron.

Concerning the thirteen sacerdotal cities, it is observable, that they all fell within the tribes of Judah, Simeon and Benjamin; which is not improbably thought, to have been ordered by a peculiar providence. Not that this providential care consisted so much, in providing that the sacerdotal cities should be such of the Levitical cities as were at the least distance from Jerusalem, as in providing that they should be such, as, on the revolt of the ten tribes from the house of David, should be situated in parts, which should remain subject to the house of David, as should Jerusalem itself, the place of God's more especial worship, and where, consequently, the priests were to attend in their several courses. Had the sacerdotal cities been situated in such tribes as revolted, it is not to be doubted but the kings of Israel would have prevented the priests from going up to Jerusalem, and therefore they must either have quitted these cities, or the office and service they were set apart for. We may reasonably suppose, that the Allwise God did at first so order the lots, that of the thirteen sacerdotal cities, twelve fell within the tribes of Judah and Benjamin, which adhered to the house of David. And though the other, whether it was Ain, as Josh. xxi. 16. or Ashan, as 1 Chron. vi. 60. was in the tribe of Simeon, one of the ten tribes that revolted from the house of David, yet no doubt but this sacerdotal city adhered to the house of David, and was in all probability situated on the very edge of the tribe of Judah, or so that the Simeonites gave it no disturbance on that account. Indeed, it seems probable, not to say certain, from several places of Scripture; that though ten tribes, are said, in general, to revolt from the house of David, yet this is not to be so strictly understood, as if every particular city within the said tribes were instantly in the hands of the kings of Israel. On the contrary, though the said tribes in general did so revolt, yet it appears plain from sacred history, that several places within such of the said tribes, as bordered on the kingdom of Judah, still remained in the hands of the kings of Judah. And among these was the sacerdotal city Ain, or Ashan, reckoned among the cities of Simeon, Josh. xix. Which is put beyond doubt, by what is said, 1 Chron. vi. 57—60. where we have the sacerdotal city Ashan, reckoned as a city of Judah.

NO. 256. THE CITIES OF REFUGE.

A catalogue of the eight and forty Levitical cities, is plainly set down, Josh. xxi. The cities of refuge, being but six, I shall name them here; *viz.* Kedesh in Galilee, in mount Naphtali; Shechem in mount Ephraim; Hebron in the mountains of Judah; Bezer in the tribe of Reuben; Ramoth-Gilead in the tribe of Gad; and Golan in the tribe of Manasseh. The three former lay west of Jordan, the three latter east. All the cities of refuge were also Levitical cities. The design of these cities of refuge is taught us, Josh. xx. 2. &c. namely, that *the slayer that kills any person unawares, might flee thither, for refuge from the avenger of blood.*

NO. 257. OF MOUNT LEBANON.

I proceed now, to speak of the principal mountains, or hills, that lie around, or within, the holy land. I begin with mount Lebanon, as not only lying along the north boundary of the Holy Land, but being also the largest mountain here to be noticed; and of which several other mountains, mentioned in Scripture, are only branches. This mountain, called in Hebrew *Lebanon*, and by the Greeks, and Latins from them, called *Libanus*, extends from the neighborhood of Sidon west, to the neighborhood of Damascus east. It consists of two prin-

cipal ridges or ranges, distinguished by Greek writers; one ridge being called *Libanus*, the other *Anti-Libanus*, *i.e.* opposite to the ridge properly called Libanus. These two ridges are not only *opposite* one to another, but also *parallel*, as Mr. Maundrel informs us, *Journey from Aleppo*, &c. p. 118. and exactly resembling each other. Which of these ridges was properly called Libanus, which Anti-Libanus, is not well agreed among writers. Some make the southern, or southwest ridge, next to the Holy Land and Sidon, to be the Libanus, properly so called; and the northern, or northeast ridge, towards Damascus, to be Anti-Libanus. Others are of a contrary opinion; among whom is the famous geographer Ptolemy; and also the Seventy; who, when they speak of that part of Lebanon, which lies next to the Holy Land, render the Hebrew word Lebanon by the Greek Anti-Libanus; plainly denoting, that by this latter name they understood the southern ridge of Lebanon. However it appears, both from Le Bruyn and our countryman Mr. Maundrel, that the former opinion obtains among those that inhabit these parts now.

Mr. Maundrel, p. 138. *of his journey from Aleppo*, &c. tells us, that in a certain part of this mountain, which is free from rocks, and only rises and falls with small easy unevennesses, for several hours riding, he found it to be perfectly barren and desolate. The ground, where not concealed by snow, appeared to be covered with a sort of white slates, thin and smooth. The chief benefit it serves for, adds the same writer, is, that by its exceeding height, it proves a conservatory for abundance of snow; which, thawing in the heat of summer, affords supplies of water to the rivers and fountains in the vallies below. We saw in the snow, says he, May 6. prints of the feet of several wild beasts, which are the sole proprietors of these upper parts of the mountain. Le Bruyn tells us, p. 220. that January 12th, he set out to see this mountain, his party were constrained to take with them some people of the country, who knew the road across the snow; for without such assistance, it would have been impossible for them, to have reached their journey's end. He adds, that at that time of the year, the snow before sun rising was almost as hard as ice, which made the road very tiresome; however, they were obliged to make all haste back again, that they might repass the snow, before the heat of the sun had melted it. For when the snow begins to melt, a man runs a great risk; and sometimes the too long stay of the curious, costs them their lives, they being drowned in the water of the snow, which is on all sides like so many mountains. He adds, that it was between ten and eleven o'clock before they set out to return; at which time the sun began to be warm. Insomuch that in their return, they found the snows so much melted in several places, that sometimes one, sometimes another sunk in them, some even up to the waist. On the top of this mountain, Le Bruyn tells us, there was nothing to be seen, when he was there, but sky, and snow, which is in so great plenty, that many of the cedars are almost covered with it; and were it not for the wind, they would be totally buried under it.

OF THE CEDARS OF LEBANON.

As for the cedars of Lebanon, these noble trees, says Mr. Maundrel, p. 140. *of his Journey* &c. grow among the snow, near the highest part of the mountain, and are remarkable, as well for their age and size, as for those frequent allusions made to them in the word of God. Here are some of them very old, and of a prodigious bulk; and others younger, of a smaller size. Of the former, adds he, I could reckon up only sixteen; the latter are very numerous. I measured one of the largest, and found it twelve yards six inches in girt, and yet sound; and thirtyseven yards in the spread of its boughs. At about five or six yards from the ground, it was divided into five limbs, each equal to a great tree. Le Bruyn also tells us, that he had the curiosity to measure two of the most remarkable cedars; and he found one to be fiftyseven spans about, and the other fortyseven. Le Bruyn adds, that whilst he was upon the snow, he gathered from a cedar, some of its fruit; and broke off several little branches, to preserve the leaves, which are like rosemary leaves. Though these trees were, when he saw them, covered almost with snow, yet they are always green; the little leaves of the branches shooting upwards, while the fruit, much like to a pine apple, hangs downwards.

We must not leave mount Lebanon, without notice of a convent here, which is generally visited by travellers. The name of it is *Canobine*, or, as Le Bruyn adds, *Stinoba*, which signifies a convent of monks. It is a convent of Maronites, Christians of those parts, and the seat of their patriarch, who was, when Mr. Maundrel visited it, F. Stephanus Edenensis, a person of great learning and humanity. The patriarch of these Maronites is said to take to himself the style of the patriarch of Antioch. The convent is a very mean structure, but its situation is admirably adapted for retirement, and devotion. There is a very deep rupture in the side of Libanus, running at least seven hours travel directly up the mountain. It is, on both sides, exceedingly steep and high, clothed with fragrant greens from top to bottom, and every where refreshed with fountains, falling down from the rocks in pleasant cascades, the ingenious work of nature, as Mr. Maundrel expresses it, p. 140, 141. *of*

Journey from Aleppo, &c. These streams uniting at the bottom, make a full and rapid torrent, whose agreeable murmuring is heard over all this place, and adds no small pleasure to it. These waters seem to be referred to, Cant. iv. 15. *A fountain of gardens; a well of living waters, and streams from Lebanon.* Canobine is seated on the north side of this chasm, on the steep of the mountain, about the midway between the top and the bottom. It stands at the mouth of a great cave, having a few small rooms fronting outward, that enjoy the light of the sun; the rest are under ground. Its founder, was the emperor Theodosius the Great; and though it has been several times rebuilt, yet the patriarch assured Mr. Maundrel, that the church was of the primitive foundation. But whoever built it, it is a mean fabric, and no great credit to its founder. It stands in the grot, but fronting outward, receives a little light from that side. In the same side there hung in the wall two small bells, to call the monks to their devotions; a privilege allowed no where else in this country, nor would they be suffered here, but that the Turks are far enough off from hearing them.

The valley of Canobine was anciently very much resorted to for religious retirement. You see here hermitages, cells, monasteries almost without number. On every little part of rock, that jets out on the side of the mountain, you see some little structure, for the reception of monks and hermits; though few or none of them are now inhabited.

OF THE WINE OF MOUNT LEBANON.

Le Bruyn tells us, that in his esteem, Canobine is a very pleasant place; and though it was winter, when he was there, yet he must needs own, that he never saw any thing more charming in his life; insomuch, that he could have wished to have spent some months there. Here are partridges as tame, as our yard fowls. They fly about ten paces, and then alight on the ground again, and seem to have no fear of man. Besides this, Canobine would be, adds he, preferable to other places, on account of its wines, which are the richest and finest in the world. They are very sweet, of a red colour, and so oily, that they stick to the glass. The prophet Hosea alludes to them, chap. xiv. ver. 7. *They that dwell under his shadow, shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon.*

Some believe that Adam lived here; and the patriarch gave Le Bruyn to understand, that he was of that opinion. For proof whereof he alledged, that there are two mountains adjacent to Anti-Lebanon, which at this day are called, one Cain, the other Abel. In the same place is likewise a town, with a very fine lake; and the natives believe it to have been built by Cain, and to be the most ancient city in the world. To this they add, that in process of time, it was called *Heliopolis, i.e. the city of the sun;* and agreeably hereto it is thought to be the same, which is at this day called *Balbeck.* This city enjoys indeed, as Mr. Maundrel tells us, p. 133. a most delightful and commodious situation. And at the southwest side of it is a noble ruin, being the only curiosity, for which this place is visited. It was anciently a heathen temple, together with some other edifices belonging to it, all truly magnificent. At present it is converted into a castle.

OF EDEN.

Five leagues from Canobine is another little town, inhabited by Christians, called *Eden.* Which name helps to confirm the Christians hereabouts in the opinion, that in these parts was the terrestrial paradise, or Eden, wherein Adam lived. This Eden, I have noticed under No. 1.

OF THE CEDAR APPLE TREE.

Le Bruyn concludes his chapter about mount Lebanon, with a description of the cedar apple, or fruit that these trees produce. He tells us, that he cut one of the apples in two, and found that the smell within was exactly like turpentine. There came out likewise some juice, though he had kept them by him for some time. This juice, which resembles turpentine, not only in smell, but likewise in its claminess, proceeds from small oval grains, which fill a great many small cavities.

NO. 258. OF MOUNT HERMON.

The northeast part of this mountain, adjoining to the Holy Land, is in Scripture, distinguished by the name of mount Hermon; mentioned as the northern boundary of the country beyond Jordan, particularly of the kingdom of Og, or of the half tribe of Manasseh, east of Jordan, Deut. iii. 8, 9. &c. In the verse last cited, we learn, that this Hermon had divers names among divers people; the Sidonians called it Sirion; the Amorites called it Shenir. And chap. iv. ver. 48. we find this same mount, instead of Sirion, called Sion; but, though in our English tongue it be writ the very same way as the celebrated mountain at Jerusalem is frequently writ, yet in the Hebrew text it is spelt very differently; mount Hermon is here said to be שׂיאן *Sihon;* the mount at Jerusalem, ציון *Tzijon.* In like manner, the same mountain, called by the Amorites, Shenir, is called *Seir*, Josh. xi. 17. where is mention also of mount Halak, which seems to be some part of mount Lebanon, perhaps so called from its smoothness, which Halak denotes in Hebrew. Again, this mount Hermon is, not without some probability, thought to be that called mount *Hor*, Num. xxxiv.

7, 8. For it is there said of the north border, that it should be *from mount Hor, unto the entrance of Hamath;* and in like manner Joshua, chap. xiii. speaking of the land that yet remained to be possessed, among other parts, mentions, ver. 5. *All Lebanon toward the sun rising, from Baal-gad,* a valley, *under mount Hermon, unto the entering in to Hamath.* From comparing which texts, it seems probable, that from mount Hermon unto the entering in to Hamath, and from mount Hor unto the entrance of Hamath, are equivalent expressions; and consequently mount Hor here mentioned, is the same with mount Hermon.

NO. 259. MOUNT HERMON WEST OF JORDAN.

But beside this mount Hermon, lying on the north of the country beyond Jordan, there is said to be another mount of the same name, lying within the land of Canaan, west of the river Jordan; not far from mount Tabor. Of this is understood, Psalm lxxxix. 12. *The north and the south thou hast created them; Tabor and Hermon shall rejoice in thy name;* as also Psal. cxxxiii. 3. *As the dew of Hermon, and as the dew that descends upon the mountains of Zion.* Mr. Maundrel takes notice of this mount Hermon, p. 56. of his *Journey from Aleppo,* telling us, that in three hours and an half from the river Kishon, he came to a small brook, near which was an old village and a good Kane called Legune. From this place they had a large prospect of the plain of Esdraelon. At about six or seven hours distance eastward stood within view Nazareth, and the two mountains, Tabor and Hermon. We were, adds he, sufficiently instructed by experience, what the holy Psalmist means by the dew of Hermon, our tents being as wet with it, as if it had rained all night.

NO. 260. OF MOUNT GILEAD. *Vide* NO. 126.

To return to the border of the Holy Land. As that branch of mount Lebanon, which bounded the country beyond Jordan northward, was peculiarly called mount Hermon; so that other branch, which ran from mount Hermon southward, along the eastern coast of the country beyond Jordan, namely, along the eastern coast of the half tribe of Manasseh, and great part of the tribe of Gad, is in Scripture named mount Gilead, for the reason assigned, Gen. xxxi. 48. Hence, we read of some places lying in this tract or country, distinguished by the name of Gilead added to them, as Jabesh-Gilead, Ramoth-Gilead. It is also observable from Gen. xxxi. 49. that this mountain, or mountainous country, had the name of Mizpeh. Hence we read of the land of Mizpeh under mount Hermon, Josh. xi. 3. this being the same, that is otherwise called the land of Gilead, and so denoting the mountain and adjacent tract, that lies next to mount Gilead, or Mispeh, and reaches up north to mount Hermon. On the same account, I think, that Ramath-Mizpeh, Josh. xiii. 26. was that city, which in other parts of Scripture, is called Ramoth-Gilead. Lastly, the word Gilead seems in some places to denote, if not all, yet the greater part of the country beyond Jordan, namely, the half tribe of Manasseh, and the tribe of Gad.

NO. 261. OF MOUNT GILEAD WEST OF JORDAN.

But, besides this mount Gilead, east of the half tribe of Manasseh and of Gad, beyond Jordan, there is mention, Judg. vii. 3. of a mount Gilead, west of Jordan among the children of Joseph. And Brocard, the monk, in his description of the Holy Land, chap. vii. mentions a mount Gilead, lying toward Jezreel, and so toward the mountains of Gilboa, which agrees well enough with the history of Gideon; in reference to which we shall speak more of this mount Gilead.

OF THE MOUNTAINS OF THE SOUTH COAST OF THE HOLY LAND.

In the south of the country beyond Jordan, are the mountains called Abarim; parts whereof were distinguished by the names of Nebo and Pisgah; also mount Seir, lying south of Canaan, and inhabited by the posterity of Esau. Beyond mount Seir westward runs a ridge of mountains, which separate Canaan from Arabia; and which seems to be denoted in Scripture as the mountain of the Amorites; some branches whereof run northward to Hebron.

NO. 262. OF MOUNT CARMEL.

On the western side of the Holy Land, the only remarkable mountain is Carmel, lying on the sea coast, at the south of the tribe of Ashur; and frequently mentioned in Scripture. Mount Carmel is, as Thevenot tells us, ten miles from Acre, or Ptolemais. At the foot of it stands the village Caiphas, which was formerly a town. Here is a convent of barefooted Carmelites, a sort of monks so named. Thevenot found here two French fathers, and an Italian brother, who had been twenty years there. They observe a very severe rule; for beside that they are removed from all worldly conversation, they neither eat flesh nor drink wine, and if they need such supports, they must go to another place. Nor do they suffer pilgrims to eat flesh in their convent; but they allow them to drink wine. This convent is not on the top of the mount, where was a very fine monastery, before the Christians lost the Holy Land, the ruins whereof are still to be seen; but it is a very little one, somewhat lower; two or

three monks fill it; who would have much ado to subsist, if they had not alms given them. They say, as Thevenot informs us, that it is the place where the prophet Elijah lived, and that their church, which is very neatly cut in the rock, is the very grot, where some time he abode. From this convent is an excellent prospect, especially toward the sea. About the convent is a pretty hermitage. And indeed it is very pleasant to see flowers and fruits, growing upon an hill that is nothing but rock. Though the convent be very little, yet it contains a small, commodious, and very neat apartment to lodge pilgrims in; but they must not exceed the number of six. At a good league's distance from the convent, is a well that the prophet Elijah is said to have caused to spring out of the ground; and a little over it is another, reported to be no less miraculous: the waters of both are very pleasant and good. Close by the last fountain are stately ruins of the convent of St. Brocard, who was sent thither by St. Albert, patriarch of Jerusalem, to reform the hermits, that lived there, without rule or community.

Not far from thence is the garden of the stone melons, concerning which they tell you, that Elijah passing that way, desired a melon from a man that was gathering some; who in contempt answered the prophet, that they were stones, and not melons; whereupon all the melons were immediately turned into stones. Le Bruyn tells us, that these stone melons have the same shape on the outside, as natural ones; and if opened, the same cavities as the true ones: they have also some smell, which is pretty pleasant. There are also to be seen, adds the same writer, *Capotonde*, as the Italians call them, or *stone oysters;* and also *stone olives*.

Near the convent are shown the grots of the prophets Elijah and Elisha; there is a third also, but it is walled up. Lower down the mountain, is the cave where the prophet Elijah instructed the people. It is cut very smooth in the rock, both above and below; it is about twenty paces in length, fifteen in breadth, and very high: and I think, says Thevenot, that it is one of the finest grots that can be seen. The Turks have made a little mosque there. Mount Carmel, and all the country thereabouts, is commanded by a prince named Emir Tharabee, says Thevenot, who pays yearly to the grand seignior a tribute of twelve horses.

As for mount Tabor, the mount of the Beatitudes, and some other lying in the Holy Land, they are spoken of in the geography of the New Testament. Of mount Gilboa, I shall speak in the history of Saul; and of what other mountains are worthy notice in the Holy Land, I shall speak, as they occur in the series of sacred history.

CHAPTER. V.

OF THE REMARKABLE PLACES, MENTIONED IN THE BOOK OF JUDGES, NOT ALREADY SPOKEN OF.

After the death of Joshua, the men of Judah went up against the Canaanites, and slew of them in Bezek ten thousand men. Here they found Adonibezek, whose thumbs and great toes they cut off, he having treated, as himself confesses, threescore and ten kings after that barbarous manner; after which, being brought to Jerusalem, there he died. Judg. i. 1—7. There is likewise mention of Bezek, 1 Sam. xi. 8. as the place, where Saul mustered the army, wherewith he gave the Ammonites a signal overthrow. These are the only places of Scripture, where Bezek is mentioned. Eusebius and Jerom tell us, that there were, in their days, two towns so called, near one another, distant seventeen miles from Neapolis, or Sichem, going down to Scythopolis, and since either of these places, which perhaps were but one city in former times, was well enough situated for the army of Saul to muster at, in order to march to the succour of Jabesh-Gilead; it may be probably enough thought, that the Bezek of 1 Sam. xi. 8. stood here; and I see nothing of moment to hinder, but that the same might be the Bezek, taken by Judah, Judg. i. without supposing another Bezek in the tribe of Judah.

NO. 263. OF BOCHIM.

In the remaining part of Judg. i. we have several places mentioned; but either such as are spoken of already, or will more fitly be spoken of hereafter. The second chapter begins with informing us, that a messenger of the Lord came up from Gilgal to Bochim, and there reproved the Israelites for breaking their covenant with God, by making a league with the inhabitants of the land, &c. On which message the Israelites wept bitterly; whence they called the name of the place Bochim, *i.e.* weepers. That this place lay near to Shiloh, is probably thought, because it follows, that there they sacrificed unto the Lord; whereas sacrifices were to be offered only where the tabernacle was; which then was at Shiloh.

NO. 264. OF SEIRATH.

The Israelites giving themselves to wickedness, we read, chap. iii. that God gave them into the hands of the king of Mesopotamia, for eight years; after which God delivered them on their repentance. But relapsing into their former impiety, God permitted the Moabites to subdue them, and to possess the city of palm-trees, or Jericho. They continued in subjection to the Moabites eighteen years; when God delivered them, by the hand of Ehud; who slew

the king of Moab, and escaping unto Seirath, blew a trumpet in mount Ephraim, to assemble Israel, who made a great slaughter of the Moabites. The place to be remarked in this account is Seirath, which, from the context plainly enough appears to have lain in mount Ephraim, not far from Gilgal. It appears from the sacred history, that there were *sculptures* in these parts. For the word, which we render in our English translation *quarries*, denotes also, and is actually rendered in the Septuagint version, *graven images, sculptures*, which is noticed in the margin of our Bible. Possibly these were a work of the ancient inhabitants of Canaan, who might follow herein the example of their neighbors the Egyptians.

NO. 265. HAZOR AND HAROSHETH OF THE GENTILES.

In chap. iv. and v. we have an account of the delivery God vouchsafed the Israelites, from Jabin king of Canaan, by Deborah and Barak. That this Jabin must be different from the Jabin mentioned, Josh. xi. is evident, because it is expressly said, ver. 10. of that chapter, that *Joshua took Hazor and smote the king thereof with the sword;* also, ver. 11. that *Joshua burnt Hazor with fire.* When therefore it is here said, that this Jabin was king of Canaan, and *reigned in Hazor, the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles;* it follows, that between the time of Joshua and Deborah, the Canaanites had found opportunity to re-establish their ancient kingdom in these parts, to rebuild Hazor, to enthrone one of the old royal line, as their king, who, according to the common usage of those ages, retained the same name with his predecessors. Some indeed, understand the words thus; that this Jabin was king of that part of Canaan, where Hazor formerly stood; but whose seat was then at Harosheth of the Gentiles. For they understand this place to be the dwelling place, not of Sisera, but of Jabin himself. This place being only mentioned in this transaction, the situation of it can be no further known, than that it lay probably, not far from Hazor, and so not far from the waters of Merom, in Upper Galilee.

NO. 266. OF THE RIVER KISHON.

The battle between the Israelites and Canaanites was fought at the river Kishon, near mount Tabor. From mount Tabor, as from several other mountains, flow waters on two sides of it; the stream on one side takes its course westward to the Mediterranean Sea; that on the other side, takes its course eastward to the sea of Galilee: so that there are two spring heads, and two distinct rivers, though both arising from the same mountain. And perhaps both these might be called Kishon, one the Greater Kishon, running west; the other the Lesser Kishon, running eastward. But whatever becomes of the lesser Kishon, running eastward into the sea of Galilee, certain it is, that the Kishon mentioned in Scripture, ran westward, to the Mediterranean Sea. For we read, 1 Kings, xviii. that when Elijah had convinced the people of Israel, at mount Carmel, that Baal was not the true God, the prophet ordered the people to seize the prophets of Baal, and to bring them down to the brook Kishon, where he slew them. So that the brook Kishon must run near mount Carmel, which stands on the sea shore, westward from mount Tabor. Mr. Maundrel tells us, that this river takes its way down the middle of the plain of Esdraelon; and continuing its course close by the side of mount Carmel, falls into the sea at a place called Caipha. In the condition he saw it, its waters were low, and inconsiderable; but in passing along the side of the plain, he discerned the tracts of many lesser torrents, falling into it from the mountains; which must needs make it swell exceedingly on sudden rains.

NO. 267. OF MEROZ.

In the song of Deborah and Barak, there is mention of Meroz, whose inhabitants are cursed bitterly, because they came not to the help of the Lord, &c. This Meroz is no where else mentioned in Scripture; as to its situation, it can only be said generally, that it seems to have been not far from mount Tabor, or the river Kishon, so that the inhabitants thereof could alledge no tolerable pretence for not assisting the rest of their brethren.

NO. 268. OF OPHRAH, BIRTHPLACE OF GIDEON.

In chap. vi. vii. and viii. we have an account of the Israelites being delivered into the hand of the Midianites for seven years; after which, on their repentance, they were freed from this subjection by Gideon; who was of the family of Abi-ezer, of the tribe of Manasseh; and so the Ophrah, which he dwelt at, must be understood as situated in the half tribe of Manasseh, west of Jordan; whence it is styled *Ophrah of the Abi-ezrites*, chap. viii. ver. 32. to distinguish it from another Ophrah, of Benjamin.

OF THE CHILDREN OF THE EAST. *Comp.* NO. 105.

Though the Midianites were the principal people concerned in the invasions mentioned in the history of Gideon, yet they were assisted therein with the confederate forces of the *Amalekites, and the children of the East*, chap. vi. ver. 3, 33. Where by the children of the East may be denoted the Ammonites and Moabites, lying east of the land of Israel, if not some of the Ishmaelites, and others that inhabited parts of Arabia, lying eastward in respect of the

Israelites. It is evident, that by the children of the east are understood, Gen. xxix. 1. the inhabitants of Mesopotamia; but these seem to lie too far off, to be concerned in these incursions into the land of Israel. And therefore, since we read, Gen. xxv. ver. 6. that *Abraham sent away the sons of his concubines*, particularly the sons of Keturah, one whereof was Midian, the father of the Midianites, *eastward, unto the east country;* it may be probably inferred, that by the *children of the east*, in this history of Gideon, are denoted the descendants of the other sons of Keturah, and of the brothers of Midian, who had settled in the eastern parts adjoining to Midian.

NO. 269. OF JEZREEL AND ITS VALLEY.

The Midianites with their confederates *gathered together and went over*, the river Jordan, *and pitched in the valley of Jezreel*, chap. vi. ver. 33. Jezreel was a very considerable city: it is frequently mentioned in Scripture, particularly in the history of the kings of Israel; some of whom had a palace here, the situation of this city being pleasant, though their regal city was Samaria. We find that Ahab, in particular, had a palace here, hard by which was the vineyard of Naboth the Jezreelite: who was forced to part with his life, because he would not part with his vineyard. Queen Jezebel, the author of Naboth's death, was overtaken by Divine vengeance in this very city, being flung out of a window, *trodden under foot, and her flesh eat by dogs*, 2 Kings, ix. 30—37. This city appertained to the half tribe of Manasseh, west of Jordan, lying in the confines of this half tribe and the tribe of Issachar, as appears from Joshua xix. 18. Eusebius and Jerom tell us, that it was a very considerable town in their time, situated between Scythopolis, or Bethshan, and the city called in their time Legeon, in a great plain. As the name Jezreel was moulded into Esdraela, by the Greeks, which was the name of the town in Eusebius's time, so the adjoining plain is still called the plain of Esdraelon, which is, as Mr. Maundrel informs us, of a vast extent, and very fertile, but uncultivated; only serving the Arabs for pasturage. Of these there were two clans encamped in this plain, when Mr. Maundrel went over it. This plain may be the same denoted in this passage of the book of Judges, by the valley of Jezreel, the words plain and valley being used promiscuously in sacred writ. Otherwise the valley of Jezreel must denote some lesser valley near Jezreel, and, as some think, lying between mount Hermon and mount Gilboa.

NO. 270. THE WELL OF HAROD, AND HILL MOREH.

As the *Midianites pitched in the valley of Jezreel, so Gideon pitched beside the well of Harod: so that the Midianites were on the north side of them, by the hill of Moreh, in the valley*, Judg. vii. 1. From whence it appears plainly, that this well of Harod, and this hill of Moreh, must be in or near the valley of Jezreel. And it is not improbable, that the well of Harod is the same described elsewhere as a fountain which is in Jezreel, where the Israelites pitched before the battle at mount Gilboa, 1 Sam. xxix. 1. From whence it may also be probably inferred, that the hill of Moreh is only a branch of the mountains of Gilboa, or one of the very mountains themselves; whence some render the Hebrew words, "the high hill," taking them appellatively, to denote mount Gilboa.

In ver. 3. we have mention of mount Gilead, which in its common acceptation, is well enough known to lie east of Jordan. But in that sense, it cannot be well understood here; when it is said, "whosoever is fearful, let him depart early from mount Gilead;" since the place where Gideon encamped, was apparently west of Jordan. The solution of this difficulty has much perplexed commentators. The best opinion seems to be, that Gilead is taken to denote the tribe of Manasseh, in general, and is applicable to both the half tribes, that on the west as well as that on the east of Jordan; and so by mount Gilead here, is denoted no more than the mount lying in Manasseh; which may be understood of Gilboa, near to which Gideon was encamped. I must profess, that I rather think this difficulty arises from a mistake of some transcriber in early times, who for *Gilboa* גלבע, writ גלעד *Gilead*. The Hebrew words differ but in one letter; and the present reading being followed by all the old versions, is not a sufficient argument, that such a mistake was never made, as is evident from Deut. x. 6. *Vide* No. 174. *ad fin.* but only that the mistake existed before any of those versions were made.

NO. 271. OF ABELMEHOLATH, ZERERATH, &c.

The army of the Midianites being put into a consternation by a stratagem of Gideon, *fled to Beth-shittah towards Zererath, and to the border of Abelmeholath, unto Tabbath*, ver. 23. Bethshittah and Tabbath are no where else mentioned in Scripture; nothing more can be known of their situation, than that they were not far, one from Zererath, the other from Abelmeholath. Zererath is thought to be the same with Zeretan or Zartanah, on the river Jordan, not far from Bethshan. Abelmeholath is conjectured likewise to lie near the river Jordan; which is thought to be denoted by the Hebrew word, rendered in our Bible *border*, but frequently used to denote the brink of a river. This place is remarkable for being the birthplace of Elisha the prophet.

NO. 272. OF BETH-BARAH.

The enemy flying, the *Israelites took the waters unto Beth-barah and Jordan*, ver. 24. that is, secured all the fords or passes along the river Jordan, from Beth-barah, thought to be the Bethabarah, John i. 28. x. 39, 40. lying near the south end of Jordan, to the beginning of Jordan, or its issue from the sea of Galilee. For somewhere between these places the enemy was to escape over Jordan, homewards. Accordingly, the Israelites took particularly two princes of Midian, *Oreb* and *Zeeb*.

NO. 273. OF KARKOR, NOBAH AND JOGBEHAH, &C.

But the two kings of Midian, Zebah and Zalmunna, got over Jordan, to a place called Karkor; which word some understand rather as an appellative, denoting, that they being escaped so far, thought themselves to be "in security;" and indeed, it is said, chap. viii. ver. 11. that *the host was secure*. But they were mistaken; for *Gideon coming on them*, not directly, but round about, *by the way of them that dwelt in tents, on the east of Nobah and Jogbehah, smote them;* and afterwards taking the two kings, killed them. We have Jogbehah mentioned, Num. xxxii. ver. 35. among the cities of Gad; and Nobah, ver. 42. as appertaining to the half tribe of Manasseh, east of Jordan. By "them that dwelt in tents," are to be understood the Arabians east of Peræa, or the country beyond Jordan.

NO. 274. OF BEER.

In chap. ix. ver. 21. we read that Jotham, one of the sons of Gideon, dwelt at Beer, for fear of Abimelech his brother. This Beer, according to Eusebius and Jerom, was eight miles from Eleutheropolis north, and so in the tribe of Judah. But others make it the same with Beeroth. *Vide* No. 207.

NO. 275. OF MILLO, MOUNT SALMON.

It is not certain, whether the house of Millo, ver. 20. denotes a place or not: but if it was a place, it appears, that it lay near Shechem. The same may be said of the plain of *Meonenim*, ver. 37. and mount *Zalmon*, ver. 48. This last is probably the same mentioned, Psalm. lxviii. ver. 14. as remarkable for the snow lying on it.

NO. 276. OF THEBEZ.

At ver. 50. we read that Abimelech encamped against Thebez, and took it. But while he was besieging the tower of Thebez, his skull was broke by a piece of a mill stone. Eusebius and Jerom tell us, that there was a town of this name, in their time, in the neighborhood of Neapolis, or Sichem, about thirteen miles from Scythopolis.

NO. 277. OF THE LAND OF TOB.

For Gilead, mentioned chap. x. 4. *vide* No. 260. I proceed to the history of Jephthah, who is said chap. xi. ver. 3. to have fled from his brethren, and to dwell in the land of Tob. This country occurs only here, under this name; but not improbably, is the same with *Ish-tob*, 2 Sam. x. 6, 8. Whence it appears, that this was a country of the Syrians, lying near the other countries of Syria there mentioned with it, *viz.* The countries of Zoba, Rehob, and Maachah; accordingly, it must lie not far from Gilead, the country of Jephthah.

NO. 278. OF MINNITH, AND ABEL OF THE VINEYARDS.

The other places, that occur in the account of Jephthah, are spoken of before, except where it is said, that he smote the *Ammonites from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards*, chap. xi. 33. *Minnith* occurs again, Ezek. xxvii. 17. as lying in a good wheat country. Whether these two were the same place, cannot be affirmed; or, whether either be the Minnith mentioned by Eusebius, lying four miles from Heshbon, toward Philadelphia. The Minnith mentioned in the history of Jephthah, is thought more probably to lie in the country of Ammon; as Abel-ampelonon is asserted to do, by Eusebius and Jerom, who tell us there was, in their days, a town called Abel, six or seven miles from Philadelphia, *i.e.* Rabbah, the chief city of the Ammonites, and that the country round this Abel was full of vineyards. This Abel-ampelonon is rendered in our text "the plain of the vineyards;" but in the margin it is observed, that it may be rendered Abel of the vineyards, which is the literal signification of Abel-ampelonon in Eusebius.

NO. 279. OF ZORAH.

We come next to the history of Sampson, who was of the tribe of Dan, and of the town of Zorah, belonging to that tribe, and lying in the borders of it and the tribe of Judah. Hence on the revolt of the ten tribes, Rehoboam seems to have retained this place, and to have fortified it for a barrier town, against Israel, as he did also Aijalon, belonging likewise to the tribe of Dan. This Zora was a town in Eusebius and Jerom's time, north of Eleutheropolis, going to Nicopolis, or Emmaus, about ten miles from Nicopolis.

NO. 280. OF ESHTAOL.

Another principal city of the Danites, mentioned in the history of Sampson, is Eshtaol, chap. xiii. ver. 25. From this Eshtaol, and Zorah, the men were sent by the Danites that took the city Laish, afterwards called Dan.

NO. 281. OF THE CAMP OF DAN.

The camp of Dan, chap. xiii. ver. 25. is the same place with *Mahaneh-Dan*, chap. xviii. ver. 12. the former being only the latter expressed in English. It was so called from the Danites encamping here, in their expedition against Laish; and it was situated near Kirjath-jearim, in Judah, as we are expressly told, chap. xviii. ver. 12. Of Kirjath-jearim we shall speak hereafter.

NO. 282. OF TIMNATH.

Timnath is remarkable for Sampson's love of a woman of that place. It is not improbably thought to be called *Timnah* Josh. xv. 10. and Josh. xix. 43. *Timnatha*. It was first assigned to Judah, but afterwards to Dan. Hither probably it was that Judah, son of Jacob, went up to his sheep shearers, Gen. xxxviii. 12. In Eusebius and Jerom's days, there was a great town, named Thamna, lying in the borders of Diospolis, towards Jerusalem. But this seems to have been rather Timnath-heres, the city of Joshua.

NO. 283. OF SOREK.

Another woman beloved by Sampson was Dalilah, whose name, on account of her treacherous behaviour to Sampson, is become proverbial. She lived *in the valley of Sorek*, chap. xvi. 4. There was in the time of Eusebius and Jerom, a town called Caphar Sorek, *i.e.* the town of Sorek, north of Eleutheropolis, near Zorah, where Sampson was born. What we render the valley of *Sorek*, is rendered by others, the brook of *Sorek*. The other places which occur in the history of Sampson, are only once mentioned, of course we have no certainty as to their situation, except Gaza and Askelon; of which I shall speak, when I come to treat of the five lordships of the Philistines.

NO. 284. OF RAMAH.

The next place is *Ramah*, chap. xix. 13. mentioned in the story of the Levite. This Levite setting out in the evening from Bethlehem Judah, when he was come by Jebus or Jerusalem, would not go thither to lodge all night; but said to his servant: *come and let us draw near to one of these places to lodge all night, in Gibeah or in Ramah*, chap. xix. ver. 13. From this text it is evident, that these two places were at no great distance from Jebus, or from one another. We are told by Eusebius and Jerom, that Ramah lay six miles north of Jerusalem, over against Bethel. And Josephus, Antiq. lib. viii. cap. vi. places the city Ramathon forty furlongs from Jerusalem, which agrees pretty well with the two other writers. This is supposed to be the Ramah mentioned, Matth. ii. 18. out of Jerem. xxxi. 15. in reference to the murder of the infants about Bethlehem. It is styled by Eusebius and Jerom, Ramah, the city of Saul, probably as lying near to Gibeah, of which we shall speak, in the history of Saul; as also of Mizpeh and Jabesh Gilead. The other places, that occur in the history of the Levite, and the fight between the Benjamites and other Israelites, are of uncertain position, being either mentioned here only, or so little said of them elsewhere, as to give no light in the matter. There is indeed mention, Josh. xv. 32. of Rimmon, a city of Judah, and 1 Chron. vi. 77. of another Rimmon in Zebulun; but it is not likely that the rock Rimmon, to which the remainder of the Benjamites betook themselves, was so called, as lying near either of these.

PLACES MENTIONED IN THE BOOK OF RUTH.

In the history of Ruth there occur, I think, only two names of places, *viz.* Moab the name of a country; and Bethlehem-judah, of which more will be said, in the history of David.

PART THIRD.

CONTAINING FROM THE FIRST BOOK OF SAMUEL, TO THE END OF THE HISTORICAL BOOKS OF THE OLD TESTAMENT.

CHAPTER I.

NO. 285. RAMA, OR RAMATHAIM-ZOPHIM, THE BIRTH PLACE OF SAMUEL.

IN the first chapter of the first book of Samuel, we are informed, ver. 19, 20. that Samuel was born at Ramah, otherwise called, ver. 1. Ramathaim-Zophim, probably to distinguish it from other places called Ramah; for one place of this name, *vide* No. 37. and No. 284. We have another Ramah in the land of Gilead, or Mizpeh, and thence called Ramoth-Gilead, and Ramath-Mizpeh. The present Ramah seems to be called Ramathaim-Zophim, from being situated in a track called Zuph, or Zophim, and, as ver. 1. tells us, in mount Ephraim; according to Eusebius and Jerom, in the then, district of Timnath near Diospolis or Lydda, being the same that is called Arimathea in the gospel.

From this account of its situation, it is not doubted, but that this is the present Rama, in the road from Jaffa, or Joppe, to Jerusalem. From Thevenot, Part i. chap. xxxvi. and Le Bruyn, chap. xlvi. we learn, that whereas this Rama was anciently a city, it is now no more than an open town, under the government of the Bassa of Gaza. It is still pretty large, and looks well enough on the outside. Hard by the place where stood part of the ancient city, is still seen a large square tower, much like a steeple. They say, that formerly, it was as high again as it is at present, and was erected in honor of the forty martyrs that suffered death in Armenia. It adjoins a church, and Thevenot represents it as the steeple to that church, built in honor of those martyrs. At this tower are ruins, which seem to be remains of a monastery. Thevenot says, that formerly, a stately large convent stood here, of which the cloister seems to be still entire, by what could be observed in passing by the gate, for he was told that Christians were not permitted to enter it. The Latin monks have a convent or monastery in Rama, where commonly resides a father superior with two monks. Pilgrims usually lodge here till they go to Jerusalem. This convent, which hath a very neat church, was built, they say, where the house of Nicodemus anciently stood. The inhabitants may amount to about three thousand, Christians and Turks. The caravans from Cairo in Egypt to Damascus, Aleppo, and Constantinople, pass by this Rama. The doors in this town are very low, not three feet high, says Thevenot, to hinder the Arabs from riding into the houses. There is in Rama another church, dedicated to St. George.

Around Rama are many wells, which served, as they say, to keep wheat and oats. We threw, says Le Bruyn, into one of them, which was very deep, a great many stones, which, falling to the bottom, made a very extraordinary and hollow noise at top.

Near Rama is also a very fine cistern, made with great art, upon two rows of arches. It served anciently to supply the town with water.

Le Bruyn, while he staid at Rama, walked as far as Lydda, about three miles distant: which confirms the opinion, that this Rama is the Arimathea of the New Testament, and so the same with Ramah, the birth place of the prophet Samuel; as Eusebius and Jerom expressly tell us, that this lay near to Lydda.

NO. 286. OF APHEK.

In 1 Sam. iv. we have an account of a fight between Israel and the Philistines; the former encamping beside Eben-ezer, the latter in Aphek, ver. 1. Eben-ezer is here mentioned *proleptically*, not having received this name till some time after, chap. vii. ver. 12. *Vide* No. 296. In No. 234. we observed, that apparently there were two Apheks, one in Asher, the other in Judah; the last must be understood here, as lying in all probability near Eben-ezer, in Judah.

NO. 287. COUNTRY OF THE PHILISTINES.

The Israelites, in their first engagement with the Philistines, were defeated, losing about four thousand men. Hereupon they fetched the ark from Shiloh into their camp, thinking that the presence of so sacred an implement would certainly save them from their enemies; as God would not permit *that* to fall into the hands of the heathen. But their confidence was ill grounded. For, in a second battle, they were routed, the ark was taken by the Philistines, and was carried into their country, of which it will be here requisite to speak distinctly,

for the better understanding the particulars related concerning the ark, during its captivity.

The Philistines were descendants of Mizraim, father of the Egyptians, who was the second son of Ham, and so brother to Canaan, father of the Canaanites, Gen. x. 6—14. *Vide* No. 33. We learn also from Gen. x. 19. that the eastern coast of the Mediterranean Sea, from Sidon to Gaza, originally belonged to the Canaanites. Whence it follows, that whereas we find in Scripture, the Philistines possessed a considerable tract of this coast to the south; these must have become masters of it, by dispossessing the Canaanites, the original proprietors. This is the more probable, because the Philistines being descended of Mizraim, no doubt but they settled in Egypt, or parts adjoining, southwest of Canaan. And if mount Casius was so called, from Casluhim, from whom the Philistines more immediately descended; then it is evident, they were seated adjoining the Canaanites, on the south or southwest, and so might invade the southwest coast of the Canaanites, as soon as they became strong enough. That they were actually masters of some part of Canaan in the days of Abraham, seems to be countenanced by the history of Abraham. And Josh. xiii. 3. we learn, that they had then extended their conquests from Gaza north to Ekron; dividing this tract into five lordships, lesser principalities, or kingdoms. For as the princes hereof are in Joshua, and also 1 Sam. vi. 17, 18. called *the five lords of the Philistines*, namely *Gaza, Askelon, Ashdod, Gath, and Ekron;* so we have *Abimelech* called *king of Gerar*, in the history of Abraham, and the same, or another of the same name, called *king of the Philistines*, in the history of Isaac, Gen. xx. 2. and xxvi. 1. and we have the *prince of Gath* called *king of Gath* more than once in this first book of Samuel. In short, though they were subdued by David, and kept in subjection by some of the succeeding kings; yet they afterwards became so considerable, that from them the Holy Land was called by the Greeks, Palestine, under which name it frequently occurs in Greek and Latin writers, Christian as well as Heathen.

NO. 288. OF GAZA.

Of the five lordships, into which the country of the Philistines was distinguished, Gaza was the most southern; the city of Gaza, from which it took name, standing on the sea coast, in the very southwest angle of the land of Canaan. *Vide* No. 64.

NO. 289. OF ASKELON.

North of Gaza, lay the city of Askelon, or Ascalon, situated likewise on the sea side. It was famous among the Gentiles, for a temple dedicated to Derceto, mother of Semiramis, here worshipped in the form of a mermaid; also for the temple Apollo, wherein Herod, the father of Antipater, and grandfather of Herod the Great, who, from his being born in this city, was called Herod the Ascalonite, served as priest. In the early times of Christianity, it was an episcopal see; and in the course of the holy wars it was beautified with a new wall, and many fair buildings, by king Richard the First of England.

NO. 290. OF ASHDOD.

Above Ascalon north, lay Ashdod, called by the Greeks Azotus, and under that name mentioned in the Acts of the Apostles, chap. viii. 40. It was memorable for the temple of Dagon, into which temple the ark of God was brought, and set by Dagon. *And when they of Ashdod arose early in the morrow, behold, Dagon was fallen upon his face to the earth, before the ark of the Lord: and they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground, before the ark of the Lord: and the head of Dagon, and both the palms of his hands, were cut off upon the threshold, only the stump of Dagon was left to him.* Nor was this all, *but the hand of the Lord was heavy also upon the men of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod, and the coasts thereof. And when the men of Ashdod saw that it was so, they said, the ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel thither*, 1 Sam. v. 2—8. [The disease denoted by the term *emerods* in this passage, *et passim*, is the same as modern physicians denominate the *Hemorrhoides*.]

NO. 291. OF GATH.

Gath lay further north than Ashdod, and is memorable for being the birth place of the Giant Goliath, slain by David, and of several others of the same gigantic race, slain by David's worthies. It was dismantled by David, rebuilt afterwards by Rehoboam his grandson; again dismantled by Ozias king of Judah, and finally laid waste by Hazael king of Syria. However, it was in being, and retained its old name in the days of Eusebius and Jerom, and is placed by them about four miles from Eleutheropolis, toward Diospolis or Lydda.

NO. 292. OF EKRON.

After the ark was brought to Gath, *the hand of the Lord was against the city with a very great destruction; and he smote the men of the city, both small and great, and they had emerods in their secret parts. Therefore they sent the ark of God to Ekron.* 1 Sam. v. 9—10. Ekron was the most northerly of the five cities, or lordships of the Philistines, lying in the north border of Judah. Josh. xv. 11. It was called by the Greeks, Accaron, was a place of great wealth and power, and held out long against Israel. It is much spoken of in Scripture, particularly for the idolatrous worship of Beelzebub, *i.e. Lord of Flies*, so called by the Jews, either in contempt, or because of the great multitude of flies which attended his sacrifices; from which they say, the temple of Jerusalem was wholly free. But for whatever cause so named, certain it is, that he was here had in special honor, and is therefore called in Scripture, *the god of Ekron.* And hither, Ahaziah, king of Israel, sent his messenger to inquire concerning his health. 2 Kings, i. 2, 16.

NO. 293. OF BETHSHEMESH.

The ark being brought to Ekron, the Ekronites cried out, saying, *They have brought about the ark of the God of Israel to us, to slay us, and our people. So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go to its own place.* Hereupon, by the advice of their priests and diviners, the ark was laid on a new cart; and two milch kine, which had never been yoked, were harnessed to the cart, their calves being separated from them. Notwithstanding which, the kine took the straight way to Bethshemesh, a town belonging to Judah; whereby the Philistines were convinced, that the evils they had endured, came not by chance, but from the God of Israel. 1 Sam. vi. 9. Bethshemesh lay in the north border of Judah, Josh. xv. 10. and not far westward from Kirjath-jearim.

NO. 294. OF KIRJATH-JEARIM. *Vide* NO. 208.

From Bethshemesh the ark was quickly removed to Kirjath-jearim, where it continued twenty years; till fetched from thence by king David, 1 Chron. xv. 5, 6. This Kirjath-jearim is reckoned among the cities of Judah, Josh. xv. 60. In ver. 9, 10. of that chapter, we find it lay in the north of that tribe, not far from Bethshemesh; it was otherwise called Baalah, and thence sometimes Kirjath-baal, ver. 60. as well as Kirjath-jearim; this last name being taken from mount Jearim, upon or near which it lay. It frequently occurs in Scripture.

NO. 295. OF MIZPEH WEST OF JORDAN.

After the ark was settled at Kirjath-jearim, Samuel took occasion to exhort the people to abandon their idolatry; and, for their encouragement, he promised them, that on their repentance, God would deliver them from the hand of the Philistines. The Israelites took the prophet's advice: whereupon Samuel summoned them to Mizpeh, and there kept a solemn fast. This Mizpeh must be, as appears from the circumstances of this story, different from Mizpeh of Gilead, in the history of Jephthah, Jud. ix. 29. We have another Mizpeh, among the cities of Judah, Josh. xv. 38. and a third among the cities of Benjamin, Josh. xviii. 26. Some think that these two were the same city, in the confines of Judah and Benjamin. If they were not the same, then it seems most probable, that Mizpeh, in Benjamin, is that here spoken of, as also Jud. xx. 1, 3. and 2 Kings, xxv. 23. and also 1 Maccab. iii. 46. where it is called Maspha, and is said to be, not only over against Jerusalem, but also the place where they prayed aforetime in Israel; alluding to this passage in Samuel, and the other in Judges.

NO. 296. OF EBEN-EZER.

The Philistines, hearing that Israel was gathered at Mizpeh, went up against them; and joining battle, the Philistines were routed, the Israelites pursuing them to Beth-car. *Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer*, the stone of help, *saying, hitherto hath the Lord helped us.* Chap. vii. ver. 11, 12. This stone was near Bethshemesh, as Eusebius and Jerom inform us; and as Bethshemesh lay in the north of Judah, it will follow, that Eben-ezer did so likewise; and therefore, that Mizpeh also was situated thereabout, being not far from Eben-ezer. The like inference follows, as to Beth-car and Shen; namely, that as Mizpeh was not far from Eben-ezer on one side, probably the east or northeast, so Shen was not far from it on the opposite side, west or southwest; and that Beth-car was so likewise.

NO. 297. OF THE LAND OF ZUPH.

The Philistines came no more into the coast of Israel, all the days of Samuel. And the cities, which the Philistines had taken, were restored to Israel. Chap. vii. ver. 13, 14. Notwithstanding which, Samuel being grown old, and his sons behaving badly, the elders of Israel waited on Samuel at Ramah, and desired him to place a king over them, as other nations had. Sacred history notices on what account Saul happened to come to Samuel,

and how he was anointed by Samuel king over Israel, chap. ix.—x. ver. 1. The land of Shalisha and Shalim, chap. ix. ver. 4. being no where else mentioned, nothing of certainty, or tolerable probability, can be said of them. The land of Zuph, ver. 5. it is evident, denotes that part of mount Ephraim, wherein stood Ramah, the city of Samuel, or Ramathaim-Zophim.

In chap. x. ver. 2. we have mention of Rachel's sepulchre, in the border of Benjamin, and near Zelzah. *Vide* No. 132.

NO. 298. OF GIBEAH.

In the close of this chapter we read, that Saul was publicly made king at Mizpeh; from whence he went home to Gibeah, of Benjamin, which, as it was his native place, he afterwards made his royal seat; whence it is styled in Scripture, *Gibeah of Saul*, as well as *Gibeah of Benjamin*. Here the concubine of the Levite had been abused; which proved almost the entire ruin of this tribe. It lay north of Jerusalem, twenty or thirty furlongs. Jos. Ant. lib. v. cap. ii. and Jewish War, lib. vi. cap. ii. It stood on a hill as the name imports.

NO. 299. OF JABESH-GILEAD.

Not long after this, Jabesh-Gilead being besieged by the Ammonites, was timely relieved by Saul, and a great slaughter made of the enemy. The name of this place imports, that it lay in Gilead, and so east of Jordan, adjoining to the country of the Ammonites who besieged it. It was a town in Eusebius and Jerom's times, six miles from Pella, standing upon an hill, in the way to Gerasa. It is sometimes simply called Jabesh; and the inhabitants are remarked in sacred history, for their grateful remembrance of this benefit, when after Saul's death, having heard that the Philistines had *fastened his body to the wall of Bethshan, they went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there; and took their bones, and buried them under a tree at Jabesh, and fasted seven days.* chap. xxxi. ver. 10—13. Their gratitude was highly commended by king David, 2 Sam. ii. 5—7.

NO. 300. OF MICHMASH.

In chap. xiii. ver. 5. we read, that the Philistines came up, and pitched in Michmash, eastward from Beth-aven. Eusebius and Jerom inform us, that in their time it was a great town, retaining its old name, nine miles from Jerusalem, near Ramah. These two accounts are irreconcileable; and the fault seems to be either in the present reading of the Hebrew text, or in our rendering of it. The Seventy read Bethoron, the Syriac and Arabic read Bethel: now Michmash might lie east of Bethel, and certainly did lie east of Bethoron the Nether, which the LXX understood; but it could not lie east of Beth-aven, taken as distinct from Bethel, and yet be so near Rama or Jerusalem as Eusebius and Jerom say. If therefore Beth-aven be the true reading, then the Hebrew word rendered by us *eastward*, ought to be rendered *before*, or, as it is by the LXX *over against*, *vide* No. 2. and so the accounts are reconcileable, as may be seen by the map.

NO. 301. OF GEBA.

In the same chap. xiii. ver. 3. we read, that Jonathan, the son of Saul, *smote the garrison of the Philistines in Geba.* Among the cities of Benjamin, Josh. xviii. we read of Gaba, Gibeath, and Gibeon; and Josh. xxi. 17. we read, of two cities given to the children of Aaron out of Benjamin, Gibeon and Geba. Whence it is not doubted, but that Gaba, chap. xviii. was the same with Geba, chap. xxi. Some have been of opinion, that this Geba or Gaba was also the same Gibeah; but this opinion is discountenanced, not only by Gibeath, in all probability the same with Gibeah, being named distinct from Gaba, Josh. xviii. but also by circumstances in this chapter, and elsewhere. For we read, chap. x. ver. 26. that Gibeah was the city where Saul dwelt; hence, chap. xi. ver. 4. it is called *Gibeah of Saul;* and chap. xiii. ver. 2. that *Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and mount Bethel, and a thousand with Jonathan in Gibeah of Benjamin, i.e.* the royal city of Saul. And in ver. 3. we presently read, that *Jonathan smote the garrison of the Philistines that was in Geba;* which was therefore distinct from Gibeah, it being unlikely, that the Philistines should have a garrison in the royal city of Saul. Geba and Gibeah, in Hebrew, denote a hill; whence some understand by Geba in this place, some hill of the Philistines. Gibeah is so rendered, chap. vii. ver. 1. *The men of Kirjath-jearim brought the ark of the Lord into the house of Abinadab in the hill,* which others render *in Gibeah;* and so it is rendered in our own Bible, 2 Sam. vi. 4.

NO. 302. LAND OF SHUAL, AND VALLEY OF ZEBOIM.

The other places mentioned in chap. xiii. have been already spoken of, except the land of Shual, ver. 17. which seems to have been part of Ephraim about Ophrah, the city of Gideon, *vide* No. 168. and the valley of Zeboim. Of this last name, we find two places in Scripture; one among the cities destroyed with Sodom; the other appertained to Benjamin, Neh. xi. 34. And this, without doubt,

is the Zeboim here meant, which gave name to the adjoining valley, the valley of Zeboim.

NO. 303. OF MIGRON, BOZEZ, AND SENEH.

In chap. xiv. are mentioned a place called Migron, ver. 2. and two rocks, Bozez and Seneh. Migron was not far from Gibeah, as is plain from ver. 2. of the two rocks, the text expressly says, *the fore front of the one was situate northward over against Michmash, and the other southward over against Gibeah*, ver. 5.

NO. 304. OF ZOBAH.

In ver. 47. of this chapter, we are informed that Saul fought against all his enemies; among whom are mentioned the kings of Zobah. That the country of Zobah pertained to the Syrians, is evident from 2 Sam. x. 6, 8. where we read of the Syrians of Zobah; and from their being hired by the Ammonites, as mentioned in the same place, it appears that Zobah lay in Syria, adjoining the Ammonites. This is confirmed from 2 Sam. viii. 3. compared with 1 Chron. xviii. 3. where we find that *David smote the king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates;* and 2 Chron. viii. 3. we read, that *Solomon went to Hamath-Zobah, and prevailed against it, and there built Tadmor*, or Palmyra. From comparing these texts, it seems clear, that the kingdom of Zobah lay on the borders of Naphtali, and the half tribe of Manasseh beyond Jordan, and so between the land of Israel and the river Euphrates, extending from the neighborhood of the Ammonites, to the land of Hamath. Hence Sabe and Barathena, mentioned by Ptolemy as cities of Arabia Deserta, in the confines of the Palmyrene, seem to have been the Zobah and Berothai of 2 Sam. viii. 8.

NO. 305. OF TELAIM.

In 1 Sam. xv. we read, that Saul being by God's direction, sent to destroy the Amalekites, he gathered the Israelites in Telaim, which in all probability was the Telim, reckoned among the cities of Judah, Josh. xv. 24. This place was very proper for his purpose, lying in the south of Judah, and so adjoining the Amalekites, as well as Edomites.

NO. 306. OF THE CITY CARMEL.

Saul having smitten the Amalekites, and taken prisoner their king, came to Carmel, ver. 12. whereby is to be understood, not the famous mountain so called, but a city of the south of Judah, mentioned, Josh. xv. 55. which seems to have given name to the territory around it. Of this place was Nabal, husband of Abigail, whom David married; and from chap. xxv. we find that it lay in the south of Judah. Eusebius and Jerom tell us, that there was in their time a town, called Carmelia, ten miles from Hebron east, wherein the Romans kept a garrison, which might very well be the same with this Carmel.

NO. 307. OF BETHLEHEM.

In chap. xvi. Samuel is sent by God to Bethlehem, to anoint David. This was the birth place of our blessed Saviour, as well as of king David, from whom our Saviour descended, according to the flesh. It is otherwise called Ephrath, or Ephratah; and sometimes Bethlehem-Ephratah, sometimes Bethlehem-Judah, to distinguish it from another Bethlehem, in the tribe of Zebulun. It lies about six miles from Jerusalem south, or southwest, in the way to Hebron, as Eusebius and Jerom tell us; who add, that the monument of Jesse, father of David, was shown here in their time. Mr. Maundrel tells us, that about one hour and a quarter's distance from Bethlehem southward, are shown those famous fountains, pools, and gardens, which are said to have been the contrivance and delight of king Solomon. To these works and places of pleasure that great prince is supposed to allude, Eccles. ii. 5, 6. where, among the instances of his magnificence, he reckons his gardens, and vineyards, and pools.

The pools, are three in number, lying in a row above each other, so disposed, that the waters of the uppermost descend into the second, and those of the second into the third. Their figure is quadrangular. The breadth is the same in all, about ninety paces. The first is about one hundred and sixty paces long, the second two hundred, the third two hundred and twenty. They are all lined with wall, and plaistered, and contain a great depth of water. Close by the pools is a castle of modern construction; and about the distance of one hundred and forty paces from them, is the fountain, from which principally they derive their waters. This the friars insist is that *sealed fountain*, to which the holy spouse is compared, Cant. iv. 12. And, they pretend a tradition, that king Solomon shut up these springs, and kept the door of them sealed with his signet, that he might preserve the waters for his own drinking, in their natural freshness and purity. Nor was it difficult thus to secure them, they rising under ground, and having no avenue to them, but by a little hole like the mouth of a narrow well. Through this hole, you descend about four yards directly down, but not without some difficulty; and then arrive in a vaulted room fifteen paces long, and eight broad. Joining to this is another room of the same form, but somewhat less. Both these rooms are covered with handsome stone arches, very ancient, and perhaps, says my author, truly the work of Solomon.

You find here four places, at which the water rises. From these sources it is conveyed by little

rivulets into a kind of basin, and from thence by a large subterraneous passage down into the pools. In its way to the pools, an aqueduct of brick pipes, receives part of the stream, and carries it by many turnings and windings about the mountains of Jerusalem.

Below the pools runs a narrow rocky valley, enclosed on both sides with high mountains. This the friars say is the enclosed garden, alluded to in the Canticles : *a garden enclosed is my sister, my spouse ; a spring shut up, a fountain sealed.* What truth there is in this conjecture, I cannot, says Mr. Maundrel, absolutely pronounce. The pools, it is probable enough, may be the same with Solomon's, there not being the like store of excellent spring water any where else, throughout all the Holy Land. But for the gardens, one may safely affirm, that if Solomon made them in the rocky ground assigned for them, he demonstrated greater power and wealth in finishing his design, than wisdom in choosing the place for it. Le Bruyn says, that he knows not how to be of their mind, who ascribe them to Solomon, since he perceives no probability for it.

What has hitherto been described lies south of Bethlehem. On the west thereof is shown the well of David, so called, because it is taken for that whose waters David so passionately desired, 2 Sam. xxiii. 15. It is a well, or rather a cistern, supplied only with rain, without any natural excellency in its waters to make them desirable ; but we are told, that David's spirit had a further aim. The passage runs thus : *And David was then in an hold, and the garrison of the Philistines was then in Bethlehem. And David longed, and said, O that one would give me drink of the water of the well of Bethlehem, which is by the gate ! And three mighty men broke through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate,* &c. If that now shown for the well of David be really such, then it appears, that Bethlehem was of a greater extent formerly, than it is at present, since this well was at the gate of Bethlehem, whereas it is now at some distance from the town.

About two furlongs beyond this well, are remains of an aqueduct, which anciently conveyed the water from Solomon's pools to Jerusalem, and may well, says Mr. Maundrel, be allowed to be in reality what it is pretended for. It is carried along the surface of the ground, and is composed of stones, of which Maundrel has not given us the dimensions, perforated with a cavity to make the channel. These stones are let into each other with a fillet, framed round about the cavity, to prevent leakage ; and united to each other with so firm a cement, that they will sometimes sooner break, though a kind of coarse marble, than be separated. This train of stones was covered, for its greater security, with a case of smaller stones laid over it in very strong mortar. The whole work seems to be endued with such absolute firmness, as if it had been designed for eternity. But the Turks have demonstrated in this instance, that nothing can be so well wrought, but they are able to destroy it. For of this strong aqueduct, carried five or six leagues, with so vast expense and labour, you see now only here and there a fragment remaining. To proceed with the sacred history.

NO. 308. OF SHOCHOH ; VALLEY OF ELAH, &c.

We have in chap. xvii. the relation of the celebrated victory of David over Goliath, the giant of Gath. The Philistines encamped at that time *between Shochoh and Azekah, in Ephes-dammim*, and the Israelites *by the valley of Elah*, ver. 1, 2. For Azekah, *vide* No. 210. and it is plain from these texts, that Shochoh lay not far from Azekah. There were in Eusebius and Jerom's time, two towns or villages of this name, in the road from Eleutheropolis to Jerusalem, as Azekah was, at nine miles distance. Whence it follows, that the valley of Elah, was likewise hereabouts, as also Ephesdammim.

NO. 309. OF NAIOTH.

Saul having conceived an implacable hatred against David, chap. xix. David fled to Samuel at Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt at Naioth, which, as we are told in the next verse, was in Ramah ; *i.e.* in the district of Ramah, the usual dwelling place of Samuel. Consequently Sechu, mentioned ver. 22. lay in the way from Gibeah of Saul, to Ramah.

NO. 310. OF NOB.

After this, David withdrew to Nob, to Ahimelech the priest, who gave him Goliath's sword, chap. xxi. 1—9. Nob was a sacerdotal city, or a city assigned to the priests, as appears from chap. xxi. 19. and from Nehem. xi. 32. where we find it not only reckoned among the Levitical cities, but also among the cities appertaining to Benjamin. Indeed this is not reckoned among the cities first assigned to the priests, and it seems to have been added afterwards, occasionally, while the ark was at Kirjath-jearim.

NO. 311. FOREST OF HARETH.

From Nob, David went to Achish, king of Gath ; where, thinking himself in danger, he feigned him-

self mad, and so escaped to the cave Adullam. Thence he withdrew to Mizpeh of Moab, with his father and mother, where these continued during David's troubles. But David himself, by direction of the prophet Gad, returned *into the land of Judah, and came into the forest of Hareth*, a place only mentioned here, chap. xxii. ver. 5. it was in the tribe of Judah, as appears from the clause immediately foregoing, and probably not far from Keilah, of which we read in chap. xxii.

NO. 312. OF KEILAH.

David being told that the Philistines besieged Keilah, he went and relieved it. Now this we find reckoned among the cities of Judah, Josh. xv. 44. and it appears from several circumstances, that it adjoined the country of the Philistines, west or southwest of that tribe.

NO. 313. WILDERNESS OF ZIPH.

David being informed by God, that the men of Keilah would not be faithful to him, withdrew into the wilderness of Ziph. We find a city of this name, Josh. xv. 55. together with Carmel and Maon, and therefore it probably adjoined them; accordingly in the story of David we have mention of Carmel and Maon, as adjoining to Ziph. So that it is not doubted, but this Ziph, in the wilderness whereof David now lay, and where was the hill of Hachilah, is Ziph, near Carmel and Maon. This is placed by Jerom eight miles eastward from Hebron.

NO. 314. OF MAON.

From the wilderness of Ziph, David withdrew into the adjacent wilderness of Maon, a neighboring town to Carmel. Hence Nabal, chap. xxv. ver. 2. is described as a man in Maon, whose possessions were in Carmel; and though he might dwell generally in Maon, yet he is styled Nabal the Carmelite, from the place where his estate lay. See 2 Sam. ii. 3, 4. &c.

NO. 315. OF ENGEDI.

From the wilderness of Maon, David removed to strong holds at Engedi, 1 Sam. xxiii. 29. &c. The ancient name of this place was Hazezon-tamar, as appears from Gen. xiv. 7. compared with 2 Chron. xx. 2. It was in the tribe of Judah, Josh. xv. 62. and not far from the Salt Sea, in a wilderness or desolate country. Hence it is not improbable, that the Jeshimon, or wilderness, on the south of which Ziph and Maon were, 1 Sam. xxiii. 19, 24. is the great wilderness extending from the Salt Sea westward, along the north of Judah. Engedi is noticed, Cant. i. 14. for its *camphire*, or *el-henna*. Jerom tells us, it was remarkable for *opobalsamum*, supposed to be what is now called *balm of Gilead*, and that it was a great town in his days. But it is most considerable on account of the loyalty shown by David in an adjoining cave toward Saul. A like instance was shown by David to Saul in the wilderness of Ziph, after his return thither from the wilderness of Paran. 1 Sam. xxvi.

NO. 316. OF ZIKLAG.

From the wilderness of Ziph, David went again to Achish king of Gath, who gave him Ziklag, chap. xxvii. ver. 6. This was a city at first assigned to Judah, and afterwards given to Simeon, Josh. xv. 31. xix. 5. but bordering on the Philistines, who if they had ever been expelled by the Israelites, they had retaken it.

NO. 317. GESHURITES AND GERZITES.

While David staid here, which was a full year and four months, he invaded the Geshurites, the Gezrites, or Gerzites, and Amalekites; who then inhabited the southwest, going to Shur and Egypt, 1 Sam. xxvii. 8. These Gerzites seem to be the Gerrhenians, 2 Macc. xiii 24. their chief town Gerrha, is mentioned by Strabo, as lying between Gaza and Pelusium in Egypt.

NO. 318. OF SHUNEM.

After this, the Philistines making war against Israel, pitched in Shunem; and the Israelites pitched in Gilboa, chap. xxviii. ver. 4. Shunem was a city in the border of Issachar, Josh. xix. 18. and being in this text placed next to Jezreel but one, it was in all probability the Shunem where the Philistines now encamped. For Jezreel is placed by writers, west of mount Gilboa; hence chap. xxix. ver 1. we read, that the Israelites pitched by a fountain in Jezreel, before the fight at Gilboa. This Shunem is also remarkable for the Shunamite woman who was so kind to Elisha. The Aphek, chap. xxix. ver. 1. was probably that of Judah, No. 286.

NO. 319. OF MOUNT GILBOA.

Mount Gilboa, as Eusebius and Jerom tell us, was a ridge of mountains, six miles from Scythopolis or Bethshan; among which was a town called Gilboa. These mountains are remarkable for the death of Saul and Jonathan.

NO. 320. OF ENDOR.

While the armies lay encamped, Saul, desirous to foreknow the event of the battle, visited a woman

who had a familiar spirit, at Endor, chap. xxviii. ver. 7. a city of the half tribe of Manasseh, west of Jordan. Eusebius and Jerom tell us, that in their days there was a great town of that name, about five miles south of mount Tabor; which might very well be the Endor here spoken of.

NO. 321. OF THE BROOK BEZOR.

David being dismissed by the Philistines, returned to Ziklag, before the engagement at Gilboa. Being arrived, he discovers that the Amalekites had made an incursion, carried his wives captive, and burnt Ziklag. David, by the direction of God, pursues after the enemy, to the brook Bezor. It is evident from the circumstances of the story, that this brook must be in the southwest of the land of Israel, and must empty itself into the Mediterranean Sea. In the more particular situation of it, writers are not agreed. Crossing this brook, David overtakes the enemy, recovers all they had seized; and returning to Ziklag, sends presents of the booty to his friends at several places in these parts, which are either mentioned already, or are not of note enough to be here particularized. Only it may be of use to remark, that whereas it is said, 1 Sam. xxx. 27. that David sent part to them that were in Bethel, by this is to be understood, not Bethel in the north of Benjamin, but Bethul among the cities of Simeon, Josh. xix. 4.

NO. 322. OF BETHSHAN.

After the fight on mount Gilboa, the Philistines took the body of Saul, and fastened it to the wall of Bethshan. This city appertained to the half tribe of Manasseh west of Jordan, it was not far from Jordan, and the south coast of the sea of Galilee. It was a considerable city in the times of Eusebius and Jerom, and was then, and had been for some ages, called by Greek writers, Scythopolis, *i.e. the city of Scythians.* It is supposed to have taken this name from some remarkable occurrence here, when the Scythians made an inroad into Syria. It is said 2 Macc. xii. 29. to lie six hundred furlongs from Jerusalem. And thus much for the places mentioned in the first book of Samuel.

CHAPTER II.

PLACES MENTIONED IN THE SECOND BOOK OF SAMUEL NOT YET SPOKEN OF.

NO. 323. OF BAHURIM.

Two days after David was returned to Ziklag, from the slaughter of the Amalekites, news arrived of the death of Saul, 2 Sam. i. 1, 2. &c. Hereupon by the direction of God, he removed to Hebron, and there was anointed king over Judah, chap. ii. 1—4. But Abner, captain of Saul's host, brought Ishbosheth son of Saul, to Mahanaim, and made him king over the other tribes. A long war ensued between the house of Saul and the house of David. One combat near Gibeon is particularly related, chap. ii. ver. 12. &c. At length Abner, offended at Ishbosheth, visits David, and makes his peace, on condition he should bring David his wife Michal; which Abner did, her second husband, to whom Saul had given her, after he had first given her to David, following her as far as Bahurim. This place is remarkable, on account of Shimei's behaviour here toward David, when he fled from his son Absalom, chap. xvi. ver. 5—14. It appears from the context, that Bahurim was near the mount of Olives, consequently not far from Jerusalem east, and within the tribe of Benjamin.

NO. 324. ANCIENT STATE OF JERUSALEM.

Abner being slain by Joab, and Ishbosheth by two Benjamites of Beeroth, David was with universal consent anointed king over Israel, chap. v. ver. 3. After which, he went to Jerusalem, took the strong hold of Zion: dwelt in that fort, and called it the city of David. David built also round about from Millo and inward; and experienced and skilful carpenters and masons, sent by Hiram king of Tyre, built David a royal palace, chap. v. ver. 6—11. I take this to be a proper place to speak of the ancient state of Jerusalem, and of the several parts thereof, mentioned in the Old Testament.

It is an opinion generally received, and not without much probability, that Jerusalem is the same city which, Gen. xiv. 18. is called Salem, whereof Melchisedek was king. Not that Salem, the city of Melchisedek, was equal in extent with the Jerusalem of after times; but, Jerusalem was the city of Salem, enlarged and beautified by David, Solomon, and succeeding kings of Judah.

THE NAME JERUSALEM, OR JERUSALAIM.

The word Salem in the Hebrew language signifies *peace*, as St. Paul observes, Heb. vii. 2. And as the city of Melchisedek, called Salem, is probably thought to be Jerusalem; so it is certain, that Jerusalem was otherwise called Jebus; for we read, Josh. xv. 8. that Jebusi, or Jebus, compare 1 Chron. xi. 4. was the same with Jerusalem. Now as Jerusalem preserves the name of Salem in the last syllables, so it is thought to preserve the name of Jebus in the former, and to be compounded of Jebus and Salem, for better sound sake, softened in Jeru-salem, instead of Jebus-salem or Jebu-salem. It is indeed true, that the word, which in the Seventy, and oth-

ers, and in our English translation from them, is rendered Jerusalem, in the Hebrew, is most frequently, if not always, written Jerusalaim, as if it were a dual; whereby may probably be denoted, that it consisted principally of two parts; 1. the *old city*, from the time of Melchisedek, and of the Jebusites; and 2. the addition, or new buildings by king David, and Solomon, or their successors, which might be esteemed a *new city;* and both these together, might give occasion to denote the whole city by the dual name Jerusalaim.

OF THE GREEK NAME HIEROSOLYMA.

It is also further observable, that the Hebrew word Jerusalem is, I think, always rendered in the Septuagint, Jerousalem or Jerusalem. But in the writings of the New Testament it is rendered, frequently, by the name of Hierosolyma. The latter part of this name, we find given not only to this city, but also to another in Pisidia or Lycia. Nay, we are told, that there was in Lycia, or more peculiarly in Pisidia, not only a city called Solyma, but also that the Pisidians in general were formerly called Solymi. Whether the Pisidian city Solyma, from which likely the people took the name of Solymi, was originally called Salem, as well as the city of Judea we are speaking of; or whether the Greeks, as they turned the former part of the name Jeru-salem, *viz.* Jeru, into a word of their own language somewhat like it, *viz.* Hiero, *sacred*, so turned also the latter part Salem into the Greek name Solyma, as somewhat resembling it, is uncertain. But certain it is, that Hierosolyma, into which the Greeks moulded Jerusalaim or Jerusalem, imports as much as *Sacred Solyma;* and perhaps the Greeks were induced to use the word Hierosolyma, not as a singular, but as a plural, in allusion to the Hebrew Jerusalaim, which seems to be not a singular, but a dual.

THE OLD CITY, CALLED BY SOME, THE CITY OF MELCHISEDEK.

The old city, or more ancient part of Jerusalem, is styled by some writers, the city of Melchisedek; not that it is certain he was its founder; the contrary seems more probable; but because this city was the residence of Melchisedek. It is supposed to have occupied the north or northwest of Jerusalem.

NO. 325. VALLEY OF SHAVEH, OR KING'S DALE.

In Gen. xiv. 17, 18. we read that the *king of Sodom went out to meet Abraham, after his return from the slaughter of Chedorlaomer, at the valley of Shaveh, which is the King's Dale. And Melchisedek the king of Salem, brought forth bread and wine.* Hence it is reasonably inferred, that this valley of Shaveh lay near to Salem, and is the king's dale, wherein Absalom reared up for himself a pillar, 2 Sam. xviii. 18. This place was as Josephus informs us, Antiq. lib. vi. cap. ix. but two furlongs from Jerusalem; and it is thought by some, that this king's dale was the valley of Jehoshaphat, east of Jerusalem, between the city and mount Olivet; others place it differently, yet near the valley of Jehoshaphat, and on the southeast of the city, near the king's gardens. Whether it was named the king's dale, from its situation near the king's garden or palace, or from being the place where the kings were wont to exercise themselves, or to entertain themselves in seeing others perform the exercises of running, riding, or the like, is not agreed, and is impossible to be determined.

NO. 326. THE FORT OF ZION.

Another place mentioned in the sacred history as appertaining to Jerusalem, before it was taken by David, is the fort or strong hold of Zion. Zion or Sion, is a mountain or hill south of old Jerusalem, and higher than the hill on which old Jerusalem stood. For this hill seems to be denoted in Josephus, Jewish War, lib. vi. cap. vi. by the name of Acra, than which he expressly asserts the hill, on which the upper city stood, to be higher. But the upper city is, I think, agreed by all to be the city of David; and Scripture, 2 Sam. v. 7. expressly asserts the city of David to be the same with the strong hold of Zion. Whence it follows, that the hill of Zion was higher than that on which the old Jerusalem stood. This hill of Zion was chosen to build a fort or citadel upon, while it was in the hands of the Jebusites. For that there was a fort or strong hold built thereon during that time, is evident from 2 Sam. v. 7. where we read, that notwithstanding the great confidence the Jebusites had in the strength of this fort, yet David took the strong hold of Zion; which, I think, implies, that there was a strong hold on Zion before David took it.

CITY OF DAVID.

After David had taken the fort of Zion, Scripture tells us, he called it the city of David; forasmuch as he built hereon, not only a royal palace, but other buildings, almost equalling a city, including in after reigns, the greater part, if not all, of mount Sion. The extent of this city of David is denoted, 2 Sam. v. 9. by this expression: *David built round about from Millo and inward.* The meaning whereof has very much exercised commentators, especially as to the word Millo; which therefore I shall endeavour to explain.

MILLO, WHAT.

The derivation of the Hebrew word, is probably thought to be from a root signifying *to be full*, or *filled*. Hence some, and among them the Rabbi Kimchi, as the learned Buxtorf has observed, suppose Millo to denote a large capacious place, designed for public meetings; called Millo, because it was full of people at times. And this sense of the word is very applicable to Judg. ix. 6. where it first occurs. For when it is there said, that *all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king*, hereby may be denoted, that all the men of Shechem, *i.e.* the commonality or inferior inhabitants, and all the house of Millo, that is, the principal inhabitants, or governing part of the city, who were wont to assemble in the public town house, or guildhall, combined to make Abimelech king. The place at Jerusalem called Millo, is thought to have been designed for much the same use. That it was some public building may, I think, be probably inferred from the peculiar notice of it among the public works of Solomon. For in 1 Kings, ix. 15. we read, that *the reason of the levy*, or tax, *which king Solomon raised, was this; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem*, &c. Where since we find Millo joined with the house of the Lord, and the royal palace, it may probably be inferred, that it was itself also a public building, or house, especially, since it is expressly called, 2 Kings, xii. 20. the house of Millo. And the circumstance, for which it is mentioned in this last text, seems further to confirm the opinion, that Millo was a place where the principal persons of the state assembled. For we are told, that the servants of king Joash *arose, and made a conspiracy, and slew him in the house of Millo; i.e.* when he was come thither, probably, to debate or consult with his statesmen on state affairs. An instance of the like nature is well known to all, who are acquainted with Roman history, I mean the murder of the famous Julius Cæsar, in the senate house at Rome, by a party which had formed a conspiracy against him, and thought no place more proper to put it in execution, than the said Roman Millo, or senate house.

I think too, from what is said concerning Millo, 2 Chron. xxxii. 5. it may be further inferred, that this public state house, was also a sort of armory, or guard house; or at least, a place of more than ordinary strength. For there we read, that *when Hezekiah saw that Sennacherib was come to fight against Jerusalem, he took counsel with his princes;* and, among other things, thought proper on that occasion, *he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.* Now it being in this place particularly said, that among the methods used to fortify Jerusalem, one was the repairing of Millo; it naturally follows, that Millo was a place of considerable importance to the strength of Jerusalem. And since, immediately after the repairing of Millo, there is mention of making darts and shields in abundance, this may possibly proceed from the supplies necessary for the house of Millo, where they were usually stored in times of war, or the like.

The situation of the house of Millo is expressly said in 2 Chron. xxxii. 5. to be in the city of David; so either upon mount Sion, or upon some place adjoining. It is further remarkable, that though in 2 Sam. v. 9. we read, that David built round about from Millo and inward, yet it seems evident, that this must be understood proleptically, *i.e.* as if it had been said, David built round about, from that place where Millo was afterwards built by Solomon. For it is expressly said, 1 Kings, ix. 15. that Solomon raised a levy to build, among other places, Millo; and ver. 24. plainly intimates, that after Solomon had built a palace for the daughter of Pharaoh, his queen, then he built Millo.

But there is another opinion concerning this *Millo* at Jerusalem, which is embraced by several learned men. There was a valley or hollow between mount Sion and the other hill, on which the old city of Melchisedek stood; they suppose Solomon filled up this hollow, and levelled it so, that from mount Sion to mount Moriah, on which he built the temple, there was a level way. The way or causey thus made by filling up that hollow, they suppose to be called *Millo*, in reference to the signification of the root, signifying to be full, or filled up. That a causey was raised by Solomon from mount Sion to the Temple, they infer from 2 Chron. ix. 11. where it is said, *the king made terraces to the house of the Lord, and to the king's palace.* The word rendered terraces, may be otherwise translated, as in the margin of our Bible, *stays* or supporters, *buttresses*, to keep up the said terraces. But in neither sense will these words amount to a proof, that these terraces or causeys were made by filling up the hollow between mount Sion and mount Moriah. And I rather think this opinion concerning the import of the name *Millo*, is founded on the vulgar Latin version of 1 Kings, xi. 27. which says, *Salomon ædificavit Mello, et coæquavit voraginem civitatis David patris sui; i.e. Salomon built Mello, and evened the hollow of the city of David his father.* How this translator was led to this idea, is hard to conjecture; the Hebrew words, which he renders *coæquavit voraginem, evened the hollow*, having no affinity thereto; and therefore he is single in his interpretation, all other

ancient interpreters following the same sense as our translators. Particularly, it is not so easy to account, why the Latin interpreter made choice of the word *vorago ;* unless in the said hollow or valley, there was a whirlpool, or quagmire, which that word properly denotes in Latin.

In short, it seems to me, considering the ancient versions, and what is said by commentators, most probable, that Solomon made a magnificent way from the royal palace on mount Sion, to the temple on mount Moriah, and to render it even, he constructed a noble causey across the valley between the two mountains; not so as to render the whole way perfectly level, but, so as to make the ascent and descent very easy. Hence, as we read, 1 Kings, x. 5. *of the ascent by which Solomon went up unto the house of the Lord*, and, 1 Chron. xxvi. 16. *of the causey of the going up* or ascent; so we read, 2 Kings, xii. 20. *that Joash was slain in the house of Millo, which goes down to Silla.* Which word *Silla* is thought by some learned commentators to denote the same as *Mesillah* elsewhere; a *causey.* It is further thought, that as the valley between the two mounts, Sion and Moriah, had two steepnesses, one toward the temple, or mount Moriah, the other toward the palace, or mount Sion; so this last was denoted by the *descent of Silla;* and that the house of *Millo* stood near this descent.

It remains only to observe, in reference to the expression, David built round about from Millo and inward, that the original word rendered inward, may also be translated, to the house; and might denote that David built, from the place where Millo was afterwards built by Solomon, to his own house or palace. Consequently it is not improbable, that the palace and Millo stood on two opposite sides of mount Sion: so that to say, that David built round about from Millo to the palace, was as much as to say, that David built from one part of mount Sion, quite round to the opposite part. And by this expression thus understood was aptly enough described the extent of the city of David.

NO. 327. OF THE ROYAL SEPULCHRES.

In 1 Kings, ii. 10. we are informed, that *David was buried in the city of David.* The same we read of Solomon, 1 Kings, ix. 43. And in the series of the sacred history, we read that Rehoboam, Abijam, Asa, &c. were buried with their fathers in the city of David. Whence it appears, that those famous grots at Jerusalem, now called the sepulchres of the kings, cannot be the place, where David and Solomon, or their successors in the kingdom of Judah, were generally buried: as these grots lie without, what is now called, the gate of Damascus, and on the north side of the city, therefore at a considerable distance from the city of David, where the Scripture expressly asserts David and Solomon to have been buried.

Whoever was buried here, this is certain, says Mr. Maundrel, that the place itself discovers so great an expense both of labor, and treasure, that we may well suppose it to have been the work of kings. You approach to it at the east side, through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock, with which it is encompassed, instead of walls. On the south side of the court is a portico nine paces long, and four broad, hewn likewise out of the natural rock. This has a kind of architrave running along its front, adorned with sculptures of fruit and flowers, still discernible, but by time much defaced. At the end of the portico on the left hand, you descend to the passage into the sepulchres. The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it. But within you arrive at a large fair room, about five or six yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could build a room more regular. And the whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room you pass into, I think, says my author, six more, one within another, all of the same fabric with the first. Of these the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

In every one of these rooms, except the first, were coffins of stone placed in niches, in the sides of the chambers. They had been at first covered with handsome lids, and carved with garlands; but now most of them were broken to pieces. The sides and ceilings of the rooms were always dropping, with the moist damps condensing upon them. To remedy which nuisance, and to preserve these chambers of the dead clean, there was in each room a small channel cut in the floor, which served to drain the drops that fell constantly into it.

But the most surprising thing belonging to these subterraneous chambers, was their doors; of which there was only one remaining entire, being left as it were on purpose to puzzle the beholders. It consisted of a plank of stone, of about six inches in thickness, and in its other dimensions equalling the size of an ordinary door, or somewhat less. It was carved in such a manner as to resemble a piece of wainscot. The stone, of which it was made, was visibly of the same kind with the whole rock, and it turned upon two hinges in the nature of axles. These hinges were of the same entire piece of stone

with the door, and were contained in two holes of the immoveable rock, one at the top, and the other at the bottom.

From this description it is obvious to start a question, how such doors as these were made? Whether they were cut out of the rock, in the same place and manner as they now hang? Or, whether they were brought, and fixed in their station, like other doors? One of these must be supposed to have been done; and whichsoever way we choose as most probable, it seems at first glance to be not without its difficulty. But thus much I have to say, adds Mr. Maundrel for the solving of this riddle, which is wont to create no small dispute among pilgrims, *viz.* that the door, which was left hanging, did not touch its lintel by at least two inches; so that, I believe, it might easily have been lifted up, and unhinged. And the doors, which had been thrown down, had their hinges at the upper end, twice as long as those at the bottom: which seems to intimate pretty plainly, by what method this work was accomplished.

To this account of our countryman, I shall add one or two particulars from Le Bruyn. He observes then, that this place lies, not only north of Jerusalem, but also about an Italian mile out of Jerusalem; that the large square room, mentioned by Mr. Maundrel, has several small doors, that lead into five or six other apartments, each of them forty or fifty paces square, and round which there are several other smaller rooms, some of which resemble ovens. In these rooms they laid the dead bodies upon benches, raised two or three feet above the ground, which are cut out of the very rock, called therefore by Mr. Maundrel, niches; and some they laid upon the ground. Le Bruyn tells us, he found in these rooms about fifty sepulchres, or places for corpses. In one of these rooms, which seemed more lofty than the rest, he saw three coffins, one broke, the other two whole. They were all open, on the front of the principal were engraven two rounds in the nature of circles, and between these three pieces of branch work like palm trees, also one at each end, being five in all. The cover of this coffin, which lies upon the ground, is likewise adorned with branch work.

Mr. Maundrel, speaking of these grots, called the sepulchres of the kings, says, for what reason they go by that name, is hard to resolve; it being certain, none of the kings either of Israel or Judah were buried here, Scripture assigning other places for their sepulchres. Unless, adds he, it may be thought perhaps, that Hezekiah was here interred, and that these were the sepulchres of the sons of David, mentioned 2 Chron. xxxii. 33. *And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David.* Where, by the sons of David, Mr. Maundrel seems to understand such as were not kings of Israel or Judah, but his other sons properly so called, born of him. Whereas, I think, thereby are rather to be understood Solomon, and succeeding kings of Judah, called sons of David, in a form of speech frequently used by the sacred writers, who under sons denote, not only immediate sons, but grandsons, and all others descended from the head of a family. Whence it will follow, that Hezekiah was probably buried in the city of David. And this opinion is confirmed by the Syriac and Arabic interpreters in their version.

The opinion therefore mentioned by Le Bruyn seems to be more probable, namely, that here were the sepulchres of Manasseh, his son Amon, and his grandson Josiah, Kings of Judah. For Scripture tells us, that *Manasseh was buried in the garden of his own house, in the garden of Uzza*, 2 Kings, xxi. 18. and ver. 26. it is said of his son Amon, that *he was buried in his sepulchre, in the garden of Uzza.* Which expression may denote, that these two kings were not buried in the usual sepulchres of the kings, in the city of David; but in another place, where was formerly the garden of Uzza; and which perhaps Manasseh might obtain by purchase or otherwise, and might build there an house, called his own house, as if to distinguish it from the palace built and inhabited by his royal ancestors in the city of David, on mount Sion. That Josiah was buried here, is not expressly said in sacred history. In 2 Kings, xxiii. 30. we read, that he was buried in his own sepulchre; and 2. Chron. xxxv. 24. he was buried in the sepulchres of his fathers; but it is not added, where those sepulchres lay, whether in the city of David, or in the garden of Uzza, so that he might be buried in the sepulchres of his fathers, yet in the garden of Uzza; as his father Amon and grandfather Manasseh were both buried in that garden. Since then these three kings are, I think, the only kings of Judah, buried at Jerusalem, yet not in the city of David; and since these sepulchres, north of Jerusalem at a mile's distance, were not within the city of David; and since, lastly, nothing hinders, but the garden of Uzza might be in this place; I think, it is not improbable, that here were the sepulchres of Manasseh and Amon, if not also of Josiah. By what Le Bruyn says, it seems, it is further supposed, that the three coffins mentioned above, were those of the aforesaid three kings.

NO. 328. GATES OF JERUSALEM.

The next thing I shall consider in relation to old Jerusalem, is the gates thereof mentioned in Scrip-

ture. They are by some reckoned only nine; but more occur in sacred history; at least more names, as, the sheep gate, the fish gate, the horse gate, the old gate, the gate of the valley, the gate of the fountain, the dung gate, the water gate, the high gate, the gate of Ephraim, &c.

The sheep gate is supposed to have been near the temple, and close to it were sold the sheep, which were to be sacrificed, being first washed at the pool of Bethesda near the gate.

The fish gate is supposed by some to have been on the west of the city; because the sea, *viz.* the Mediterranean, lay that way. But since it is certain, that the sea of Galilee also afforded fish, the westerly situation of the Mediterranean sea is but a weak argument for the westerly situation of this gate. Others place this gate on the north side of old Jerusalem, next after the gate of Ephraim, and the old gate, proceeding from west to east. This supposition seems to be founded on Nehem. xii. 39. where we find this order observed.

It is not doubted, but that the gate of Ephraim was on the north of the city; because on that side lay the tribe of Ephraim, to which the chief road probably passed through this gate, whence it was called the gate of Ephraim; instances of the like nature being common. Whether this gate be the same as is now called the gate of Damascus, because leading to Damascus, seems probable, but is not certain.

Otherwise the gate of Damascus was probably either the fish gate already spoken of, or the old gate; with much probability supposed to be so called, as remaining from the time of the Jebusites.

As for the horse gate, its situation is altogether uncertain. Some think, that this gate, the sheep gate, and the fish gate, were so called, because they were market places; where sheep, fish, and horses, were sold.

The gate of the valley, doubtless, took its name from leading into some valley, probably the valley of Jehoshaphat. And this it must be, if the opinion mentioned by Sandys, be well grounded; according to which, the gate of the valley, or valley gate, is supposed to be that now called St. Stephen's gate, which is not far from the golden gate, or great gate, that leads into what was formerly the court of the temple; and is at the northeast corner of the wall which surrounds that court. Mr. Sandys likewise supposes, that this gate of St. Stephen, was not only formerly called the valley gate, but also the gate of the flock; whereby, I suppose, he means the sheep gate. Perhaps he might be induced to this opinion from the nearness of the pool Bethesda to St. Stephen's gate, wherein the sacrifices, as he observes, were washed, before they were delivered to the priests. But since both the valley gate and sheep gate are mentioned in Nehemiah, it seems more probable, that they were distinct.

The dung gate, mentioned in the Old Testament, probably stood, where that stands which is now called by the same name; and consequently a little above the southwest corner of the temple court wall. It is supposed to take this name from the dung or filth of the beasts that were sacrificed being carried from the temple through this gate.

The gate of the fountain is thought to be so named from its nearness to a fountain, either that of Siloam, or that of Gihon. The fountain of Siloam is placed by Mr. Sandys, in his map of Jerusalem, somewhat south of the dung gate. And not far from it he places a fountain, called the fountain of the Blessed Virgin. From comparing what is said Nehem. ii. 13, 14. it appears not improbable, that the gate of the fountain might be hereabout. If it be rather supposed, that this gate stood near the fountain of Gihon, then it must be on the west side, at least near the southwest corner of the city.

The water gate, doubtless took its name from its use; being the gate through which probably was brought the water that served the city, or the temple. Which latter opinion seems to be favoured by Nehem. iii. 26. where it is said, that the Nethinim, whose business, among other things, was to draw water for the service of the Lord, dwelt in Ophel, a tower, or a part of the wall so called from such a tower, unto the place over against the water gate, toward the east.

The high gate is supposed by some commentators, on 2 Chron. xxiii. 20. to have been the principal gate of the royal palace. But from Jerem. xx. 2. it appears to have been by the house of the Lord. It is here styled the high gate of Benjamin; as is thought, from its situation toward the land or tribe of Benjamin. Which opinion is much favoured by Jerem. xxxvii. 12, 13. where we read, that as *Jeremiah was going out of Jerusalem into the land of Benjamin, when he was in the gate of Benjamin, a captain of the ward was there,* who seized him. The above are, if not all, yet nearly all the gates mentioned in the Old Testament.

HILLS OR MOUNTAINS, IN OR ABOUT JERUSALEM.

NO. 329. MOUNT ZION OR SION. *Vide* NO. 326.

It remains now to notice the mountains or hills, in or near Jerusalem, which occur in the sacred history of the Old Testament. The first I shall mention is the celebrated mount Zion or Sion, whereon stood the city of David, and the royal palace; and where was the ark of the Lord in the tabernacle, or tent, that David there pitched for it. On this last account, this hill is frequently styled in the Psalms, the holy hill, &c. By way of excellency, this hill is used in Scripture to denote the

whole city of Jerusalem, and consequently mount Moriah, whereon the temple was built, and whither the ark of the Lord was afterwards removed. The holy hill of Sion was situated, according to some few, in the north part of Jerusalem; but it seems much more probable, and is received by much the greater part of the learned, that it is the present mount Sion, on the south of Jerusalem, being great part of it now without the walls; but anciently, it was the southern and principal part of Jerusalem.

NO. 330. OF MOUNT MORIAH.

Mount Moriah, on which Solomon built the temple, lay in the eastern part of Jerusalem. But this is to be understood probably of mount Moriah, in its more proper or restrained sense. For, taken at large, it seems to denote all that tract whereon the western, if not the northern part of Jerusalem stood; and to be the same called by Josephus in Greek, *Acra*. For Moriah in Hebrew, is of the same import with Acra in Greek, denoting *high*. Whence those words of God, to Abraham, get thee into the land of Moriah, are by the LXX rendered, get thee into the *high land*, Gen. xxii. 2.

Of mount Olivet, which lies east of mount Moriah, *vide* No.

NO. 331. MOUNT OF CORRUPTION.

I pass on therefore to notice the mount of corruption, as it is styled in our English Bible, 2 Kings, xxiii. 13. By others it is styled the mountain of offence. It took these names from being the place where *Solomon built high places for Ashtoreth, the abomination of the Zidonians, and for Chemosh, the abomination of the Moabites*, &c. Such as follow idols, are said in Scripture to corrupt themselves thereby; and it is no less certain, that this gives great offence to God, and, for his sake, to all good men. This mount of corruption, or offence, is thought by many of the learned to be mount Olivet; and in the margin of some of our English Bibles, I find it so explained. But others take it for a different mount, lying on the south or southwest of Jerusalem, near mount Sion, and separated from it by a valley, called in Scripture, the valley of Hinnom. Mr. Sandys tells us, that this mount is now called the mountain of ill Counsel, report stating it to be the place where the Pharisees took counsel against Jesus.

NO. 332. VALLEY OF HINNOM.

The valley of Hinnom, or, valley of the son of Hinnom, is remarkable on account of the inhuman and barbarous, as well as idolatrous worship, here paid to Molech, compare 2 Kings, xxiii. 10. and 2 Chron. xxviii. 3. parents making their children to pass through the fire, or burning them in the fire, as sacrifices to that idol. To drown the lamentable shrieks of the children thus sacrificed, it was usual to have musical instruments playing the while: whence the particular place, where the said sacrifices were usually burnt, was peculiarly called *Tophet*, the word *Toph* in Hebrew, denoting the same as *tympanum*, probably derived from the former, in the Greek or Latin, and as our English word *tymbrel*. From the aforementioned burning of persons in this place, hence Gehinnom, which imports in Hebrew, the *valley of Hinnom*, and by the Greeks is moulded into Gehenna, is used in Scripture to denote hell, or hell fire. This valley is but straight or narrow, as Mr. Sandys informs us; and on the south side of it, near where it meets the valley of Jehoshaphat, is shown the spot of ground, formerly called the *potter's field*, but afterwards *Aceldama*, or *the field of blood*.

NO. 333. VALLEY OF JEHOSHAPHAT.

As Gehenna, or the valley of Hinnom, was used to denote hell; so the valley of Jehoshaphat is thought by some to be the place appointed for the future judgment; this opinion being founded on Joel, iii. 2, 12. where God speaks thus: *I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them for my people*, &c.—*Let the heathen be weakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.* If Jehoshaphat be taken as a proper name, it is scarcely to be doubted, but that the valley was so named from the king of Judah of that name. But it will be difficult to assign any good reason, why it was so named from that king, if, according to common opinion, it be the valley lying east of Jerusalem, through which the brook Kidron runs, whence it is otherwise called the valley of Kedron. Hence others suppose the valley of Jehoshaphat to denote, in that prophecy, the place where Jehoshaphat had a most signal victory, 2 Chron. xx. which they conclude makes one continued valley with that from Jerusalem, the channel of the Cedron being continued from the one to the other. Hence, it is further supposed, that what is said in the forementioned prophecy, alludes to the great overthrow given by Jehoshaphat to his enemies; that God would in like manner overthrow the enemies of his church in his appointed time. Lastly, others take the word Jehoshaphat not as a proper name, but appellative, denoting the judgment of God, or the great judgment. And in this sense it is wholly uncertain, what valley is there peculiarly spoken of.

NO. 334. MOUNT OR FOUNTAIN GIHON.

I have reserved the mention of Gihon to the last, because it is not agreed whether it be a mountain or a fountain. That it should be a fountain, and head of a stream, some think, because they find the name given to one of the rivers of Paradise; and mention of the *upper water course of Gihon*, which *Hezekiah stopped, and brought straight down to the west side of the city of David*, 2 Chron. xxxii. 30. Others think, that it was the name, not only of a fountain, but also of an adjoining mountain, or hill. And, from what is said of it in the text cited, its situation is generally assigned near mount Sion, on the west. It was at this Gihon, that Solomon, by special order of David, was anointed king over Israel, 1 Kings, i. 33. And this is thought to furnish some inducement to suppose, that Gihon was a fountain; David choosing this fountain for anointing Solomon, in opposition to his other son Adonijah, who was at the same time setting up for king, near Enrogel; *i.e.* the well, or fountain of Rogel, on another side of Jerusalem: [usually placed on the southeast by travellers.] Proceed we now with the series of sacred history.

NO. 335. VALLEY OF REPHAIM, OR GIANTS.

The first war of David, after he was made king over all Israel, and had fixed his royal seat at Jerusalem, was against the Philistines, who came and spread themselves in the valley of Rephaim, chap. v. ver. 18. It is evident from Josh. xv. 8. that this valley, there rendered the valley of giants, lies near Jerusalem, and in the confines of the two tribes of Judah and Benjamin. The road from Jerusalem to Bethlehem, as Mr. Maundrel informs us, lies through this valley, famous for being the theatre of several victories obtained here by David over the Philistines. Whence some will have it to be called the valley of the Rephaim, or giants, as being the place where the Rephaim, or men of gigantic stature and strength among the Philistines were subdued by David, or his worthies. It might rather take this name from some of the Rephaim, living here in early times. The Rephaim are mentioned among the Hittites, Perizzites, Amorites, &c. Gen. xv. 20, 21. *Vide* No. 107.

NO. 336. OF BAAL-PERAZIM.

Baal-perazim, mentioned chap. v. ver. 20. it is evident, from the circumstances of the sacred history, lay either in this valley of Rephaim, or near it; and it seems to be the mount Perazim of Isaiah, xxviii. 21.

NO. 337. OF METHEG-AMMAH.

David having defeated the Philistines several times, is said, in chap. viii. ver. 1. to have subdued them, and to have taken Metheg-ammah. This name is variously understood by expositors; some taking it for an appellative, others for a proper name. It is evident, that the writer of the Chronicles understood Gath and her towns. For in 1 Chron. xviii. 1. it is related thus: *David smote the Philistines, and subdued them; and took Gath and her towns out of the hand of the Philistines.*

NO. 338. VALLEY OF SALT.

We have an account in the remaining part of chap. viii. how David extended his dominion to the river Euphrates, subduing the Syrians of Zobah and Damascus; how the king of Hamah sent his son to congratulate him on this victory; how he dedicated to God the silver and gold which he had taken from the Syrians, and Moabites, and Ammonites, and Philistines, and Amalekites; and how he subdued Edom, making a great slaughter of the Edomites. What is here first particularly to be remarked, is the valley of Salt, ver. 13. It appears from 2 Kings, xiv. 7. that it lay near the land of Edom, and therefore in all probability near the Salt Sea also, the parts adjacent to the said sea abounding with salt. The people smitten in this valley, are said, 2 Sam. viii. 13. to be Syrians; but 1 Chron. xviii. 12. they are said to be Edomites. And it is not questioned, but this last is the true reading, not only on account of the situation of the valley of salt near the Edomites, but very distant from the Syrians, according to the acceptation of the word in those days; but also, because the Greek, Syriac, and Arabic interpreters did evidently read Edom, not Aram, as it stands in the Hebrew Bible in this place of Samuel. The error in the present Hebrew text clearly arose from the similitude of the Hebrew words ארם *Edom* and ארם *Aram*, the Hebrew ד D and ר R being very much alike; and easily mistaken one for the other.

NO. 339. OF LODEBAR.

David being established in his kingdom, chap. ix. he inquires whether there were not left some of the house of Saul, to whom he might show kindness for Jonathan's sake. And hearing of Mephibosheth, a son of Jonathan, he sends for him from Lodebar; a place situated on the east of Jordan, and probably in the half tribe of Manasseh, on that side the Jordan; at least it was not far from Mahanaim, as may be gathered from chap. xvii. 27. where we read, that Machir the son of Ammiel of Lodebar, and the same with whom Mephibosheth lived, before David sent for him, brought beds and other necessaries to

David, when he was come to Mahanaim. These being large articles, he would hardly bring them from a very great distance.

OF THE KINGDOMS ADJOINING NORTH AND NORTH-EAST TO THE LAND OF ISRAEL.

The Ammonites having basely abused the servants of David, a war ensued. The Ammonites sent and hired the Syrians of Beth-rehob, and the Syrians of Zobah, twenty thousand footmen; of the king of Maacah, a thousand men; and of Ish-tob, twelve thousand men; which were all put to flight by the soldiers of David. But it may be useful to notice here the respective situations of these kingdoms, as also of the kingdoms of Rehob and Maacah, mentioned in chapter x. and of the kingdom of Geshur, mentioned in chapter xiii. of this book. All these were kingdoms bordering on the land of Israel, north and northeast.

NO. 340. KINGDOM OR REHOB, OR BETH-REHOB.

The kingdom of Rehob, was otherwise called Beth-rehob. For we are told, 2 Sam. x. 6. that *the children of Ammon sent and hired the Syrians of Beth-rehob;* but ver. 8. *that the Syrians of Rehob,* &c. *were by themselves in the field.* So that no doubt, but Rehob and Beth-rehob were one and the same country or kingdom. Josh. xix. 28. we find a city of this name allotted to the tribe of Asher; and Judg. i. 31. we read, that Rehob was one of the cities, out of which Asher did not drive its inhabitants. Whence, as we may rationally infer, that it was a great and strong city; so we may infer also, that it lay in the north of the land of Israel; since Asher was one of the northern tribes. And since it is further certain from Scripture, that of the two most northern tribes on the west of Jordan, Asher was that situated on the Mediterranean Sea; and since we are also informed, Judg. xviii. 28. that Laish was in the valley by Beth-rehob; and this Laish was certainly the same afterwards called Dan in the Old Testament, and Cæsarea Philippi in the New Testament: from all these circumstances united, we are enabled to estimate the situation of Rehob; namely, that it was in the north part of the tribe of Asher, and west of Laish, or Dan. And this situation is confirmed, by what is said of Rehob, Num. xiii. 21. that *the spies went up and searched the land of Canaan, from the wilderness of Zin unto Rehob;* whereby is denoted the length of Canaan from the wilderness of Zin south, to Rehob north.

NO. 341. KINGDOM OF HAMATH.

The kingdom of Hamath, probably adjoined the kingdom of Rehob northwards. Which opinion is, I think, established by the text last cited: the spies searched the land, from the wilderness of Zin unto Rehob, as men come to Hamath. Which last clause plainly denotes, that Rehob joined the country or kingdom of Hamath. And this expression, as men come to Hamath, is of the same import with the entrance of Hamath, or the entering in to Hamath, or entering in of Hamath. The plain meaning of which seems to be, where one began to enter the kingdom of Hamath, when travelling out of Canaan. In No. 74. I observed, that it is most probably thought, the city of Hamath was called by the Greeks, Epiphania; whose situation agrees very well with what we have here said. So that the kingdom of Hamath probably extended from the land of Canaan, or more particularly from the kingdom of Rehob south, to the city of Epiphania north, but how much higher is uncertain; and from the coast of the Mediterranean Sea west, to the kingdom of Damascus, or Syria, more properly so called, east; as may be inferred from Ezek. xlvii. 17—20. This kingdom is frequently denoted in Scripture by the land of Hamath, and herein lay Riblah, 2 Kings, xxiii. 33. As the extent of the land of Israel is frequently denoted by this expression, from Dan unto Beersheba, and Num. xiii. 21. from the wilderness of Zin unto Rehob; so 1 Kings, viii. 65. it is denoted by this expression, from the entering in of Hamath, to the river of Egypt; and in like manner, 2 Kings, xiv. 25. from the entering in of Hamath, to the sea of the plain.

NO. 342. KINGDOM OF ZOBAH.

East or southeast of Hamath, adjoined the kingdom of Zobah. For it is plain from Scripture, that it lay between the land of Israel, and the river Euphrates. Though we have very early mention of Damascus in Scripture, even in the history of Abraham, yet we do not read of a king of Damascus, till the days of Solomon. In 2 Sam. viii. 5, 6. we read, that *the Syrians of Damascus came to succour Hadadezer king of Zobah,* and that *David put garrisons in Syria of Damascus.* And 1 Kings, xi. 23, 24. we read, that *God stirred him, i.e.* Solomon, *up an adversary, Rezon, the son of Eliadah, who fled from his lord Hadadezer king of Zobah. And he gathered men unto him, and became captain over a band, when David slew them of Zobah; and they went to Damascus, and dwelt therein, and reigned in Damascus.* From these circumstances it seems probable, that Damascus then had no king of its own, and was not only tributary to Hadadezer, or Hadarezer, king of Zobah, but under his government. Certain it is from 2 Sam. x. 19. that Hadarezer was at that time the most powerful prince of those parts, having several neighbouring kings, servants or tributaries to him, and some, as seems probable from ver.

16. even east of the Euphrates. Whence it is not doubted, but that the Syrians of Damascus were also his tributaries, if not his immediate subjects. It is also evident from 2 Sam. viii. 9, 10. that this king of Zobah would have subjected to him the king of Hamath. For the text saith, that *Hadarezer had wars with Toi, king of Hamath;* and that *Toi sent Joram his son to king David, to congratulate him because he had fought against Hadarezer, and smitten him.* Nay, that Hadadezer did wrest from Toi some part of his country, seems probable from 2 Chron. viii. 3, 4. where we read, that *Solomon went to Hamath-Zobah, and prevailed against it, and built Tadmor in the wilderness, and all the store cities which he built in Hamath.* Where Hamath-Zobah was probably so called, as being part of the kingdom of Hamath, seized by the king of Zobah; which is confirmed by Solomon's building store cities in Hamath; namely, that part of it, which the king of Zobah had formerly got by conquest. On Hadarezer's last defeat, recorded 2 Sam. x. 19. we read, that when *all the kings that served Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them;* and we read before, chap. viii. ver. 6. that *David put garrisons in Syria of Damascus.* When therefore we read, 1 Kings, xi. 23. that *Rezon who fled from Hadadezer king of Zobah, gathered men unto him, and became captain over a band, when David slew them of Zobah; and they went to Damascus, and dwelt therein, and reigned in Damascus;* the beginning of this kingdom must be referred to the latter end of Solomon's reign. And hence the kingdom of Damascus may be considered as rising out of the kingdom of Zobah, or as the same kingdom, which formerly had Zobah, and afterwards Damascus, for the seat of its king.

NO. 343. THE LAND OF ISH-TOB.

South of the kingdom of Zobah seems to have been the land of Ish-tob, adjoining mount Gilead on the east, and bordering on the land of the Ammonites north. This is probably the country called Tob in the history of Jephthah; it being usual for the Hebrews to denote the same place, sometimes by a simple name, sometimes by a compound: [as we might say, "*Good's* Fields," for "*Good-man's* Fields."] Whether there was any city named Tob or Ish-tob, does not appear.

NO. 344. KINGDOMS OF GESHUR AND MAACHAH.

It is highly probable, that Tob lay without the borders of the land of Israel, as it is no where said in Scripture to be given to the Israelites; so when we read Josh. xiii. 11, 13. that the borders of the Geshurites and Maachathites were given by Moses to the Israelites, seated east of Jordan; *nevertheless, the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and Maachathites dwell among the Israelites unto this day:* it is evident that the cities Geshur and Maachah, capitals of two small kingdoms, lay within the borders of the land of Israel; and consequently on the south of mount Libanus; and so south of the kingdom of Zobah, and west or northwest of the land of Tob. That Geshur and Maachah were capitals of two kingdoms, is evident from mention of the king of Geshur, 2 Sam. iii. 3. and of the king of Maachah, 2 Sam. x. 6. How these two cities or kingdoms lay in respect one to another, is not determined; but certainly they both lay in the north of the half tribe of Manasseh, east of Jordan.

THE SYRIANS OF REHOB, ZOBAH, GESHER, AND MAACHAH.

From what has been said, it appears that Zobah and Damascus lay without the borders of the land of Canaan, and within the borders of Aram or Syria, and therefore, there is no difficulty as to the inhabitants being called Syrians of Zobah, and Syrians of Damascus. But it seems certain, that Rehob or Beth-rehob, lay within the land of Canaan; and therefore it may be asked, why the inhabitants thereof were called Syrians, and not rather Canaanites, or Rehob or Beth-rehob. The most probable reason seems to be, either that the descendants of Aram, Syrians, did in process of time dispossess the Canaanites, the original possessors of this tract; or that the then inhabitants, though Canaanites, yet were in confederacy with the Syrians, or tributaries to them, and so esteemed by the Israelites as Syrians. It seems evident from Scripture, that the river Jordan was the eastern boundary of the land of Canaan; and it is very possible, that the tract lying northeast thereof, was planted by descendants of Aram; and therefore the people of Maachah are properly styled Syrians of Maachah; also Geshur may properly enough be said to be in Syria, 2 Sam. xv. 8.

NO. 345. OF HELAM.

To return to the history. The king of the Ammonites having put an affront of the highest nature on the servants of David, and war ensuing, the Ammonites, with the Syrians their confederates, were vanquished by the Israelites. Notwithstanding which, Hadadezer king of Zobah, the chief of the confederates, resolved to try a second battle. The two armies engaged at a place called Helam, east of Jordan, 2 Sam. x. 16, 17. in which engagement the Syrians received so great an overthrow, that ver. 19. *the Syrians feared to help the children of*

Ammon any more. This Helam is probably thought to be Alamatha, mentioned by Ptolemy in the region of Trachonitis.

After this, Rabba, the capital of the Ammonites was taken by David, in the siege whereof Uriah was slain. Which being contrived by David, in order to conceal his wicked practices with Uriah's wife, it pleased God to punish David, notwithstanding his repentance, with great temporal afflictions through the remaining part of his life. Hence we read, chap. xiii. of his son Amnon being killed by another of his sons, Absalom, for violating his sister Tamar; but Absalom fled to Talmai king of Geshur, his grandfather. For 2 Sam. iii. 3. we are told that Absalom was son of David by Maacha, daughter of Talmai king of Geshur.

NO. 346. OF TEKOAH.

After some years, Absalom is brought again into the presence of his father king David, by means of Joab; who employed a woman of Tekoah, noted for wisdom or cunning. Tekoah is situated south of Bethlehem, about nine miles, as Mr. Maundrel tells us, who saw it from Bethlehem. It was one of the cities, fortified by Rehoboam on the revolt of the ten tribes. It gave name to an adjoining wilderness, famous for a signal overthrow there given to the Ammonites, Moabites, and Edomites, in the reign of Jehoshaphat, 2 Chron. xx. 20. The city itself was the native place of the prophet Amos, Am. i. 1.

NO. 347. OF ENROGEL.

Absalom had not been long received into favour, ere he formed a great conspiracy against his father; insomuch, that David was forced to quit Jerusalem, and to withdraw to Mahanaim, east of the Jordan, probably a place of great strength. In the history hereof we have mention, chap. xvii. ver. 17. of Enrogel, a place not far from Jerusalem, east or northeast, lying in the confines of the two tribes of Judah and Benjamin, as appears from Josh. xv. 7. xviii. 16.

NO. 348. WOOD OF EPHRAIM.

The battle between the armies of David and Absalom was fought in the wood of Ephraim, chap. xviii. ver. 6. Which is undoubtedly to be understood, not of any wood lying in the tribe of Ephraim, west of Jordan, for Absalom as well as David were passed over Jordan, chap. xvii. 24. but of some wood lying east of Jordan, and so named on some other account, perhaps as lying over against the tribe of Ephraim.

NO. 339. OF ROGELIM.

Rogelim, the dwelling place of Barzillai, famous for his loyalty and affection to David, is no where else mentioned, and therefore it is uncertain, in which of the tribes east of Jordan it was situated. But certainly it lay near mount Gilead, and so either in the half tribe of Manasseh, or else in the tribe of Gad. Barzillai is expressly styled a Gileadite, chap. xvii. ver. 27.

NO. 350. OF ABEL-BETHMAACHAH.

After this, Sheba, a man of mount Ephraim, made a party against king David, and sought refuge in Abel-bethmaachah; where he was beheaded by the inhabitants. This city is placed by Jerom in the way from Eleutheropolis to Jerusalem, and so in the tribe of Judah. But this seems not agreeable to the circumstances of this transaction; and it appears much more probable, that this city was situated in the north of the land of Israel, in Naphtali: for here we find a city of this name, taken by Benhadad king of Syria, 1 Kings, xv. 20. and afterwards by the king of Assyria, 2 Kings, xv. 29.

NO. 351. OF GOB.

In chap. xxi. ver. 18, 19. we read of two battles between the Israelites and Philistines at Gob. This place being no where else mentioned, its situation is uncertain, except what may be inferred from the parallel place, 1 Chron. xx. 4. where these battles are said to be fought at Gezer. *Vide* No. . So that, either Gob and Gezer were the same place, or else, which seems more likely, were neighbouring places, and the battles fought between them, or near them, might be indifferently termed, battles at Gob or at Gezer.

This second book of Samuel concludes with an account of David's commanding Joab and others to number the Israelites. In order whereto, they *passed over Jordan, and pitched in Aroer, on the right side of the city, that lies in the midst of the river of Gad, and towards Jezer. Then they came to Gilead, and to the land of Tahtim-hodshi: and they came to Dan-jaan, and about to Zidon, and to the strong hold of Tyre, and to all the cities of the Hivites, and the Canaanites; and they went out to the south of Judah, even to Beersheba,* chap. xxiv. ver. 5—7.

NO. 352. OF AROER; THE CITY IN THE MIDST OF THE RIVER.

The city of Aroer, we learn from several texts, Deut. ii. 36.—iii. 12. and iv. 48. and Josh. xii. 2. and xiii. 9, 16. and 2 Kings, x. 33. was situated on

the bank of the river Arnon; and Josh. xiii. 25. it is said to be before Rabbah, either Rabbah the chief city of the Ammonites, or, as some think, Ar the chief city of the Moabites, and it appertained to Gad, Num. xxxii. 34. In conjunction with this Aroer, a city, is several times mentioned, Deut. ii. 36. as the city that is in the river; and Josh. xiii. 9, 16. the city that is in the midst of the river. Commentators are divided as to the import of these expressions; some think, the city in the river, was a distinct city from Aroer; others think, they are one and the same, which consisted of two parts, one lying on the bank of the river Arnon, the other lying in the river, or in the midst of the river; that is, on a spot of ground surrounded by the river, or on an island in the Arnon. This last opinion seems to be countenanced, not only from this city in the river being mentioned with Aroer, but also from the very name Aroer. For the Hebrew word ערער *Aroer*, seems to be compounded of the word ער *Ir*, a city, doubled; importing that Aroer was a double city, or, as it were, two cities united. Nor do I know any thing in the Hebrew text, which discountenances this opinion, though it is discountenanced in our translation. What is said of it in the place we are speaking of, seems rather, I think, to favour it. For when we here read, that they pitched in Aroer, on the right side of the city that lies in the midst of the river of Gad, the last clause seems to be added only exegetically, to explain on which side or part of Aroer they pitched; and to import that they pitched in Aroer, namely, on the right side of that part of the city, that lies in the midst of the river of Gad.

OF THE RIVER OF GAD.

Whence by the way it appears, that this river of Gad was probably the river Arnon; so called as rising in the eastern borders of Gad, and running along the same a considerable way, till it came to the south border of the tribe of Reuben.

NO. 353. JAZER, AND THE SEA OF JAZER.

From Aroer, the officers sent to number the Israelites, went to Jazer; for so the Hebrew text imports, rather than towards Jazer. This was a considerable city in the tribe of Gad, and probably toward, if not on the east border of it, Josh. xiii. 25. It lay north of Aroer, and so in the way from the south part of Peræa, or the country beyond Jordan, to the north part thereof; which route the officers took. Eusebius and Jerom tell us, it lay ten miles west of Philadelphia, fifteen miles from Heshbon, and at the head of a large river, which running from it fell into the Jordan. And since we have mention made of the sea of Jazer, Jer. xlviii. 32. it is very probably conjectured, that Jazer was situated near a lake, not far from the bottom of the hills east of the tribe of Gad; which lake was named the sea of Jazer, as the lake of Gennesareth was otherwise called the sea of Galilee; and that the river mentioned by Eusebius and Jerom issued out of this lake.

NO. 354. LAND OF TAHTIM-HODSHI.

From Jazer the officers continued their course still northwards to Gilead, which was the northeast part of the land of Israel, and so to the land of Tahtim-hodshi. Which words import, as observed in the margin of our Bible, the netherlands newly inhabited; and therefore by this name may probably be denoted the low country, about the lake Semechon, which lake lay north of the lake of Gennesareth, between it and the head of Jordan, and had much marshy ground about it. Now this marshy tract might probably be improved by draining, and rendered fit for receiving inhabitants, and therefore it might be of late years better inhabited, and receive the name of Tahtim-hodshi.

NO. 355. OF DAN-JAAN.

This situation of Tahtim-hodshi, seems to me to receive countenance from the mention of Dan-jaan, next to it, in the course of the officers' journey. For this is agreed by commentators, to be Dan, lying at the head of the Jordan, and thought to be called Dan-jaan, from its neighbourhood to the woods of Libanus.

From Dan jaan the officers came to Zidon, and so to Tyre, continuing southwards to Beersheba, frequently mentioned as the most southern extremity of the land of Israel, as Dan is the most northern. From hence we learn the course of these officers. They went from Jerusalem, first to the south, beyond Jordan; thence they proceeded to Gilead, the northeast parts beyond Jordan; then they went along the north parts of the land of Israel, from Gilead, by Dan, and so to Zidon, the northwest city of the land of Canaan; then turning southwards they came to Beersheba, and thence to Jerusalem at the end of nine months and twenty days. And the number reported to the king was eight hundred thousand men that drew the sword in Israel, and five hundred thousand men in Judah.

THRESHING FLOOR OF ARAUNAH.

God being offended at David's numbering the people, without an offering by way of acknowledgment, sent a pestilence upon Israel, of which there died from Dan to Beersheba, seventy thousand men. But David, by the advice of the prophet Gad, went up and reared an altar to the Lord, in the

threshing floor of Araunah the Jebusite, where the destroying angel stayed his hand, there David offered burnt offerings and peace offerings; and the Lord was entreated for the land, and the plague was stayed. This threshing floor of Araunah, it is agreed by the learned, was on mount Moriah, whereon Abraham anciently sacrificed Isaac, and whereon Solomon afterwards built the temple. *Vide* No. 330.

CHAPTER III.

OF SUCH PLACES AS ARE MENTIONED IN THE FIRST BOOK OF KINGS, AND NOT SPOKEN OF BEFORE.

SOLOMON ANOINTED KING AT GIHON.

The first book of Kings begins with an account of David's being grown old; and his then eldest son Adonijah setting himself up for king, and making a great entertainment for his party near Enrogel. News whereof being brought to David, he ordered his son Solomon to be anointed king at Gihon. No. 334.

NO. 356. OF ANATHOTH.

After David's death, Solomon ordered Abiathar the priest, who had sided with Adonijah, to retire from Jerusalem to Anathoth, his own city, one of the cities of Benjamin, given to the sons of Aaron; and, as Eusebius and Jerom tell us, only three miles from Jerusalem; north, as Jerom says, comment Jer. i. 1. where we learn that the prophet Jeremiah was of this same city.

NO. 357. OF TIPHSAH, AND THE EXTENT OF SOLOMON'S DOMINION.

Solomon having sacrificed at Gibeon, and preferring wisdom before other things, God gave him not only *wisdom*, but also *riches and honor, so that there was not any among the kings like unto him all his days*, chap. iii. 1—13. Accordingly, we are informed, chap. iv. ver. 21. that *Solomon reigned over all kingdoms, from the river*, Euphrates, *unto the land of the Philistines, and unto the border of Egypt;* or, as it is expressed ver. 24. *He had dominion over all on this side the river, i.e.* west of the Euphrates, *from Tiphsah, even to Azzah.* Where, as by Azzah is denoted Gaza, a city in the southwest corner of the land of Israel, No. 288. so Tiphsah is very probably thought to be Thapsacus, a considerable city on the Euphrates, frequently mentioned by heathen writers. There is mention, 2 Kings, xv. 16. of a Tiphsah, which Menahem, then king of Israel smote: but this must be different from the Tiphsah here mentioned, and must, according to the circumstances of the story, lie not far from Tirzah, west of the Jordan, in the land of Israel.

NO. 358. OF SOLOMON'S TEMPLE.

The chapters from the 5th to the 8th inclusively, relate to the building of Solomon's temple. It will not, I suppose, be unacceptable to the reader, to have represented draughts relating to Solomon's temple.

No. 1. Represents the ichnography or ground plot of the whole temple, both courts and buildings.

No. 2. Represents the ichnography or ground plot of the temple, or house of the Lord, more properly so called; which consisted of two principal parts, the sanctuary, or holy; and the holy of holies, or most holy.

From these draughts compared, may be collected some idea of the temple of Solomon. That it was a most noble and magnificent structure, cannot be rationally doubted, since we learn, 1 Chron. xxviii. that the temple was built by Solomon according to the pattern which God had given David for that purpose. *Then David gave to Solomon his son, the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat; and the pattern of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round about*, &c. *All this, said David, the Lord made me to understand in writing by his hand upon me, even all the works of this pattern;* 1 Chron. xxviii. 11—19.

As God was pleased thus to impart to David a pattern whereby the temple was at first to be built; so the measures of the parts of the temple, Ezekiel, chap. xl. &c. are supposed by Villalpandus, to have been agreeable to the pattern first given.

The measures of the parts of the temple are expressed in Ezekiel, by cubits and reeds: of which Villalpandus supposed that sixteen measuring reeds were equal to an hundred cubits; consequently, one measuring reed was equal to six cubits and a quarter. Wherefore, supposing these cubits to be the same with those whereby the measures of the Ark of Noah are described by Moses in Genesis, and this is most probable, as Divine wisdom was the designer of the Ark as well as of this temple, and consequently supposing, with bishop Wilkins, and other learned persons that have written of the ark, the said cubit to be in length a foot and an half; it will follow, that each reed was nine feet four inches and an half, English. According to which calculation, the length of one side of the outermost wall of the temple, was one hundred and twentyfive reeds, the length assigned it by Villalpandus, equal to one thousand one hundred and seventytwo feet nearly. And as the four sides of the outermost wall were of equal length; the whole area, or plot of ground, enclosed by this wall, was a square, containing about one million three hundred seventythree thousand, two hundred and eighty feet square; about thirty-one acres and an half.

In like manner, supposing with Vallalpandus, that the second wall, which enclosed what was esteemed the outermost court of the temple, for the ground enclosed by the outermost wall, of the foregoing paragraph, was not esteemed one of the courts, and which by Villalpandus is called the court of the Gentiles; supposing, I say, the wall of this outermost court to have been one hundred and ten reeds on each side, each side exceeded one thousand and thirtyone feet in length.

Lastly, supposing with Villalpandus, the length of each side of that wall which encompassed what was called the outer court, or court of Israel, because only Israelites, or such as observed the whole Mosaic law, could enter it, to have been eighty reeds long on each side, each side was seven hundred and fifty feet in length.

NO. 359. LAND OF CABUL.

In chap. ix. ver. 10—13. we read, that *when Solomon had built the house of the Lord, and the king's house, then king Solomon gave Hiram the king of Tyre,* who *had furnished Solomon with cedar trees, and with fir trees, and with gold according to all his desire, twenty cities in the land of Galilee.* Which not pleasing Hiram, when he came to see them, he called them the land of Cabul; denoting in Hebrew, *displeasure*, or *dirty*. It is but reasonable to suppose, that these cities lay near to Tyre, whereof Hiram was king.

NO. 360. OF TADMOR.

In ver. 15—18. among other cities said to be built by Solomon, is mentioned Tadmor in the wilderness, the only one not already spoken of, and therefore is here to be described; which shall be done by an abstract of what is said concerning this place in the Philosophical Transactions for November and December, 1695, from Dr. Halifax's Letter to Dr. Edward Bernard.

Tadmor, whose remains in ruins demonstrate its once happy condition, may easily be proved to be the same city which Solomon, king of Israel, founded under that name in the desert. Josephus, *Antiq.* lib. viii. says, the Syrians called it in his time, Thadamora; the Greeks, Palmyra. Hence the writer in the Transactions thinks the name Palmyra to be Greek, and not related to the Latin word *Palma*, signifying a palm tree, said to have abounded in these parts, and therefore thought by others to have given name to this city the Hebrew *Thamar*, resembling Tadmor, and also signifying a palm tree. However, the forementioned writer thinks the name Palmyra to be of Greek extraction, from *Palmyos* or *Palmys*, which Hesychius interprets *king father;* or perhaps from Palmytes, according to Hesychius, an Egyptian god.

History is silent as to the fate and circumstances of this city, during the great revolutions in the east. But it may well be supposed, that so advanced a garrison as this was, *i.e.* being at so considerable a distance from the Holy Land, continued not long in possession of the Israelites; especially, since immediately after Solomon they fell into civil dissension, and were divided into two kingdoms. No doubt, but this city submitted to the Babylonian and Persian monarchies, and afterwards to the Macedonians under Alexander, and the Seleucidæ. But when the Romans got footing in these parts, and the Parthians seemed to limit their farther conquests eastward, then was Palmyra, by reason of its situation, being a frontier, and in the midst of a vast sandy desert, where armies could not well subsist, to reduce it by force, courted and caressed by the contending parties, and permitted to continue a free state, a mart or staple for trade, for the convenience of both empires.

With these advantages of freedom, neutrality, and trade, for near two centuries, no wonder it acquired a state of wealth answerable to the magnificence of its noble structures. But when the Romans under Trajan had proved themselves superior to the Parthians, Trajan having taken Babylon, and Ctesiphon, the then seat of the Parthian empire, the Palmyrenes determined to declare for the Romans, by submitting to the emperor Adrian, about A. D. 130, when Adrian made a progress through Syria into Egypt. That magnificent emperor, being delighted with the native strength and situation of the place, was pleased to adorn it. Nor is it unlikely, that many of its marble pillars are his gift, particularly those of the long porticus; for none of their inscriptions are before that date. And it was usual for the Cæsars to present cities, that had obliged them, with marble pillars to adorn their public buildings. These were not far to fetch, the neighbouring mountains affording marble quarries. But the magnitude of the porphyry columns is indeed very remarkable, considering how far those vast stones must have been brought by land carriage to this place; no other quarries being known but those of Egypt, about midway between Cairo and Syene, between the Nile and the Red Sea. The stone is very valuable for colour and hardness, and the quarries furnished blocks of any magnitude.

From the time of Adrian to that of Aurelian, about one hundred and forty years, this city continued to flourish and increase in wealth and power, to that degree, that when the emperor Valerian was taken prisoner by Sapores king of Persia, Odenathus, one of the lords of this town, was able to bring a powerful army into the field, to recover Mesopotamia from the Persians, and to penetrate as far as their capital city, Ctesiphon. Whereby he rendered so considerable a service to the Roman state, that Gallienus, son to Valerian, thought himself obliged to give him a share in the empire. But,

by a strange reverse of fortune, this honor and respect to Odenathus occasioned the sudden ruin and overthrow of the city. For he and his elder son being murdered by a kinsman, and dying with the title of Augustus, his wife Zenobia, in right of her son Waballathus, then a minor, assumed the government of the east, and conducted it to admiration. And when, soon after, Gallienus was murdered by his soldiers, she grasped the government of Egypt, and held it during the short reign of the emperor Claudius Gothicus. But Aurelian coming to the imperial dignity, refused the title of *Augustus* to this family, though he was content they should hold under him as *Vice Cæsaris*.

But nothing less than a share of the empire satisfying Zenobia, and Aurelian persisting not to have it dismembered, he marched against her, and having in two battles routed her forces, he shut her up, and besieged her in Palmyra. The besieged, finding their great resistance unavailing against the resolute emperor, yielded the town; and Zenobia flying with her son, was pursued and taken. Aurelian spared the city, and leaving a small garrison, marched for Rome with his captive. But the inhabitants believing he would not return, again asserted their independence, and slew the garrison he had left in the place. Aurelian hearing of this, though already arrived in Europe, with his usual fierceness speedily returned; and collecting a sufficient army by the way, he again took the city without any great opposition, and put it to the sword, with an uncommon cruelty, as he himself confesses in a letter extant in Vopiscus, and delivered it to the pillage of his soldiers. It is observable, that none of the Greek inscriptions is after the date of this calamity, about A. D. 272, after it had been nine or ten years the seat of the empire of the east, not without glory.

Though this city was so severely punished by Aurelian, yet it is certain, that he did not burn it, or destroy its buildings. The words used by Zosimus on this occasion seem only to relate to his demolishing the walls and defences of the place. And the emperor's own letter extant in Vopiscus, shews that he spared the city itself; and reinstated the beautiful temple of the Sun, which had been plundered by his soldiers. However, the damage sustained was never retrieved by this city; nor did it make any figure in history after it. Yet a Latin inscription found there seems to intimate that Dioclesian restored the walls within thirty years after. About A. D. 400, it was the head quarters of the first legion of the Illyrians; and though Stephanus gives it no better title than that of a "garrison," yet it appears to have been an archbishop's see, under the metropolitan of Damascus.

We have no authority to say in what age, or by what hand, it was reduced to its present miserable condition. Probably it perished long since in the obscure ages, during the wars of the Saracens. It is about six easy day's journey from Aleppo.

It may not be amiss to notice one general remark made by Dr. Halifax, in reference to the inscriptions on almost all the pillars of the great piazza. That from these inscriptions it may be collected, that as the state, the senate, and people, did sometimes honor those who had been in public trust, with inscriptions; so private persons had liberty to do the same for their friends. Whence it appears also, that they esteemed it very honorable, to have their memories preserved after this manner. As a further instance hereof, the Doctor notices another pillar, on which was an inscription, mentioning several names, but without particularizing what they did to deserve that honor: which is something strange, unless we suppose, it was a prevailing vanity in these eastern countries, thus to endeavor to eternize their names. An instance whereof we have in Scripture, in Absalom's setting him up a pillar, 2 Sam. xviii. 18. and before him, in Saul, 1 Sam. xv. 12.

It remains now only to add one remark of my own, in relation to a vast plain, which, the Doctor tells us, stretches south of Tadmor, beyond the reach of the eye. In this plain, adds he, you see a large valley of salt, affording great quantities thereof; about an hour's distance from the city. And this more probably is the valley of Salt, 2 Sam. viii. 13. where David smote the Syrians, and slew 18,000, than another which lies but four hours from Aleppo, and has sometimes passed for it. Now though the Doctor's observation is true enough, that this valley by Tadmor is more probably the valley of Salt, 2 Sam. viii. 13. than that which lies not far from Aleppo; yet it appears from what has been above said, No. 338. that neither the one nor the other is the valley mentioned in that text, but another lying near the Salt Sea, and the land of Edom; Aram, the Syrians, being a corrupt reading, for Edom or the Edomites, as is there shown. Since my penning the section concerning the valley of Salt mentioned in Scripture, I have observed a passage in Mr. Maundrel's Journey from Aleppo to Jerusalem, wherein he tells us, we found the plain, near Jordan, very barren, as we passed along it, producing nothing but a kind of samphire, and other such marine plants. I observed in many places of the road, where puddles of water had stood, a whiteness upon the surface of the ground; which, I found to be a crust of salt, caused by the water to rise out of the earth, in the same manner as it does every year in the valley of salt near Aleppo, after

the winter's inundation. These saline efflorescences I found at some leagues distance from the Dead Sea, which demonstrates, that the whole valley must be all over plentifully impregnated with that mineral. What Mr. Maundrel here says, relates to the north end of the Salt Sea; but no doubt, the same holds true as to the southern parts on the same sea, near to the land of Edom.

I conclude the account of Tadmor with observing, that, as to the nature of its soil, it might be considered as seated in an island, or spot of fertile land, surrounded by a sea, or vast tract of barren land. Such spots, Strabo tells us, were frequent in Lybia or Africa, and by the Egyptians were called *Oases*. As to the geographical situation of Tadmor, or Palmyra, Ptolemy places it in the latitude of Tripoli, on the coast of Syria, four degrees more easterly; and he makes it the capital of sixteen cities in Syria Palmyrena, whereof Alalis, Danabe, and Evaria, were afterwards bishops' sees. Pliny places it 203 miles from the nearest coast of Syria, and 337 miles from Seleucia upon Tigris, near Bagdat. Josephus places it one day's journey from the Euphrates, and six from Babylon; which must be understood of an horseman's journey, of about sixty miles. Ptolemy also mentions a river running by Palmyra, which did not appear to our travellers, unless a channel, wherein they were overflowed by rainwater, was its bed: which may possibly convey a constant stream in winter, or the rainy season. But this, as the rivers of Aleppo and Damascus at this day, is described by Ptolemy, as imbibed by the thirsty earth of the deserts.

NO. 361. OF EZION-GEBER AND ELOTH.

In chap. ix. ver. 26. we are informed, that *Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom.* In 2 Chron. viii. 17. we are told, that Solomon himself *went to Ezion-geber, and to Eloth, at the seaside in the land of Edom.* In Num. xxxiii. 35. we read, that one of the encampments of the Israelites was at Ezion-geber; and Deut. ii. 8. Moses reminds the Israelites, that *when they passed by from the children of Esau, through the way of the plain from Elath and Ezion-geber, they turned and passed by the way of the wilderness of Moab.* In these texts, these places are first mentioned in sacred history. And as from hence it might be inferred, that Ezion-geber and Eloth were neighbouring places, and both *near* to the land of Edom; so from the texts in relation to Solomon, it is evident, that they were not only adjoining cities, but both situated *in* the land of Edom; and, consequently, that the land of Edom extended to the shore of the Red Sea. That Ezion-geber was a seaport, is clear, it being said here, 1 Kings, ix. 26. expressly, that Solomon made a navy of ships in Ezion-geber; and chap. xxii. ver. 48. that the ships, which Jehoshaphat made, were broken at Ezion-geber. That Elath, or Eloth, was a seaport, is not so evident from Scripture; but what is said of Solomon's going to Eloth, as well as to Ezion-geber, 2 Chron. viii. 17. seems to favour it. Likewise, particular notice being taken, 2 Kings, xiv. 22. of Azariah's restoring Elath to Judah; and 2 Kings, xvi. 6. of *Rezin king of Syria, recovering Elath to Syria, and driving out the Jews from Elath.* This shows that Elath was a place of importance; and it was so, most probably, on account of its being a port or haven; since it, as well as Ezion-geber, is expressly said, 2 Chron. viii. 17. to be on the seaside. This is further confirmed by our finding a bay of the Red Sea, called in the heathen writers, the *Elamitick* or *Elanitick Bay*, without doubt, taking this name from a port on it, named Elama or Elana; very probably the Scripture Elath or Eloth. Eusebius and Jerom tell us, that it was in their day called Ælа; that from thence vessels set sail for the Indies and Egypt; and that here was placed the tenth Roman legion; which further shows it to be a place of consequence. As for Ezion-geber, or Ezion-gaber, Eusebius and Jerom tell us, that in their time it was thought to be the same called Asia, as it is in the Greek of Eusebius; or Essia, as it is in the Latin of Jerom. For the land of Ophir, which the ships of Solomon are said to have frequented, *vide* No. 564. EXCUSIONS, and Index.

NO. 362. OF SHEBA.

In the beginning of chap. x. we have an account of the queen of Sheba's visit to Solomon. The learned are divided as to the situation of this Sheba, some placing it in Africa, others in Arabia. The oldest writer of the former opinion is, I think, Josephus, the Jewish historian; and Bochart plainly intimates, that others, who have since embraced this opinion, have done it solely on Josephus's authority, without duly considering what may be said against it. I shall not trouble the reader with all the errors observed by Bochart, in the account given us of this queen by Josephus; it will suffice to take notice here of two or three of the most palpable. Josephus makes this queen of Sheba, who came to Solomon, to reign over both Ethiopia and Egypt; whereas it is evident from sacred history, that in the time of Solomon, there reigned over Egypt that Pharaoh, whose daughter Solomon married; and Shishak, who, not long after the death of Solomon, made war on Rehoboam, son of Solomon. Again, Josephus says, this queen was called the queen of Sheba, from

her capital city. For, says he, the metropolis of the Ethiopians was called Saba, before Cambyses had named it Meroe, from his sister. Whereas other historians tell us, that Cambyses built Meroe, and named it from his mother. I shall now add two or three observations, in proof that the queen of Sheba, was queen of a country so named, situated, not in Ethiopia in Africa, but in the south of Arabia Felix. And first, Bochart observes, that the kingdom of Sheba was usually called by the Orientals, the south country, or kingdom of the south. Whence it follows, that our Blessed Saviour spake according to the common mode, when he called the queen of Sheba, queen of the south. 2dly. The queen of Sheba in Arabia Felix, may be truly said to come from the utmost parts of the earth, *i.e.* utmost parts of Arabia southward: whereas the Ethiopians in Meroe had several nations more south than their country. 3dly. Arabia Felix abounded more with gold and spices, which were brought by that queen to Solomon, than Ethiopia. And lastly, It is related, that women reigned over these Sabæans, as well as over the Ethiopians.

DIVISION OF ISRAEL INTO TWO KINGDOMS.

Solomon being dead, presently after Rehoboam's accession to the throne, the tribes of Israel were divided into two distinct kingdoms, ten tribes setting up Jeroboam, son of Nebat for their king; but the other two tribes, Judah and Benjamin, adhering to the house of David. It is indeed said, chap. xi. ver. 11, 12. that God foretold Solomon, that for his sins he would rend the kingdom out of the hands of his son; howbeit, not all the kingdom, but that he would reserve *one tribe to his son, for David's sake, and for Jerusalem's sake.* Accordingly, ver. 32. Abijah the prophet acquaints Jeroboam, that as God had decreed ten tribes to him, so he had decreed to Solomon's successors, *one tribe for his servant David's sake, and for Jerusalem's sake, the city which he had chosen out of all the tribes of Israel.* It being thus said, in these two texts, that God would give *one tribe* to the descendants of Solomon, and it being plain from chap. xii. ver. 21, 23. that *two tribes*, Judah and Benjamin, did adhere to Rehoboam; and 2 Chron. xi. 12. that he *had Judah and Benjamin on his side.* There seems at first view to be some disagreement between these texts; which commentators have endeavoured to reconcile after various manners. But whoever considers the phrase used in those texts, where one tribe is said to be reserved to the house of David, will find, that thereby is plainly enough denoted, the adherence of two tribes. They in short imply, that to the house of David should be reserved one tribe, for David's sake, and one tribe, for Jerusalem's sake, *viz.* Judah for David's sake, who was of that tribe; and Benjamin for Jerusalem's sake, that city being in that tribe, Josh. xviii. 28. As this exposition is easy, and removes every appearance of disagreement, so it is confirmed, expressly by the Seventy, 1 Kings xi. 32. and by the original itself, when it says, that only ten tribes were given to Jeroboam; for thence it plainly follows, that the other two were reserved to the house of David.

Again, though it be said, that ten tribes were given to Jeroboam, yet this is not to be so strictly understood, as if *every city* appertaining to these ten tribes did fall off to Jeroboam. For the contrary expressly appears, 2 Chron. xi. 10. where, among the cities which Rehoboam built for defence, are mentioned Zorah and Ajalon, which were allotted to the tribe of Dan, Josh. xix. 41, 42. And of the people, it is expressly said, 2 Chron. xi. 13—17. that *the priests and the Levites that were in all Israel, i.e* in all the tribes that fell off to Jeroboam, *resorted to him. i.e.* Rehoboam, *out of all their coasts. For the Levites left their suburbs and their possessions, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord. And after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem to sacrifice unto the Lord God of their fathers.* And this gives light to the true meaning of 1 Kings, xii. 17. where it is said, *but as for the children of Israel which dwelt in the cities of Judah. Rehoboam reigned over them*, meaning, that Rehoboam reigned, not only over Judah and Benjamin, but also over such of the other ten tribes as, adhering to the service of the true God, came and dwelt in the cities of Judah. For on the division of the kingdom, as the tribes of Judah and Benjamin, and what other towns appertained to the house of David, was named the kingdom of Judah, and the king thereof was styled the king of Judah; so the other ten tribes were named Israel, their country the kingdom of Israel, and their king the king of Israel.

CAPITALS OF THE KINGDOM OF JUDAH, AND KINGDOM OF ISRAEL.

As to the capital of these two kingdoms, Jerusalem continued the capital of Judah. But the capital or regal city of Israel was at first Shechem. For we read, 1 Kings, xii. 25. that *Jeroboam built Shechem in mount Ephraim, and dwelt there.* That he did also sometime reside at Tirzah, is evident from chap. xiv. ver. 17. but whether he made it his constant or chief residence in his latter days, so that the regal seat may be said to be translated thither from Shechem, is doubtful. Certain it is, from chap. xv. ver. 33. that Baasha, who slew Nadab son of Jeroboam, and succeeded him, made Tirzah his regal city. And it appears from chap. xvi. 8—23.

that it so continued, during the reigns of Elah, son of Baasha, of Zimri, and of Omri; which last reigned six years in Tirzah; and then he bought the hill Samaria of Shemer, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Shemeron, or Samaria. And this was the regal or capital city, of the kingdom of Israel, not only during Omri's reign, but under all his successors, even till the kingdom of Israel was terminated by the conquest of the king of Assyria.

NO. 363. THE LUBIM. NO. 364. THE SUKKIIM. NO. 365. ETHIOPIANS, OR CUSHITES.

In chap. xiv. ver. 25. we read, that *in the fifth year of Rehoboam, Shishak, king of Egypt came up against Jerusalem.* And 2 Chron. xii. 1—4. we are further informed, that this judgment came upon Rehoboam, because he forsook the law of the Lord; and also, that *the people were without number, that came with Shishak out of Egypt; the Lubim, the Sukkiim, and the Ethiopians.*

By the LUBIM, it is generally agreed among the learned, are meant the Lybians, adjoining to Egypt. And not only the affinity of the names confirms this opinion, but also the signification of the Hebrew word derived from a root, which denotes to thirst, and very expressively describes Lybia or Africa; that being a very thirsty, *i.e.* dry, or sandy country.

The Hebrew SUKKIIM, is derived from a word, which denotes either a *tent*, whence the name *Succoth* is given to the place where Jacob pitched his *tents*, Gen. xxxiii. 17. or else, *a cave.* Hence the learned are not agreed, whether by the Sukkiim here are to be understood the Troglodytæ, a people in the parts of Africa, adjoining Egypt southwards, and so called by the Greeks as living in caves; or else the Scenitæ, or *Bedoweens*, a people in Arabia Petræa, adjoining Egypt, and so called by the Greeks as living in tents; better known to these parts of the world by the name of Saracens.

The last people mentioned in this place, and called by our translation, in conformity to the Septuagint, *Ethiopians*, are denoted in the Hebrew, by the name of *Cushim;* being descendants of Cush; and thereby are most probably denoted the inhabitants of other parts of Arabia, besides that inhabited by the *Sukkiim*, if thereby were denoted the Scenitæ, or Saracens. That by the Cushim here mentioned cannot with any probability be understood the Ethiopians in Africa beyond Egypt, is confirmed by the account, chap. xiv. 9—15. of their invading Judah in the days of Asa, under Zerah their king. At which time *the Lord smote the Cushim; and Asa, and the people that were with him, pursued them unto Gerar; and the Ethiopians were overthrown, and they,* *i.e.* Asa and his people, *smote all the cities round about Gerar*, &c. Whence it plainly follows that these Cushim inhabited the parts adjoining to Gerar; and consequently, not African Ethiopia, but Arabia.

NO. 366. RAMAH, IJON, ABEL-BETH-MAACHA, &c.

In chap. xv. ver. 16—22. we read, that *Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.* But Asa by great presents prevailed on Benhadad king of Syria, to invade Israel; and the Syrian army *smote Ijon, and Dan, and Abel-beth-maacha, and all Cinneroth, with all the land of Naphtali.* Hereupon, *Baasha left off building of Ramah; and king Asa made a proclamation throughout all Judah, and they took away the stones of Ramah, and the timber thereof, and king Asa built with them Geba of Benjamin and Mizpah.* The circumstances mentioned make it almost unquestionable, that the Ramah here spoken of is Ramah near Jerusalem, in the tribe of Benjamin. By Baasha's building it, is probably to be understood his fortifying it; the materials whereof were carried away by the men of Judah to build, *i.e.* to fortify, Geba and Mizpah, two other cities of Benjamin. The design of Baasha in fortifying Ramah, that he might not suffer any to go out or come in to Asa king of Judah, probably alludes to what is related, 2 Chron. xv. 8, 9. where we learn, that Asa had taken some cities in mount Ephraim, and that the people came over to him out of Ephraim, and Manasseh, and Simeon, in abundance. The cities Ijon and Abel-beth-maacha, being mentioned with Dan, and the country of Cinneroth, and the land of Naphtali, it is not doubted, but they lay in the northern parts of the kingdom of Israel, though their situation cannot be more particularly assigned, from Scripture.

NO. 367. OF GIBBETHON.

At ver. 27. we read that when Baasha smote Nadab, son of Jeroboam, this latter was besieging Gibbethon, which belonged to the Philistines. This city is reckoned, Josh. xix. 44. among the cities allotted to Dan; it was also assigned as a Levitical city in that tribe. Wherefore, either the Israelites had never expelled the Philistines out of it; or, the Philistines had recovered it. It seems to have been a strong place; as the siege seems to have lasted from before the death of Nadab, during the reign of Baasha, till the death of his son Elah, by Zimri, and the revolt of Omri against Zimri. For *the people were encamped at Gibbethon; and the people that were encamped heard say, Zimri has conspired and slain the king: wherefore all Israel made Omri, captain of the host, king over Israel that day in the camp.*—Chap. xvi. ver. 15, 16.

NO. 368. OF SAMARIA, CAPITAL OF THE KINGDOM OF ISRAEL.

Omri, being made king, abandons Gibbethon, to besiege Tirzah, he takes it, and reigns there six years. After which he removes his regal seat to Samaria, a city which he built from the ground, on a hill bought of one Shemer, from whom he called the city by the name of *Shemer-on*, or Samaria. This city continued the regal, or capital city, of the kingdom of Israel, while that kingdom lasted. And hence *Samaria* is often used by the sacred writers of the Old Testament, to denote the whole kingdom of Israel. It was first besieged by Benhadad king of Syria, and reduced to so great extremity, that the head of an ass was sold for eighty shekels of silver, which is computed by some at ten pounds sterling: however, the city was then miraculously delivered, according to the prediction of the prophet Elisha. It was afterwards taken by Salmanassar king of Assyria, after a siege of three years. This prince carried away the Israelites, or ten tribes, captive, and in their stead, sent a colony of divers nations; who patched up a religion out of the Jewish, and their own heathenish rites. In the time of the Maccabees, this city was taken by one of that family, and ruined. Herod the Great, pleased with the situation of it, rebuilt it in a stately manner, adorning it with fine marble pillars, and other sculptures, which are in great abundance found among the rubbish. He enclosed it also by a strong wall, and beautified it with a temple. In honor of Augustus Cæsar, he named it *Sebaste*, the Greek word *Sebastos*, answering to the Latin *Augustus*. Herod Agrippa obtained this city of the Roman emperor Caligula; by siding with the Romans against the Jews under Vespasian, it avoided the calamity of that country. But afterwards, adopting other politics, their inhabitants were, with other Jews, extirpated from Palestine by the emperor Adrian, and the city has since gone to decay. It is conjectured, by Brochard, who traced the ruins of it, to have been larger than Jerusalem. John the Baptist is said to be buried here. It was in the time of the christian emperors an archbishop's see; but now it has only a few cottages, and convents inhabited by Greek monks.

NO. 369. THE BROOK CHERITH.

The following part of the first book of Kings, *viz.* from chap. xvi. ver. 28. to chap. xxii. ver. 40. contains the history of Ahab, son of Omri, and king of Israel, intermingled with the history of the prophet Elijah. The first place that occurs here, and has not yet been mentioned, is the brook Cherith, said, chap. xvii. ver. 3. to be before Jordan. From which nothing can be well inferred but that this brook ran into Jordan. Whether it lay on the east or west side of Jordan is not agreed. Eusebius, or at least Jerom, places it beyond Jordan, on the east: but others agree in placing it on the west; because it is said, ver. 3. by God to Elijah: *get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.* Where the expression, turn thee eastward, seems to imply, that Elijah was on the west side of Jordan: for, had he been on the east side, then to have gone to a river that ran on that side into Jordan, would have been to have turned westward. This brook is assigned by Adrichomius to the confines of Ephraim and Benjamin.

NO. 370. OF ZAREPHATH.

Zarephath, chap. xvii. ver. 9. which belonged to Zidon, is in the New Testament, Luke iv. 26. called Sarepta.

CHAPTER IV.

PLACES MENTIONED IN THE SECOND BOOK OF KINGS, AND NOT SPOKEN OF BEFORE.

THE second book of Kings begins with an account, how Moab, that was tributary to the king of Israel, rebelled against Israel, after the death of Ahab; how Ahaziah, son of Ahab, sent to inquire of Baal-zebub, the god of Ekron, concerning his recovery from the disease which then afflicted him; and the actions of consequence, by the prophet Elijah, whose removal into heaven, is related chap. ii. All the places mentioned in these chapters have been noticed before.

From chap. ii. to chap. xiii. we have the history of Elisha the prophet, after the death of Elijah, whom he succeeded, to his own death, inserted among the histories of the kings of Judah and Israel. In chap. iii. we are informed, that Jehoram, a son of Ahab, who succeeded his brother Ahaziah, who left no issue, joined by Jehoshaphat king of Judah, went against Moab, in order to reduce it to subjection. And ver. 8, 9. we are particularly informed, that they went *the way through the wilderness of Edom, and fetched a compass of seven day's journey.* Whereby is denoted, that they avoided the most direct way to Moab, which lay over Jordan, and through the tribe of Reuben, or south part of the country beyond Jordan; and fetched a compass through the wilderness of Edom, probably on the southwest of the Salt Sea, and so invaded Moab in parts most distant from Israel, and consequently where invasion was least expected.

NO. 371. OF BAALSHALISHA.

In chap. iv. ver. 42. we read of a man from Baal-shalisha, who brought Elisha twenty loaves of bar-

ley, wherewith he fed an hundred men, so that they left thereof. This place is, in the Septuagint, written Bætharisa, which, Eusebius and Jerom tell us, was a town in the borders of Diospolis, about fifteen miles distant from it north, in the country of Thamna; whence it appears to have been situated in mount Ephraim. And this description agrees well enough with the land of Shalisha, 1 Sam. ix. 4. wherein this Baalshalisha probably was situated. For that land of Shalisha apparently lay in Ephraim: though Jerom will have Shalisha to be the same with Zoar, otherwise called Bela, whither Lot fled; whence some have fancied that Baalshalisha should rather be read Bela-shalisha, as if compounded of Bela and Shalisha. The Chaldee Paraphrast and Arabic Interpreter, render it the south country, which favors the latter opinion, rather than the former; inasmuch as Zoar laid south of Gilgal, where Elisha then was, whereas Ephraim laid north and northwest.

NO. 372. OF ZAIR.

In chap. viii. ver. 20, 21. we read, that *in the days of Joram, the son of Jehoshaphat, Edom revolted from under the hand of Judah, and made a king over themselves.* Whereupon *Joram went over to Zair, and smote the Edomites.* From the circumstances of the story, this Zair appears to be near, or in, the land of Edom. It seems by some interpreters to be taken for the same as *Seir*, whereby the land of Edom is frequently denoted in Scripture; but it is differently written in the Hebrew, and by the Seventy is rendered *Sior*.

NO. 373. OF LIBNAH.

In the following verse, we read, that *then Libnah revolted at the same time.* This is conjectured by some to be different from the Libnah of Judah, often mentioned in the sacred history; and they will have it to be a city of Edom. But it seems most probable, that it was the city of Judah, assigned to the sons of Aaron; and that by the revolting thereof is to be understood, the refusal of the inhabitants to admit the idolatrous worship Joram would have established there, as well as in other places of his kingdom; and that, upon his death, or shortly after, they opened their gates again. And this seems to be confirmed, not only by its being expressly said, 2 Chron. xxi. 10. *The same time also did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers:* but also by its being said, both 2 Kings, viii. 22. and 2 Chron. xxi. 10. only that Libnah revolted, without adding what is just before said of Edom, that it continued to revolt unto this day. This omission seems to imply, that Libnah had ceased to revolt before the time of the sacred penman. *Vide* No. 213.

NO. 374. OF GUR, AND IBLEAM.

In chap. ix. ver. 27. we read, that Jehu being anointed king of Israel, by Divine appointment, and having slain Joram, son of Ahab, he followed after Ahaziah, king of Judah, who aided Joram; and that Jehu's men slew him at the going up to Gur, which is by Ibleam. Gur is no where else mentioned in Scripture; but Ibleam is mentioned in Josh. xvii. 11. and Judg. i. 27. In the former place we read, that *Manasseh had in Issachar and Asher*, Bethshean and her towns, and *Ibleam and her towns*, &c. Where, by the expression, in Issachar and Asher, is probably meant in the confines of those two tribes. Some understand *Gur*, or, as it is in the vulgar Latin, *Gaver, i.e. Gaur*, to be the name of an ascent or hill by Ibleam; and the Seventy render, in the going up to Gai, which is Ibleam, understanding Gai, or Gur, as another name for Ibleam.

NO. 375. OF SELA, OR JOCKTHEEL.

In chap. xii. ver. 20. we read, that the servants of Joash, king of Judah, formed a conspiracy, and slew him in Bethmillo, or the house of Millo, which goes down to Silla. In chap. xiv. ver. 7. we are informed that Amaziah, son of Joash, *slew of Edom in the valley of Salt, ten thousand, and took Selah by war, and called the name of it Jocktheel, unto this day.* Of the valley of Salt I have before spoken. *Vide* No. . The word *Selah* in Hebrew, signifies *a rock*, and exactly answers to the Greek word *Petra;* and therefore it is not without reason agreed by commentators, that this Selah was the same city with that called by the Greeks and Latins *Petra*, in Arabia Petræa, thought to be so named from this its chief city: though others rather think, that as this city had its name from its situation on a rock, compare 2 Chron. xxv. 12. so the adjacent country was called Arabia Petræa, because it abounded with such rocks, or rocky hills.

JEROBOAM, HOW SAID TO RESTORE THE COAST OF ISRAEL. AND OF GATH-HEPHER.

In ver. 25. of chap. xiv. we are informed, that *Jeroboam, son of Joash, king of Israel, restored the coast of Israel from the entering in of Hemath, unto the sea of the plain, according to the word of the Lord, which he spake by Jonah the prophet, who was of Gath hepher.* For the entering in of Hamath, *vide* No. . and by the Sea of the Plain, is meant the Salt Sea, otherwise the Dead Sea, and

the Asphaltite Lake, No. 94. is clear from Deut. iii. 17. Why this king is said to restore these parts, may be gathered from 1 Kings, xv. 20. and 2 Kings, x. 33. In the former place we read, that Benhadad king of Syria, had *smote Ijon, and Dan, and Abel-beth-maacha, and all Cinneroth, with all the land of Naphtali;* and in the latter place, that Hazael, a succeeding king of Syria, smote all the country beyond Jordan. The only place mentioned in this text, not before described, is *Gath-hepher*, the birth place, or at least dwelling place, of Jonah the prophet. This is expressly said, by Eusebius and Jerom, to be in the tribe of Zabulon; and the latter tells us in his preface to the prophecy of Jonah, that it was two miles from Sephorim, or Diocesaræa, in the way to Tiberias; that it was no great place, and that the sepulchre of Jonah was shown there in his time. He also further observes, that some confounded this place with Gath, near Lydda, or Diospolis, in the country of the Philistines: whereas sacred history distinguishes this from that, by the addition of *Hepher*. Hereby some suppose is denoted, that it lay in a tract of Zabulon, called the land of *Hepher*, 1 Kings, iv. 10. and that the king of *Hepher* slain by Joshua, Josh. xii. 17. was king of this land. But this is conjecture. On the testimony of Eusebius and Jerom, it seems very probable, that Gath-hepher was the same with Gittah-hepher, mentioned as lying in the eastern coast of Zabulon, Josh. xix. 13.

NO. 376. OF KIR, OF ASSYRIA.

In chap. xvi. ver. 9. we read that Tiglath-pileser, king of Assyria, *went up against Damascus, and took it, and carried the people of it captive to Kir.* This place is rendered in the vulgar Latin, *Cyrene*, which cannot be understood of the city or country in Africa, well known, and frequently mentioned by Greek and Latin writers under the name of *Cyrene;* as the king of Assyria, at least in those days, had nothing to do with this Cyrene. It must be understood of some city or country in the dominions of the king of Assyria. Accordingly, we find a river Cyrrhus, and cities called Cyropolis, and Cyrena, and Carine, mentioned by writers as lying in these parts; and a part of Media, as is probably thought, called Syromedia, from the Syrians, who were carried captive thither.

NO. 377. OF HALAH, HABOR, GOZAN, &C. WHITHER THE TEN TRIBES WERE CARRIED CAPTIVE.

In chap. xvii. we have an account of the final captivity of the Israelites, or ten tribes, by Shalmaneser, king of Assyria, who is said, ver. 6. to *carry Israel away into Assyria, and to place them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes.* In 1 Chron. v. 26. it is said that the king of Assyria brought the Reubenites and Gadites, and half tribe of Manasseh, unto Halah, and Habor, and Hara, and to the river Gozan. That by the river *Gozan* is here denoted the country about that river, and which by Ptolemy is called *Gauzanitis*, is extremely probable. *Halah* may be otherwise written agreeably to the Hebrew, *Chalach;* and therefore is very probably thought to denote a country in the north of Assyria, called by Ptolemy, *Calacine*, or *Calacbene*. In like manner, *Habor* may be written, agreeably to the original, *Chabor;* whence it is probably thought to be the mountain, or mountainous country, between Media and Assyria, called by Ptolemy *Chaboras*. And lastly, *Harah*, mentioned 1 Chron. v. 26. is thought by some to denote the same with the cities of the Medes, in 2 Kings, xvii. 6. which, they say, is confirmed by the observation, that Media is by the Greeks sometimes called *Aria*, and the Medes are called *Arii*, Herodot. vii. 62. Pausan. in Corinth. It is certain, that in the east, or southeast parts, not far from Media, we meet with a country called *Aria* or *Ariene*.

NO. 378. OF CUTHAH, AND AVA.

In ver. 24. we are informed, the *king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel.* For Babylon, *vide* No. 53. and for Hamath, *vide* No. 74. I need but remind the reader, that Cuthah here mentioned, was in all probability the same with Cush, which is said by Moses to be encompassed by the river Gihon. What city or country is denoted by *Ava*, is hard to be determined. We do indeed read, Deut. ii. 23. of the *Avim;* but in the same text we read, that the Caphtorim, or Philistines, destroyed them, and dwelt in their stead, long before these times. Nor does it appear, that the king of Assyria was then sovereign of the parts where these *Avim* are said to dwell. The most probable opinion seems to be that of Grotius, who has observed, that Ptolemy mentions a people of Bactriana, under the name of *Avadiæ*. It must not be omitted, that the place here called *Ava*, seems in all probability to be that called *Ivah*, chap. xviii. ver. 34. xix. ver. 13.

NO. 379. OF SEPHARVAIM.

The Sepharvaim of this passage are very probably conjectured to be the city called *Sipphara* by by Ptolemy, and by Abydenus, the city of the Sippareni. It is called by a plural name in Ptolemy, as well as by a dual in the Hebrew, probably,

because a river ran through it, and divided it, as it were, into two cities.

OF ARPAD, OR ARVAD.

In chap. xviii. ver. 34. together with the gods of Hamath, and Sepharvaim, and Ivah, we have mention of the gods of Arpad and Henah. Arpad, probably denotes the country lying above the land of Hamath, over against which lies the small island, called *Aradus* by the Greeks and Latins; which name contains in it apparent traces of the Hebrew *Arpad*, or *Arvad*. *Vide* Nos. 72, 74.

NO. 380. OF HENAH.

As for Henah, I can neither meet with in others, nor imagine to myself any satisfactory account of it. Grotius thinks it might be, perhaps, *Ange* in Arabia Felix. Others take *Henah* and *Ivah* to be names of two idols: but it seems clear from chap. xix. ver. 13. that they were cities. The Chaldee Paraphrast renders them as two verbs. The Syriac and Arabic Interpreters uniformly render, what is *Ivah*, in our translation, by *Avah*; and *Henah*, by *Noah*.

NO. 381. OF REZEPH.

In chap. xix. ver. 12. besides Gozan, and Haran, and the children of Eden, which were in Thelasar, *vide* No. 377. we have mention of REZEPH. Now, since we find in Ptolemy, a Resapha in the Palmyrene, west of the Euphrates; also a Rezipha, in Mesopotamia, east of the Euphrates; it is very probable, that one of these might be the place here called Rezeph; most probably the last, as having the greatest affinity to the letters of the Hebrew word.

NO. 382. OF CARCHEMISH.

In the history of the good king Josiah, we have mention of CARCHEMISH by Euphrates, 2 Chron. xxxv. 20. This is probably thought to be the same, called by the Greeks and Latins *Circesium*.

NO. 383. OF RIBLAH.

In 2 Kings, xxiii. 33. we read, that *Pharaoh-necoh, put Jehoahaz*, son of Josiah, *in bands at Riblah, in the land of Hamath*. For, the land of Hamath, *vide* No. 74. Riblah lay in the land of Hamath, and consequently out of the land of Canaan, contrary to the opinion of some. Hence, others more reasonably suppose it to be Antioch, or else Apamea, or some other city on the river Orontes; on which stood Epiphania, called *Hamath* in the days of Jerom, and therefore probably thought by him to be the *Hamath* mentioned so often in Scripture.

OF THE BOOKS OF CHRONICLES, &c.

Thus I have gone through the second book of Kings. The places mentioned in the books of the Chronicles are chiefly the same with those mentioned in the books of the sacred history already examined: some few that are mentioned in the Chronicles only, I have inserted into the geography of the book of Kings. As to the following books of sacred Scripture, the principal places mentioned in them, and of which we have any tolerable knowledge, have also been noticed before; excepting the cities and other places in Persia or Media, or adjoining to the Persian empire, mentioned in the books of Ezra, Nehemiah, Esther, Ezekiel, Daniel, and some others; these therefore shall form the following chapter.

CHAPTER V.

OF PLACES SITUATED IN, OR BORDERING ON THE ANCIENT PERSIAN EMPIRE, AND MENTIONED IN THE OLD TESTAMENT, BUT NOT SPOKEN OF ALREADY.

NO. 384. PERSIA, WHENCE SO CALLED.

THE name of Persia does not occur in the sacred history, before the time of Daniel the prophet, who lived under Cyrus, founder of the Persian empire. This great and famous emperor is said, not only to have taught the inhabitants of Persia properly so called, the art of horsemanship; but also to have published an edict, importing, that it should be esteemed degrading for any native to go on foot, whether his journey were long or short; by this means, enjoining the inhabitants to become horsemen. As the word *Paras*, in the Oriental tongues, denotes an horseman, it is not improbably thought, that on the inhabitants thus universally becoming horsemen, the country and people were denoted by the name of *Paras*, in the days of Cyrus; whereas, in former days, both country and people were denoted by the name of *Elam*, a son of Shem, who first settled in these parts. From the word *Paras*, the Greeks easily framed the word *Parasis, Persis*; and from it the Latins the word *Persia*.

PERSIS, OR PERSIA, PROPERLY TAKEN.

Paras, or Persis, in its proper acceptation, denoted only one province of the Persian empire, which adjoined the east of Susiana, formerly spoken of; and which is still called *Phars*, or *Pharsi sthan*. But this name also denotes several large provinces,

subdued by the Persians, properly so called, which laid chiefly north and east of the province of Persis. The extent of the Persian empire, we find, in the days of Ahasuerus, was *from India even unto Ethiopia, over an hundred and seven and twenty provinces,* Esth. i. 1.

OF CUSH OR ETHIOPIA.

The word here rendered Ethiopia is *Cush;* which has been largely shown to denote in Scripture, Arabia, not Lybia or Africa; and therefore, by *Cush* here is probably to be understood the Asiatic Ethiopians, *i.e.* Arabians denoted by this name in Herodotus. *Vide* Nos. 34, 365, 378.

NO. 385. OF INDIA.

The word rendered INDIA is, in the original *Hoddu*, or *Hondu*, as it is now read. But most likely, it was formerly read *Hiddu*, or *Hindu*. From Hindu, the Greeks derived *India* and *Indus*, the latter name was given by them to the great river, which has been generally esteemed the eastern boundary of Persia, and the former to the country lying east of that river; called by us the East Indies, to distinguish it from the West Indies, in America, which was unknown to the ancients.

NO. 386. OF SHUSHAN.

It is evident from Dan. viii. 2. and Esth. i. 2. that the kings of Persia had a palace in a city called Shushan, which we may well suppose to be the same called by the Greeks Susa, in the province of Susiana, the first province of Persia, east of the Euphrates, or Tigris. This city probably took its name from the abundance of *lilies* in these parts; the lily is called *shushan* in Hebrew. As from Shushan, the Greeks called the city Susa; so they called the province it laid in, Susiana. The city is reported to have been founded by Tithonus, brother to Priamus king of Troy, and father of Memnon: from whom the citadel was called Memnonium; the palace and walls, Memnonian; and Susa itself, the city of Memnon. But others, for these reasons, conclude the city was built not by Tithonus the father, but by the son himself, Memnon. The walls of this city are said by Cassiodorus, as Heylin relates, to be cemented with gold. It was doubtless, a very great, stately, and rich city. Alexander the Great is said to have found therein fifty thousand talents of uncoined gold, besides wedges of silver, and jewels of inestimable value. It is now nothing but ruins.

NO. 387. OF THE RIVER ULAI.

In chap. viii. ver. 2. of Daniel, the prophet describes a vision he had by the river *Ulai*, which doubtless is that called by the Greeks, *Eulæus*. That it ran by the city, nay, by the palace, of Shushan, is also clear from this text. It is said to be the greatest river of the province of Susiana, and that the Persian kings drank of no other water.

NO. 388. OF MEDIA.

North of Persia lay the country called Media, frequently mentioned in sacred history, in conjunction with Persia; not only on account of their neighbouring situation, but of their being long under the same prince. *Vide* No.

NO. 389. OF ACHMETHA.

In Ezra vi. 2. we read that there was *found at Achmetha, in the palace that is in the province of the Medes, a roll,* &c. The word *Achmetha* may denote, as is observed in the margin of our Bible, a coffer; but it is rather taken by the learned for the principal city of Media, called by the Greeks *Ecbatana*, which is often mentioned in the Apocryphal books of Esdras, Tobit and Judith. It was built not long after Babylon. For we find, saith Dr. Heylen, that Semiramis, the wife of Ninus, in a war against the Medes, then in rebellion, taking a liking to the place, caused water courses to be made to it, from the further side of the mountain Orontes, digging a canal through the hills with great labour. Being destroyed by the injury of time, it was re-edified by Deioces, sixth king of the Medes, and afterwards much beautified and enlarged by Seleucus Nicanor, one of the successors of Alexander the Great in his Asian conquests. For beauty and magnificence it was little inferior to Babylon or Nineveh. In compass it is said to be one hundred and eighty, or two hundred furlongs; about twenty-four miles. The walls are affirmed in the book of Judith to be seventy cubits high, fifty cubits broad, and the towers upon the gates an hundred cubits higher; all built of hewn and polished stones, each stone six cubits in length, and three in breadth. But this is to be understood only of the innermost wall, there being seven walls in all, about it; the internal increasing in height, and each distinguished by the colour of their pinnacles, which was to the eye a most pleasing prospect. It was the ordinary residence of the kings of Persia in summer, as Susa was in winter. The royal palace was about a mile in compass, and built with all the cost and skill a stately edifice required. Some of its beams are said to be of silver, and the rest of cedar, strengthened with plates of gold. Josephus, the Jewish historian, relates, that it was built by the prophet Daniel; which must be understood no otherwise than that he overlooked the work, or contrived the model, by order of Darius the Mede, to whom the building is ascribed

by others. Neglected at length by the kings of the Parthian race, it became a ruin.

CHAPTER VI.

OF PLACES MENTIONED IN THE APOCRYPHAL BOOKS.

NO. 390. OF THISBE NEPHTALI.

I shall in this chapter notice the more remarkable places mentioned in the Apocryphal books, which have not been spoken of before. I have not observed any place or country mentioned in the Apocryphal books of Esdras, but what has been before noticed; therefore, passing them, we come to the book of Tobit. In chap. i. ver. 2. we read, that in the time of Enemasser, supposed to be called 2 Kings, xvii. 3. Shalmaneser, *king of the Assyrians, Tobit was led captive out of Thisbe, which is at the right hand of that city, which is properly called Nephtali in Galilee.* It is thought with great probability, that this Nephtali was the same which was otherwise called Kadesh-Nephtali; the principal city of Nephtali in early times. As it was called Kadesh-Nephtali, to distinguish it from other cities called Kadesh; so it is very likely, that it was called Nephtali, as being the most eminent city in the tribe of Nephtali. For it was not only a Levitical city, but also one of the three cities of refuge west of Jordan.

NO. 391. OF RAGES.

In ver. 14. is mentioned Rages, a city of Media; probably enough thought to be the Ragau mentioned Judith, chap. i. ver. 15. Nor is the conjecture without foundation, that it was built by Reu, son of Peleg. For not only the sons of Arphaxad, of whom came Peleg, the father of Reu, settled in these and the adjacent parts; but Reu is called by the Seventy interpreters *Ragau*. And as to the posterity of Arphaxad settling here, it is remarkable, that in the very beginning of the book of Judith, we have mention of Arphaxad, who reigned over the Medes in Ecbatana; this name being probably given to this king in honor and memory of their forefather Arphaxad, son of Shem, and grandson of Noah; who, probably on the dispersion of mankind settled in these parts; whence we find here a country called *Arrapachitis* in Ptolemy, probably for *Arphaxaditis*.

NO. 392. OF BETHULIA.

In the book of Judith, the most remarkable place is the city of Bethulia, wherein Judith lived, when it was besieged by Holofernes, the Assyrian general. That this place was not far from Dothaim, is evident, especially from chap. vii. ver. 3. where it is said, that the army under Holofernes, *encamped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim, even to Belmaim, and in length from Bethulia unto Cyamon,* or the Bean field, *over against Esdraelon.* Dothaim being probably the same with Dotham, No. 134. and Esdraelon the same with Jezreel, No. 269. we may make a pretty good guess at the situation of Bethulia. Brochard tells us, that from the place taken for Bethulia, when he travelled the Holy Land, to Tiberias on the sea of Galilee, was one league, and that the latter lay southeast of the former. As for other places mentioned in the book of Judith, they are either of very uncertain situation, of no great note, or have been already described. The same may be said of the places mentioned in the following Apocryphal books, till we come to those of the Maccabees, which are the last of the Apocryphal books.

NO. 393. OF MODIN.

In these books, being chiefly historical, we have mention of many places, among which, the most remarkable are these that follow: Modin I mention first, on account of its being the dwelling place of Mattathias, of whom descended Judas, sirnamed Maccabeus. The situation of this place is not well agreed on, some placing it not very far from Jerusalem. Mr. Maundrel tells us, that in his return from Bethlehem to Jerusalem, he made a visit to, what is now called, the wilderness and convent of St. John the Baptist; and that within about a league of the convent, he had in sight Modon, a village on the top of an high hill, the burying place of those heroical defenders of their country, the Maccabees. Likewise Le Bruyn tells us, that at a little distance from the convent of the Holy Cross, about an hour's journey from Jerusalem, he saw upon a very high hill, the place where the Maccabees lie buried, and the ruins of their house. And a little after, that being advanced in his way to Bethlehem, he turned towards Modin; and he not only gives us a draught of it, but also tells us, that of the burying places of the Maccabees, seven arches still remain, under which the bodies were laid. From which it may be inferred, that our author was either at, or very near the place; and consequently, that it lies not very far from Jerusalem and Bethlehem. But others place Modin much further westward, on the coast, or not far from the coast, of the Mediterranean Sea, and this opinion is founded on 1 Macc. xiii. 25, 26. where it is said, *then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers. Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before. Moreover, he set up seven pyra-*

mids one against another, for his father and his mother, and his four brethren. And in these he made cunning devices; about which he set great pillars. And upon the pillars he made all their armour for a perpetual memory; and by the armour, ships carved, that they might be seen of all that sail on the sea. From this last clause, it seems evident that Modin was at no great distance from the Mediterranean Sea. Whence it will follow, that the place noticed by Mr. Maundrel and by Le Bruyn, is not rightly taken for the burying place of the Maccabees. Eusebius and Jerom tell us, that Modin was situated near to Diospolis, or Lydda. And Bonfrerius observes, *Annotat. in Tab. Terræ Promissæ*, that some moderns place Modin four miles from Lydda, and one long mile from Joppa.

NO. 394. OF PERSEPOLIS.

The next place I shall speak of is Persepolis, mentioned 2 Macc. ix. 2. It was the capital not only of the province, properly called Persis, but of the whole Persian empire; whence it is styled by the historian, Quintus Curtius, *the Queen of the East.* It was situated near the banks of a river called Araxes, otherwise Rhogomanes, and now Bendemir. It was built for the most part of cypress wood, the walls of the houses being of marble, procured from an adjoining mountain. Diodorus Siculus, who at large describes this city, represents it as the richest and finest city in the world. And we may well believe him as to the riches of it, Alexander the Great finding here one hundred and twenty thousand talents in ready money for his own share, after the soldiers had made what spoil they pleased of plate, bullion, images of gold and silver, and jewels of unspeakable value. But its chief beauty was the royal palace, built on an hill, surrounded with three walls, the first sixteen cubits high, the second thirty, and the third sixty: all of them of black polished marble, with stately battlements, and in the circuit of the whole palace an hundred turrets, which afforded a most admirable prospect. Nor was the inside of less beauty, than the outside was of majesty; the roof shining with ivory, silver, gold, and amber; and the king's throne being wholly composed of gold and the richest pearls. But although it was thus rich and stately, and one of the greatest ornaments of the eastern world; yet it was by Alexander, in a drunken fit, consumed with fire, at the instigation of Lais, an infamous strumpet, by way of revenge for the cities of the Greeks, which the Persians had formerly burnt in Greece. And though Alexander, when sober, repented of his rashness, and ordered that it should be rebuilt, yet it never rose to its former glory; the conqueror dying shortly after, and his purpose with him. It was so ruined in the time of Quintus Curtius, who lived in the reign of Claudius Cæsar, that he acknowledges no footsteps of it could have been found, if not indicated by the river Araxes, on whose bank it stood. Notwithstanding this, several ingenious persons and travellers, and among them M. Thevenot, think the place now called Tschehel-minar is part of the ancient Persepolis, not only because of the river, which Diodorus Siculus and others describe under the name of the Little Araxes, now called Bendemir, but also of many other indisputable marks, says Thevenot; who gives a large account of its ruins. The sum whereof is this: that they consist chiefly of three ranges of buildings, behind one another, from west to east; that they extend in length from north to south; that each of the two first ranges contains four buildings and two courts; the last hath five buildings, whereof the third is the most extensive.

NO. 395. OF SPARTA.

Another famous city, mentioned in the Maccabees, is Sparta, otherwise called Lacedæmon, celebrated in the Greek historians, as one of the most considerable and potent cities of Greece. It lay in the southern or southwest province of the Peloponnesus, called Laconia.

NO. 396. OF JAMNIA.

To return to Palestine, or the Holy Land: in the southern part of the western coast hereof stood Jamnia, which Strabo says was distant from Azotus two hundred furlongs, or twentyfive miles, and so near to Joppa. And this situation agrees well with the history of the Maccabees. For as Judas Maccabeus burnt part of the Syrian fleet at Joppa, so he burnt the rest at Jamnia, the flame being seen at Jerusalem, though reckoned two hundred and forty furlongs distant, or thirty miles. This town was an episcopal see in the times of Christianity.

NO. 397. OF CASPHIN.

Not far from Jamnia is Casphin supposed to lie, described as a *strong city, fenced about with walls, and inhabited by people of divers countries;* 2 Macc. xii. 13. which Judas Maccabeus took, ver. 16.

NO. 398. OF TRIPOLIS.

On the same coast with Jamnia and Joppa, but much higher north, lies the city Tripolis above Sidon, and so above the northern boundary of the Holy Land; yet in the province called by the Greeks Phœnicia. The name denotes three cities, and it is said to be so called, because built by the joint expense of the three cities, Tyre, Sidon, and Aradus. It seems to have been of no great note under

the Romans, till made an episcopal see, under the archbishop of Tyre in primitive times. But thriving by degrees, it was of principal account, by the time that the western Christians warred in the Holy Land. For when conquered by them, it was made one of the tetrarchies, or capital cities for the four quarters of their dominions; which were Jerusalem for Palestine, Edessa for Comagena or Mesopotamia, Antioch for Syria, and Tripolis for Phœnicia. A city which, I know not, says my author, by what good hap, has fared better than any of those parts, retaining as much strength and beauty, as ever it had; if not augmented by the ruin of the rest. Mr. Maundrel gives us this account of it. Tripoli is seated about half a mile from the sea. The greater part of the city lies between two hills; one on the east, on which is a castle commanding the place; another on the west, between the city and the sea. This latter is said to have been at first raised, and to be still increased by the daily accession of sand, blown to it from the shore. On which occasion there goes a prophecy, that the whole city shall in time be buried with this sandy hill. But the Turks seem not very apprehensive of this prediction. For, instead of preventing the growth of this hill, they suffer it to take its course, and make it a place of pleasure; which they would have little inclination to do, did they apprehend it was to be their grave. The marine is about half an hour distant from the city. The port is an open sea, rather than an enclosed harbor; however, it is partly defended from the force of the waves by two small islands, about two leagues from the shore; one of which is called the Bird, the other the Coney Island, being so named from the creatures which they produce. For its security from pirates, it has several castles, or rather square towers, built all along the shore at convenient distances. They are, says my author, I think, six in number, but at present void of all manner of force, both of men and ammunition. In the fields, near the shore, appeared many heaps of ruins and pillars of granite, and several other indications, that here must have been anciently some considerable buildings. Which agrees with what Casaubon, in his notes on Strabo, quotes out of Diodorus, viz. that Tripolis was anciently a cluster of three cities standing at a furlong's distance from each other; of which the first was a seat of the Aradians, the second of the Sidonians, and the third of the Tyrians. And from hence it is probable, that Tripolis was a name given at first to three distinct but adjacent places, and not to one city. Thevenot says, Tripoli is a very pretty town, with a neat castle, at the foot of which a little river runs. Several gardens, full of orange trees and white mulberries, encompass the town, which is a mile from the sea. There are several towers to defend the coast. Le Bruyn observes: the city in itself is not very considerable, though the houses are built with freestone, and most of them pretty large and stately. The principal quarters of the city are very populous. The bazar, or street of merchants, is in pretty good plight. The French and Italians have generally a vice consul residing there. The Arabians bring hither a great deal of ashes, of which they make soap and glass.

OF ARADUS. *Vide* NO. 72.

Another place mentioned in the history of the Maccabees, is Aradus, a small isle on the same coast north of Tripolis. The isle is said to be entirely rocky; not above a mile in compass; and about twenty furlongs, *i.e.* two miles and an half from the continent. It is not improbably thought to be so named from one of the sons of Canaan, since we find reckoned among the descendants of Canaan, the Arvadite. And hence it is probably thought to be the same called in the book of Kings, and of Isaiah, Arpad, or Arphad, or Arvad; whence the Greeks framed the name Aradus. It seemed to the eye, said Mr. Maundrel, to be not above two or three furlongs long, and was wholly filled up with tall buildings like castles. The ancient inhabitants of this isle were famous for navigation, and had command on the continent as far as Gabala.

NO. 399. OF THE RIVER ELEUTHERUS.

In the history of the Maccabees, we have also mentioned the river Eleutherus; concerning which I need only notice Mr. Maundrel's remark. Having quitted, says that traveller, these antiquities, a little southward of Aradus, and about a quarter of a mile off the sea, we entered a spacious plain, extending to a vast breadth between the sea and the mountains, and in length reaching almost as far as Tripoli. The people of the country call it Junia, *i.e. the plain*, by way of eminency, on account of its vast extent. We were full seven hours in passing it; and found it all along exceedingly fruitful, by reason of the many rivers and waters which it enjoys. Of these rivers, the first is about six hours before you come to Tripoli. It has a stone bridge over it, of three large arches, and is the biggest stream in the whole plain. For which reason it goes by the name of *Nahor il Kibber*, or *the Great River*. About half an hour farther, you come to another river, called *Nahor Abrosh*, or *The Lepers River*. In three quarters of an hour more, you pass a third river, called *Nahor Achar*, having a handsome stone bridge, of one very large arch over it. Two good hours more bring you to a fourth river, called ——, or *The Cold Waters*, with a bridge of three arches over it. From hence you

have two good hours more to Tripoli. I took, says Mr. Maundrel, the more exact account of all these streams, that I might give some light for better deciding the difference among geographers about the place of the river Eleutherus. The moderns, with one consent, give that name to a river between Tyre and Sidon, called by the Turks Casimeer. But this contradicts the universal testimony of the ancients, who place Eleutherus more northward. Strabo will have it somewhere between Orthosia and Tripolis, as dividing Syria from Phœnicia. Pliny places it near Orthosia, emptying itself into the sea over against Aradus. The writer of the Maccabees lays it in the land of Hamath; which country was certainly without the borders of Israel. To this Josephus agrees, placing Eleutherus north of Sidon. *Antiq.* lib. xiv. cap. 7, 8. where speaking of Mark Antony's donation to Cleopatra, he says, he gave her all the cities between Eleutherus and Egypt, except Tyre and Sidon. Ptolemy, as cited by Terranius, places it yet more northerly, between Orthosia and Balanea. From all which it is evident, that this cannot be the true ancient Eleutherus, which the moderns assign for it. But that name is rather to be ascribed to one of these rivers, crossing the plain of Junia; or else, if Pliny's authority may be relied on, to that river now dry, which I mentioned a little on this side of Tortosa, and which has its mouth almost opposite to Aradus. Thus Mr. Maundrel; and as to the river on this side Tortosa now dry, he writes thus: in about a quarter of an hour we came, from Tortosa, to a river, or rather channel of a river, for it was now almost dry; though questionless here must have been anciently no inconsiderable stream; as we might infer both from the largeness of the channel, and the fragments of a stone bridge, formerly laid over it.

NO. 400. OF DAPHNE, BY ANTIOCHIA.

Still more north was situated Daphne, by Antiochia, as described in 2 Macc. iv. 33. which Antiochia, or Antioch, is mentioned in the Acts, and is styled by some writers, Antioch Epidaphne, *i.e. Antioch by Daphne.* It is said that this Daphne stood at first about five miles from Antioch; but afterwards, by the continual enlargements of Antioch, it was accounted a suburb to it. It was named from Daphne, a mistress of Apollo, who was here worshipped by the name of Apollo Daphnæus, and had here his oracles and groves, which last are said to have been about ten miles in circuit. It was a place devised for pleasure, but abused to licentiousness. The temple is said to have been built by Seleucus, and was renowned for the oracle there given, by which Adrian was foretold of his future empire; it was resorted to also by Julian the apostate, for the purpose of inquiry. But the body of Babylas, bishop of Antioch, a martyr, being removed thither, the oracle was frighted away, as the dæmon himself confessed to Julian: who being desirous to learn here the success of his intended expedition into Persia, received this answer, that no oracle could be given while those bones were so near the shrine. Not long after, the idol and temple were consumed by fire from heaven; as was avowed by those who observed the fall of it: though Julian imputed it to the Christians, and in revenge caused many of their churches to be burnt.

NO. 401. OF ADASA, ADIDA, ARBATTIS, ARBELA, AND RAPHON.

Other places mentioned in the books of Maccabees are Adasa, Adida, Arbattis, Arbela, and Raphon. Adasa is said by Jerom to be seated in the tribe of Ephraim. Adida is expressly said, 1 Macc. xii. 38. to be in Sephela. And Eusebius and Jerom tell us, that all the open plain about Eleutheropolis, north and west, was in their days called Sephela. Arbattis was plainly a place near Galilee; and Arbela here mentioned was doubtless in Galilee, as Josephus tells us; being distant nine miles from the city Legeon, in the great plain adjoining to that city, as Eusebius and Jerom inform us. Raphon, the last place mentioned, was a town of Gilead, as Josephus tells us, *Antiq.* lib. xii. c. xii. and thought to lie near the brook Jabbok.

NO. 402. APHÆREMA, WHAT.

In 1 Macc. xi. 34. we have not only mention of Aphærema, but also the reason of the name intimated; namely, because the said tract or government was added unto Judea, being taken from the country of Samaria: for the word *Aphœrema* in the Greek language, signifies a thing taken from another.

It is also to be observed, that the books of the Maccabees being in Greek, several names, though varied according to the Greek form, yet denote the same places with the Hebrew names, from whence they are varied. Thus Accaron is the same with Ekron, Amathis with Hamath, Gazara with Gezer, Bethsura with Bethshur, Bosora with Bosor, &c. which last place, together with those mentioned with it, 1 Macc. v. 26. seem plainly to be situated beyond Jordan, in the country of Galaad or Gilead largely taken. And, among these, Carnaim is doubtless that called in the books of Moses, Ashtaroth-carnaim. Some names are also in probability corrupted in lapse of time, or by translators. Thus Zabadeans, which is said, 1 Macc. xii. 31. to be the name of some of the Arabians, is probably a corrupt reading for Nabatheans; and so of other names, noticed in the margin of our greater Bibles.

THE NABATHEAN ARABS. *Vide* NO. 114.

The Nabathean Arabians were so called from Nebaioth, a son of Ishmael, as formerly observed. We read also in this history of the Arabians called Nomades, namely, from their manner of living, not in towns or settled habitations, but roving from place to place with their cattle, as they found convenient pasturage. Hence this name was given by the ancients, not only to these Arabians, but also to some in Africa; and Sarmatia or Scythia, who followed the like roving manner of life.

NO. 403. THE GALATIANS, AND OF SPAIN.

Lastly, by the Galatians mentioned in 1 Macc. viii. 2. are to be understood, not the same Galatians, to whom St. Paul wrote one of his Epistles, and who lived in the Lesser Asia, but the European Galatæ, or Galatians, called by the Latins *Galli;* and the greatest part of whose country is now the modern France. For the boundaries of Galatia, or old Gaul, were, besides the sea, the river Rhine, and the Varus, and the Pyrenean mountains; which last separated it from Spain, mentioned by the writer of this history, as conquered by the Romans, as well as the country of the Galatians.

And thus I have gone through the history of the Maccabees, and so through all the historical books previous to the New Testament.

PART FOURTH.

A GEOGRAPHICAL AND HISTORICAL ACCOUNT OF THE PLACES MENTIONED IN THE FOUR GOSPELS.

CHAPTER I.

OF THE HOLY LAND IN GENERAL, AND ITS PRINCIPAL DIVISIONS.

AMONG the great and glorious advantages enjoyed by the Jews above the Gentiles, it may justly be esteemed none of the least, that our blessed Lord and Saviour JESUS CHRIST, not only *came of them according to the flesh*, Rom. ix. 5. but also during his stay *in the flesh, dwelt among them*, John i. 4. We read not in Scripture, that he ever went out of the bounds of the Holy Land, but when Joseph fled with him, then a child, into Egypt. His coming into the world was indeed intended as an universal benefit to the whole world: but it seemed good to Divine Wisdom, to show in the first place a peculiar favour to those, who had so long been his peculiar people, in making choice of their country to be the seat of his residence, whilst he lived on earth. And a great blessing this was: inasmuch as he went about doing good, Acts x. 38. to men's bodies, by his miraculous cures; and to their souls, by his most holy doctrine, and life. It is on account, chiefly and eminently, of the unspotted holiness of our Redeemer, the ever blessed and ever to be adored Jesus, that the land of the Jews, wherein He lived, is by us Christians dignified with the most honorable title of the Holy Land.

The name whereby it is denoted in the New, as well as the Old Testament, is, the land of Israel, Matt. ii. 20, 21. which name in its larger acceptation, comprehended all that tract of ground, on each side the course of the river Jordan, which God gave for an inheritance to the children of Israel. And within this extent, lay all the provinces or countries, which our Lord honored with his presence, excepting Egypt; and of course all the countries or places, except a very few, mentioned or referred to, by the four evangelists, in the history of our Saviour.

Now, before I enter upon a particular description of our Saviour's journeyings, it may be convenient to give here a general view of the said countries. I shall begin with the celebrated province of Judea, and so take the rest as they come in my way, in a geographical order, with respect to their situation.

NO. 404. JUDEA.

Judea took its name originally from Judah, the fourth son of Jacob, whose offspring made up the most renowned of the twelve tribes of Israel, most renowned, as on other accounts, so especially, because of it sprang our Saviour, Hebr. vii. 14. Hence by the children of Judah, were originally understood only the tribe of Judah; and by the land of Judah, only the portion of land which appertained to that tribe. But in process of time, when ten of the twelve tribes revolted from the house of David, and erected themselves into a distinct kingdom, under the title of the kingdom of Israel; then the other two tribes, Judah and Benjamin, which adhered to the house of David, be-

gan to be both of them comprehended under one common title of the kingdom of Judah, or simply Judah. And afterwards by degrees, as the people of the kingdom of Judah enlarged their possessions, more especially upon the ten tribes being carried away into captivity by the king of Assyria, when those of Judah seemed to have possessed themselves of the land pertaining to the two adjoining tribes of Simeon and Dan, then left desolate. Upon these acquisitions, the name of Judah or Judea began to be extended to all the southern tract of the land of Israel, so as to include under it, not only what of old belonged to the tribes of Judah and Benjamin, but also what belonged to the tribes of Simeon and Dan. And in further process of time, especially after the return of the Jews from the Babylonish captivity, the name of Judea was extended in general to all the Holy Land, at least to all the parts of it inhabited by Jews. In this largest acceptation it is taken, Luke xxiii. 5. &c. In the other acceptation, wherein it denoted all the south part of the Holy Land, it is always taken where it is mentioned in conjunction with Galilee, Samaria, and the country beyond Jordan; excepting only one place; of which I shall speak distinctly in the ensuing paragraph.

NO. 405. IDUMEA.

The place referred to is Mark iii. 7, 8. where we are told, that *a great multitude followed Jesus, from Galilee, and from Judea, and from Jerusalem, and from Idumea*, &c. Now Idumea, though it be only the Greek name, framed from the Hebrew Edom, yet is not here to be understood of the original habitation of the Edomites, Mount Seir; of which, see No. 124. but more probably the more southern part of the province of Judea, which during the captivity of the Jews at Babylon, being not sufficiently inhabited by its natives, seems to have been possessed by the neighbouring Idumæans. These Idumæans, when brought low by the conquering arms of the Maccabees, and forced to comply with such terms as the Jews offered them, chose rather to embrace Judaism, than to quit their habitations; and though hereupon they were incorporated into the body of the Jewish nation, and were reckoned among the Jews, yet, the tract of Judea, inhabited by them, did not soon lose the name of Idumea, but retained it, not only in the times of the New Testament, as appears from this place of St. Mark, but also for a considerable time afterwards, as appears from common writers.

NO. 406. SAMARIA.

North of Judea, lay the province of Samaria, so called from its city of the same name, formerly the capital of the kingdom of Israel, namely, from the reign of Omri its founder. For *he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria*, 1 Kings, xvi. 24. This province, as well as Judea, stretched from the Mediterranean Sea westward, to the river Jordan eastward, including the most considerable part of what formerly pertained to the tribe of Ephraim, and the half tribe of Manasseh, west of Jordan; and lying between Judea south, and Galilee north. Whence St. John saith, chap. iv. 3, 4. that our Saviour *must needs go through Samaria*, when *he left Judea, and departed into Galilee.*

NO. 407. OF GALILEE.

I pass by the etymology or derivation of the word Galilee, there being not enough said in Scripture to make a well grounded conjecture concerning it. This country was most honored with our Saviour's presence. It was here that he was conceived, Luke i. 26. &c. hither Joseph and Mary returned with him then a child out of Egypt; here he settled and lived with his reputed father and blessed virgin mother, till he began to be about thirty years of age, and was baptized by John, Matt. ii. 22, 23. Luke ii. 39, 51. Matt. iii. 13. Luke iii. 23. hither he returned after his baptism and temptation, Luke iv. 14. And after his entry on his public ministry, though he frequently visited other provinces, yet here was his dwelling place, Matt. iv. 13. And lastly, hither the apostles came to converse with Christ after his resurrection, by Christ's appointment, Matt. xxviii. 7, 16. To which may be added, that the most considerable part, if not all, of his apostles were of this country; whence they are all styled by the angels, Acts i. 11. men of Galilee. Galilee included what was formerly possessed by the tribes of Issachar, Zabulon, Naphtali, and the inland part of the tribe of Asher.

NO. 408. TYRE, AND NO. 409. SIDON.

Galilee was bounded south by Samaria, west and north by the coast of Tyre and Sidon, two very considerable cities, seated on the Mediterranean Sea, and celebrated for merchandize, in sacred as well as heathen history, Isai. xxiii. They both lay within the land of Canaan. Sidon, was so called, from the first born of Canaan, Gen. x. 15. the northern border of the land of Canaan, Gen. x. 19. and on division of the land among the tribes of Israel, it fell, together with Tyre, to the lot of the tribe of Asher, Josh. xix. 28, 29. But we read, Judg. i. 31. that *Asher did not drive out the inhabitants of Sidon*, nor of other maritime places there mentioned.

NO. 410. ABILENE.

The eastern boundary of Galilee was the countries of Abilene and Ituræa, with Trachonitis. Of these, Abilene lay highest to the north, and was so named from its chief town Abila, and is thought by some to have lain within the borders of Nepthalim, though never subdued by that tribe. Mr. Maundrel tells us, that the next day after he left Damascus in his return toward Tripoli, they came to a small village called Sinie; just by which is an ancient structure on the top of an high hill, supposed to be the tomb of Abel, and to have given the adjacent country in old times the name of Abilene.

NO. 411. OF ITURÆA.

Below Abilene, east of the course of Jordan, lay Ituræa, thought to have taken its name originally from Jetur, Gen. xxv. 15. son of Ishmael, who settled in these parts, and whose posterity was afterwards either driven out, or subdued, by those Amorites, over whom in the time of Moses, reigned Og, king of Bashan: Ituræa therefore being much the same with the kingdom of Bashan, was a considerable tract of ground, which Moses gave to that half tribe of Manasseh east of Jordan.

NO. 412. OF TRACHONITIS.

To the same half tribe appertained the region of Argob, Deut. iii. 13. or the country about Mount Gilead, which from its craggy rough mountains, was called by the Greeks *Trachonitis*, *i.e.* the rough, or mountainous country. This country lay east of Ituræa, and together with it made one tetrarchy, Luke iii. 1. in our Saviour's time. In order to understand the import or meaning of the word *Tetrarch*, Tetrarchy, observe, that on the death of Herod the Great, his kingdom was divided into *four* parts, which were therefore called *Tetrarchies*, *i.e.* governments consisting of a fourth part, or rather division, for they were not equal parts of the late king's dominions. These are all mentioned by St. Luke in the place above cited, *viz.* the tetrarchy of Galilee, belonging to Herod, surnamed Antipas; the tetrarchy of Ituræa and Trachonitis, belonging to his brother Philip; and the tetrarchy of Abilene, belonging to Lysanias: the fourth division was that of Judea, Samaria, and Idumea; which Archelaus, eldest son of Herod the Great, enjoyed for a time with the title of king, Matt. ii. 22. but, he being afterwards displaced, his kingdom was made a province of the Roman empire; which province was governed by Pontius Pilate, at the time of our Saviour's crucifixion.

NO. 413. PERÆA, THE COUNTRY BEYOND JORDAN.

There remains but one province more, which lay within the bounds of the land of Israel; that is Peræa, or the country beyond Jordan, lying south of Ituræa, east of Judea, and Samaria, and possessed of old by the two tribes of Reuben and Gad.

NO. 414. OF DECAPOLIS.

As for Decapolis, it was a tract so named from ten considerable cities contained therein; some of which lay without, others, if not the greater part, lay within the Holy Land, partly in Ituræa, partly in Peræa.

NO. 415. OF SYRIA.

I am now to take notice of those few countries and places that lay without the land of Israel, which are mentioned in the Gospels. I begin with Syria, under which name, though heathen authors do sometimes include the Holy Land as a part, yet by sacred writers, it is, I think, always used in a more restrained sense; and, in the New Testament, as distinct not only from the Holy Land, but also from Phenicia, mentioned Acts xi. 19, &c. and of which the coasts of Tyre and Sidon were the southern part. So that by Syria in the New Testament, is understood the country lying east and northeast of the Holy Land, between Phœnicia and the Mediterranean Sea west, and the river Euphrates east.

OF NINEVEH. *Vide* NO. 51.

Beyond Syria, and Mesopotamia, its adjoining country east, mentioned Acts vii. 2. on the river Tigris is the city of Nineveh, generally supposed to have been built by Nimrod. It is famous for being the capital city of the first Assyrian empire; also for its greatness; and for its inhabitants repenting at the preaching of the prophet Jonas, Jon. iii. 3, 5. Matt. xii. 41.

OF BABYLON. *Vide* NO. 53.

Nineveh was the capital of the Assyrian empire, while it continued entire; but on its being broken into two parts, one seized by the Medes, the other by the Chaldeans, the capital of this latter part was Babylon, founded likewise by Nimrod. Gen. x. 10. and very famous in sacred, as well as common writers, especially on account of the captivity of the Jews, into the countries under its dominion; for which reason it is mentioned by St. Matthew, chap. i. 11. &c. It lay in the Chaldæa, on a stream of the great river Euphrates.

NO. 416. TERRITORY OF THE QUEEN OF THE SOUTH.

In the same place, where our Saviour mentions Nineveh, he mentions likewise the *queen of the south, who came from the uttermost parts of the earth to hear the wisdom of Solomon*, Matt. xii. 42. It is evident from the history of Solomon, that by

the queen of the south is to be understood the queen of Sheba, 1 Kings, x. 15. which Sheba was the capital city of a considerable kingdom in the most southern part of Arabia: since therefore Arabia takes up all that part of the Asiatic Continent, that lies south of the Holy Land, to the main southern ocean; and since the kingdom of Sheba took up the most southern part of Arabia; it appears that the queen of Sheba is very properly said to come from the uttermost parts of the earth, that way, namely, southwards in respect of the Holy Land. *Vide* No. 362.

OF EGYPT. *Vide* NO. 140.

West of Arabia lay Egypt, famous in the Old Testament for God's bringing out from thence the children of Israel, styled by the prophet Hosea, chap. ii. 1. his son, namely, by virtue of the *covenant which God made with Abraham*, Acts iij. 25. The same country is mentioned by St. Matthew, chap. ii. 13, 14, 15. &c. on account of our Saviour's being carried thither, to avoid the wicked purposes of Herod against his life; and being on the death of Herod, called back again out of Egypt, into the land of Israel, whereby the prophetical part of Hosea's words received a literal and full completion.

NO. 417. OF CYRENE.

Beyond Egypt westward, not far from the Mediterranean Sea, stood Cyrene, so considerable a city, as to give the name of Cyrenaica to the adjacent parts of Africa. Of this place was Simon, the Cyrenian, on whom the soldiers laid our Saviour's cross, Luke xxiii. 26.

NO. 418. OF ROME.

One place more must be noticed, that is Rome, the capital of the Roman empire, by whose arms the Jewish nation was at first subdued, and afterwards destroyed or expelled from their own country; the very same calamity, which they feared would be the consequence of believing JESUS to be the Christ, being by the just judgment of God brought on them, as a punishment for their crucifying him. For, according to our Saviour's predictions, Matt. xxiii. 36. and xxiv. 34. the generation then present did not pass away, before all that he there denounced against the Jews was fulfilled, and *the Romans came and took away both their place and nation*, John xi. 48.

Having thus given a general description of the countries honored with our Saviour's presence, or mentioned, or referred to, in the gospels, I come now to give a particular description of our Saviour's journeyings, which I shall distinguish according to the most remarkable periods of his life.

OF OUR SAVIOUR'S JOURNEYINGS, FROM HIS BIRTH TO HIS ENTRANCE ON HIS MINISTRY.

NO. 419. OF NAZARETH.

When the time appointed by Divine Wisdom for the coming of the Messiah into the world drew nigh, *the angel*, Luke i. 26—33. *Gabriel was sent from God to the Virgin Mary*, to let her know that she was to be the *highly favoured* of him, *who should be called the Son of the Highest, and should reign over the house of Jacob forever; and of whose kingdom there should be no end*, the Messiah, or Redeemer of the world. The Blessed Virgin then lived in a city of Galilee, called Nazareth, in the southwest of Galilee, not far from the confines of Samaria south, and nearer to the territories of Tyre and Sidon, northwest. It is at present only an inconsiderable village, situate in a kind of round valley on the top of an high hill. Here is a convent built over, what is said to be, the place of the annunciation, or where the Blessed Virgin received the joyful message brought her by the angel. Here is also shown the house of Joseph, as the friars of the convent tell you, wherein the Son of God lived near thirty years in subjection to man, Luke ii. 51. compared with Luke iii. 21, 23. Not far distant, they show likewise the synagogue, wherein our Blessed Lord preached that sermon, Luke iv. 16. by which his countrymen were so *filled with wrath, that they rose up and thrust him out of the city, and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong*. Luke iv. 28, 29. This precipice they now call the Mountain of Precipitation. It is at least half a league from Nazareth south; in going to it you first cross over the vale, in which Nazareth stands; then going down two or three furlongs in a narrow cleft between the rocks, you clamber up a short but difficult way on the right hand. At the top of this you find a great stone standing on the brink of the precipice, which is said to be the very place where our Lord was designed to be thrown down by his enraged neighbours, had he not escaped miraculously. There are in this stone several little holes, resembling the prints of fingers thrust into it: these, the friars tell you, are the impressions of Christ's fingers, made in the hard stone, while he resisted the violence offered to him. At this place are two or three cisterns for collecting water, and a few ruins, which is all that now remains of a religious building founded here by the pious empress Helena, mother of Constantine the Great. And whereas the places,

where are shown the house of Joseph, and the synagogue wherein our Saviour preached, were anciently dignified each with an handsome church by the same empress; these monuments of her piety are now likewise in ruins.

NO. 420. HILL COUNTRY OF JUDEA.

It is time to take leave for the present of Nazareth, and to attend the Virgin Mary in her journey to visit her cousin Elizabeth, who was the wife of Zacharias a priest, dwelling in the hill country of Judea, Luke i. 39, 65. in the city, as is probably enough supposed, of Hebron, this being one of the cities given to the priests in the tribe of Judah, Josh. xxi. 10, 13. and said to lie in the mountains, or hills, Josh. xi. 21. and xv. 48, 54. which crossing the middle of Judea from south to north, gave to the tract they run along, the name of the Hill Country. The Virgin found Elizabeth with child of John the Baptist, and staid with her till near her delivery, and then returned to Nazareth.

NO. 421. OF BETHLEHEM.

Some time after, Luke ii. 1—7. *there went out a decree from Cæsar Augustus, that all the* Roman *world*, or empire, *should be taxed*, or rather enrolled, that is, should have their names, and conditions of life set down in court rolls, according to their families, in order to be taxed. *And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth to Judea, to the* native *city of David, called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished, that she should be delivered; and she brought forth her firstborn son*, our ever blessed and ever to be adored Redeemer JESUS, *and wrapped him in swaddling cloaths, and laid him in a manger, because there was no room for them in the inn.*

Bethlehem is distant from Jerusalem but six miles southwest. It has been constantly honored by Christians of all nations, on account of its being the place of our Saviour's birth: and at this very day, it is generally visited by pilgrims. It has a convent of Latins, one of Greeks, and another of Armenians; the two latter being contiguous to the former, and each having their several doors opening into the chapel of the holy manger. For here are shown, at this very day, the place, where, it is said, our Blessed Lord was born; and the manger, in which it is said, he was laid: also the grotto of the blessed Virgin, within thirty, or forty yards of one of the convents, which is reverenced on account of a tradition that the Blessed Virgin here hid herself and her divine babe from the malice of Herod, before their departure into Egypt. The grotto is hollowed in a chalky rock: but this whiteness they will not suffer to be natural, but insist that it was occasioned by some miraculous drops of the blessed Virgin's milk, which fell from her breast, when suckling the holy infant: and so much are they possessed of this opinion, that they believe the chalk of this grotto has a miraculous virtue for increasing women's milk; and it is very frequently taken by the women hereabouts, as well Turks and Arabs, as Christians, for that purpose.

They likewise show to pilgrims about half a mile eastward, the field, where it is said the shepherds were watching their flocks, when they received the glad tidings of the birth of Christ: and not far from the field, the village where they dwelt; and a little on the right hand of the village, an old desolate nunnery built by St. Paula, and made the more memorable by her dying in it.

To return to Bethlehem, itself, there is also shown the chapel of St. Joseph, the supposed father of our blessed Saviour; the chapel of the Innocents, also those of St. Jerom, of St. Paula, and Eustochium. St. Jerom was a celebrated Christian writer in the latter end of the fourth century; Paula, the mother, and Eustochium, the daughter, were two, among many other, Roman ladies instructed by St. Jerom in learning and piety, who retired to Bethlehem with St. Jerom, whose school is likewise shown here to pilgrims.

OF JERUSALEM. *Vide* NO. 324.

We are next to attend the holy babe Jesus to Jerusalem; *for when the days of the Virgin Mary's purification, according to the law of Moses, were accomplished, they brought him to Jerusalem*, &c. Luke ii. 22. This city first occurs in Scripture under the name of Salem, Gen. xiv. 18. by interpretation Peace, Hebr. vii. 2. In the time of Joshua, we find the city possessed by Jebusites, one of the nations descended from Canaan, Gen. x. 16. Josh. xv. 63. from whom it had the name of Jebus, Josh. xviii. 16, 28. Judg. xix. 10. being their principal city; from these two names, Jebus and Salem, some imagine it was called Jebusalem; and for better sound sake Jerusalem. The Jebusites were not driven out by the children of Judah, but lived together with these at Jerusalem, Josh. xv. 63. For though the Israelites had taken the city, Judg. i. 8. yet it seems the Jebusites had a very strong fort adjoining, which was not conquered till king David's reign, when *David took the strong hold of Zion, and dwelt in the said fort after he had taken it, and called it the city of David*, 2 Sam. v. 7, 9. After this, Jerusalem became not only the principal

city of the tribe of Benjamin, whereto it appertained, but the capital of the kingdom of Judah, and the most celebrated city of the whole land of Israel; and, on account of religion, the most renowned city of the world among Christians as well as Jews; being dignified with the most illustrious title of the Holy City; in allusion to which, it seems with a little variation from the Hebrew, to be termed Hierosolyma, which in the Greek, imports Holy Solyma.

Before the holy child Jesus was brought from Bethlehem to Jerusalem, there came, Matt. ii. 1. &c. wise men from some country east of the Holy Land, to Jerusalem, inquiring after the lately born king of the Jews. Herod, then king of Judea, being alarmed, resolved to provide for his own security in the throne, by cutting off this new born king. The better to effect this, he sends the wise men to Bethlehem, where he understood that the Messiah, or Christ, was to be born, giving them directions to bring him word again, when they had found the young child, that he might come and worship him also. Thus usual is it, for wicked men under the specious pretence of religion, to endeavour to attain their most irreligious and devilish purposes! But, the over ruling Providence of God defeated the design of Herod, by admonishing the wise men not to return to him, but to retire into their own country another way; and by admonishing Joseph to flee with the holy infant Jesus, into Egypt.

NO. 422. OF RAMA.

Herod, when he saw that he was mocked of the wise men, was exceeding wroth and sent forth, and slew all the children that were in Bethlehem, and in all the coast thereof, from two years old and under, according to the time which he had diligently inquired of the wise men, Matt. ii. 16. in reference to the age of the new born king. By this massacre of the innocent babes in and about Bethlehem, was, in a more eminent manner than before, fulfilled that which was spoken by Jeremy the prophet, saying, in Rama was there a voice heard, lamentation and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not. Now Rama lay in the neighbourhood of Bethlehem, though situated in a different tribe, namely, that of Benjamin, the youngest son of Jacob, by his wife Rachel. Rachel died after being delivered of this her younger son, as she was with her husband on a journey, and was come near to Bethlehem, but yet in the border of Benjamin, Gen. xxxv. 16, 17. &c. 1 Sam. x. 2. On which accounts, the murdering of the innocents in Rama, as well as in Bethlehem, the lamentations of their mothers is properly, and elegantly, represented by the mourning of Rachel; forasmuch, as from her not only the Benjamites of Rama sprang, but also because she lay buried in those parts. Mr. Maundrel tells us, that among the remarkable places shown in the road from Jerusalem to Bethlehem, the last, or nearest to Bethlehem, is Rachel's tomb. On which he observes, that this may probably be the true place of her interment; but the present monument cannot be that which Jacob erected, it being plainly a modern Turkish structure. *Vide* No. 132.

Herod being dead, Joseph, by admonition of an angel, returns with the holy Jesus and his mother, into the land of Israel: but hearing that Archelaus reigned in Judea, in the stead of his father Herod, he was afraid to go thither: notwithstanding, being warned by God in a dream, he turned aside into the parts of Galilee, and came and dwelt again at Nazareth, where he had formerly lived; whence, not only our blessed Saviour was styled a Nazarene, but his disciples likewise were distinguished by the name of Nazarenes.

After this, sacred history is silent concerning our Saviour, till in the twelfth year of his age, he went up with Joseph and Mary to Jerusalem, at the passover. Luke. ii. 42. The reason of our Lord's coming up now, is probably thought to have been, in order to his being examined by the Jewish doctors in the temple, that he might be admitted to the eating of the next passover, according to the present custom of the Jews, whose usual admission to the passover, is at thirteen years of age, and might be so, at that time; as their explication of the original directions, Exod. xii. 3, 4, 21, 26. The festival being ended, and Jesus, though so very young, having conversed publicly in the temple with the learned men of the Jews, to their great admiration, he returns back again to Nazareth, where he lived in all due obedience to Joseph and Mary, till he entered on his public ministry.

It will be of use here to observe, that the common account by the years of our Lord is, some say *four*, others *three*, or rather, *two* years too late; insomuch, that this year which is mentioned as being truly the twelfth year of Christ's life, yet is reckoned but the tenth year of the common account, by the years of our Lord; or *A. D.* 10. [perhaps even it is *A. D.* 9 or 8.]

OUR SAVIOUR'S JOURNEYINGS FROM HIS ENTRANCE ON HIS MINISTRY, TO THE PASSOVER NEXT ENSUING; IN THE THIRTYFIRST YEAR OF HIS LIFE, A. D. 29.

NO. 423. WILDERNESS OF JUDEA. *Vide* NO. 86.

The blessed Jesus was pleased, for the redemption of mankind, not only to be made flesh, John i. 14. but also when in the flesh, to *make himself of*

no reputation, taking upon him the form or condition of a servant, or man, Phil. ii. 7. and during the early part of his life, working with his reputed father, who was by trade a carpenter. Accordingly our Saviour is styled by way of contempt, the carpenter's son, Matt. xiii. 55. and the carpenter, Mark vi. 3. [though some think the word *son*, is here omitted, and that we should read *carpenter's son*.] In this employ did our blessed Lord exercise himself, till he *began to be about thirty years of age*, Luke iii. 23. when he was baptized by John sirnamed the Baptist, and not long after entered on his ministry, being now thirty years of age complete: which was the age required in the Jewish church for entering into the ministry, Numb. iv. 3. In order to be baptized, he repairs from Nazareth of Galilee, Mark i. 9. to John, the son of Zacharias and Elizabeth, and so his kinsman, who lately had begun publicly *to preach the baptism of repentance for the remission of sins*, Mark i. 4. Luke iii. 3. In the wilderness of Judea, Matt. iii. 1. Mark i. 4. which lay along the river Jordan, on each side. It is further to be observed, that this tract was called the Wilderness of Judea, not because it was absolutely uninhabited, but because it was less inhabited than other parts.

NO. 424. THE RIVER JORDAN. *Vide* NO. 93. &c.

As to the river Jordan, it is the most celebrated and largest river in the Holy Land, and the famous Jewish historian Josephus gives us this account of it. "The head of this river has been thought to be Panion, but in truth it passes hither under ground, and the source of it is Phiala, an hundred and twenty furlongs from Cæsarea, *viz.* Philippi, a little on the right hand, and not much out of the way to Trachonis. It is called Phiala, that is, the cup or basin, from the round figure of it: and its water stands always at a stay, the basin being brim full, without either shrinking or overflowing. The first discovery of this secret was from Philip the tetrarch of Trachonis, by casting straws into Phiala, that came out again at Panion, which till that time was taken for the head of Jordan. This river, thus as to appearance, taking its original from the cave of Panion, afterwards crosses the bogs and fens of the lake Semechonitis: and after a course of an hundred and twenty furlongs further, passes under the city of Julias, or Bethsaida, and so over the lake of Genezareth; and then running a long way through a wilderness or desert, it empties itself at last into the lake Asphaltites, or the Dead Sea." Such is the description of the river Jordan, given us by Josephus himself in his third book of the Wars of the Jews, chap. xviii. From which account it appears, that the vulgar opinion of this river's arising from two fountains, or rivulets, one named Jor, the other Dan, is but ill grounded, if not wholly fictitious. It may not be improper to observe here further, that the cave Panion, lying at the foot of Mount Libanus, and the lake Asphaltites reaching to the very extremity of the south of Judea; it follows, that the river Jordan extends its course quite from the northern to the southern boundary of the Holy Land. And it is also observable from the forementioned account, that there lay in the times of the New Testament, a great deal of wilderness or desert along the river Jordan; which therefore was without all doubt the wilderness wherein John the Baptist came preaching and baptizing. As to the largeness of the river Jordan, Mr. Maundrel has observed, that it may be said to have two banks, whereof the first or outermost is that to which the river does, or at least did anciently overflow at some seasons of the year, *viz.* at the time of harvest, Josh. iii. 15. or as it is expressed, 1 Chron. xii. 15. in the first month, that is, in March. But at present, whether it be because the river hath by its rapidity of current worn its channel deeper than it was formerly, or whether, because its waters are directed some other way, it seems to have forgot its ancient greatness: for we, saith the forementioned author, could discern no sign or probability of such overflowing, when we were there, which was the thirtieth of March, being the proper time for these inundations. Nay, so far was the river from overflowing, that it ran at least two yards below the brink of its channel. After having descended the outermost bank, you go about a furlong upon the level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c. that you can see no water, till you have made your way through them. In this thicket anciently, and the same is reported of it at this day, several sorts of wild beasts were wont to harbour themselves: whose being washed out of their covert by the overflowings of the river, gave occasion to that allusion of the prophet Jeremiah. chap. xlix. 19. and l. 44. *He shall come up like a lion from the swelling of Jordan.* The water of the river, when Mr. Maundrel saw it, was very turbid, and too rapid to be swam against. And for its breadth he tells us it might be about twenty yards over, and in depth it far exceeded his height.

While John was baptizing, Jesus came, and was baptized by him in Jordan. Maundrel informs us, that within about a furlong of the river, at that place, where he and his company visited it, was an old ruined church and convent, dedicated to St. John, in memory of the baptizing of our blessed Lord. It is founded, as near as could be conjectured, to the very place where the Baptist had the honor to perform that sacred office.

NO. 425. OF THE WILDERNESS WHEREIN OUR LORD WAS TEMPTED.

Our blessed Lord, after being baptized, was moved by the holy spirit to retire from Jordan into the mountainous and more solitary part of the wilderness, in order to suffer temptations from the devil, and by what befel himself, and by his own deportment therein, to teach all his followers what they must expect from the common adversary of mankind, and after what manner they should best defeat all his crafty devices. The devil adapts his first temptation to our Saviour's present circumstances; and from the hunger which our Lord began to feel after his fast of forty days, the devil takes occasion to persuade him to exert his Divine power, by commanding a stone to become bread. This insidious temptation not succeeding, the devil brings our Lord to Jerusalem, sets him on a part of the temple, and tempts him to show his Divine power, by casting himself down from thence. This temptation failing likewise, and the devil hereupon, as it seems most probable, concluding that our Lord was only a mere man, he adapts his last temptation to him as such, and accordingly takes our Lord up into an exceeding high mountain, where he vainly endeavors, by promises of earthly grandeur and dominion, to allure and overcome the heavenly minded Jesus. Mr. Maundrel informs us, that in his journey from Jerusalem to Jordan, after he had passed over mount Olivet, he proceeded in an intricate way among hills and vallies interchangeably; and after some hours travel in this sort of road, he arrived at the mountainous desert, into which our blessed Saviour was led on this occasion. A most miserable dry barren place, saith he, it is, consisting of high rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand, looking down in a deep valley, as we passed along, we saw ruins of small cells and cottages; which they told us were formerly habitations of hermits, who retired hither for penance and mortification. And certainly there could not be found in the whole earth a more comfortless and abandoned place for that purpose. From the tops of these hills of desolation, we had however a delightful prospect of the mountains of Arabia, the Dead Sea, and the plain of Jericho; into which last we descended after about five hours march from Jerusalem. As soon as we entered the plain, we turned on the left hand, and going about one hour that way, came to the foot of the Quarantania, which, they say, is the mountain, into which the devil took our blessed Saviour, when he tempted him with that visionary scene, of all the kingdoms and glories of the world. It is, as St. Matthew styles it, an exceeding high mountain, and in its ascent, not only difficult but dangerous. It has a small chapel at the top, and another about half way up, founded on a prominent part of the rock. Near this latter are several caves and holes in the side of the mountain, made use of anciently by hermits, and by some at this day, for places to keep their Lent in, in imitation of that of our blessed Saviour. In most of these grotts we found certain Arabs quartered with fire arms, who obstructed our ascent, demanding two hundred dollars for leave to go up the mountains: so we departed without farther trouble, not a little glad to have so good an excuse for not climbing so dangerous a precipice.

NO. 426. OF BETHABARA.

After our blessed Lord had been thus tempted, and by his victory had taught us, that he was *able to succour them that are tempted*, Hebr. ii. 18. He repaired to Bethabara, where John was baptizing. This Bethabara lay beyond Jordan, Joh. i. 28. and our blessed Lord, when the Jews sought to take him, at the feast of the dedication, retired hither, whither many resorted to him, and believed on him, Joh. x. 39, 40. &c. The word Bethabara in the Hebrew language, denotes *a house of passage:* and whereas we read Josh. ii. 7, 23. that there was a fording place over Jordan, not far from Jericho; and Josh. iii. 16. that the people passed over right against Jericho: therefore it is conjectured that hereabout stood Bethabara, as being the place of reception, or entertainment, for passengers out of Judea into Peræa, or the country beyond Jordan. Nay, it is imagined by some, that in the very same place of the river, where the ark stood, while the Israelites passed over, our blessed Saviour stood and was baptized by John.

NO. 427. CANA IN GALILEE.

Our blessed Lord having staid some days at Bethabara with the Baptist, and having there begun his ministry, by instructing Andrew, and John the evangelist, and receiving them for his disciples; and after that receiving Peter likewise, he sets forth for Galilee, Joh. i. 37—42. on his arrival here, he receives as disciples, Philip, and also Nathaniel. These his first five disciples, were afterwards chosen by our Lord to be five of his twelve apostles. This is evident, as to Andrew, John, Peter, and Philip. And as for Nathaniel, he is thought to be the same, who was otherwise called Bartholomew. This Nathaniel was of Cana in Galilee, Joh. xxi. 2. where our Lord was invited to a marriage, three days after he had received Nathaniel as a disciple. This Cana, for distinction sake, styled Cana of Galilee, there being another town of this name, Josh.

xix. 28. appertaining to the tribe of Asher, lying not far from Sidon, and so situated much more north than Cana of Galilee, lay within the tribe of Zebulon, and not far from Nazareth. Mr. Maundrel tells us, that he and his company taking their leaves of Nazareth, directed their course for Acra or Ptolemais; in order to which, going at first northward, they crossed the hills that encompass the vale of Nazareth on that side: after which they turned westward, and passed in view of Cana of Galilee, the place signalized with the beginning of Christ's miracles; and where lived, as some suppose, Alphæus, otherwise named Cleophas, whose wife was Mary, the sister, or cousin german, of the blessed Virgin; in whose house the marriage to which our Lord was invited, is supposed to have been kept.

After this, our blessed Lord, together with his mother, his reputed brother, and his disciples, went down to Capernaum, where they continued not long, but the passover being at hand, our Lord went up to Jerusalem.

NO. 428. THE TEMPLE AT JERUSALEM.

Being come to Jerusalem, and finding in the temple those that sold oxen and sheep and doves for sacrifices, and the changers of money, he drove them all out of the temple, together with the sheep and oxen, and poured out upon the ground the changers of money, and overthrew the counting tables. Hereupon being demanded of the Jews to show a sign of his divine authority to do as he had done, Jesus makes them this answer, *destroy this temple, and in three days I will raise it up again.* Then replied the Jews, *forty and six years has this temple been building, and wilt thou rear it up in three days?* which they said, thinking that Christ had spoken of their temple, whereas *he spoke of the temple of his own body,* Joh. ii. 12, 13. &c.

This temple built by Zorobabel after the return from the Babylonish captivity, partly because it was grown ruinous, partly because it seemed not magnificent enough, but principally to curry favour with the Jews, king Herod repaired, plucking down so great a part of it, and making such considerable alterations for the better, that he is said by some to build a quite new temple. And this was it, which our blessed Lord honored sometimes with his divine presence; whereby was fulfilled that prophecy of Haggai, that *the glory of this latter house should be greater than that of the former,* Hag. ii. 9. And it is of the temple, thus repaired, and as it were new built by Herod, that the Jews are to be understood, when they tell our Saviour, forty and six years has this temple been building; for so many years there are precisely between the eighteenth year of Herod's reign, presently after which he began about the temple, and the first year after our Saviour's baptism, when the Jews said this to him; all which time the temple was more and more adorned, beautified, and perfected, and might be said to be so long in building, though the main fabric was finished in a much lesser space.

But it is next to be known, that by the temple is meant, not only the fabric or house itself, but also the courts thereunto belonging. Within the fabric itself there were two parts, the first or outermost was that, *wherein was the candlestick, and the table, and the shewbread, which was called the sanctuary;* the second or inmost was that, *which is called the holiest of all, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubim of glory shadowing the mercy seat. Now the other priests went always into the first part or tabernacle, accomplishing the daily service of God: but into the second went the high priest alone, and that but once every year,* &c. Heb. ix. 2, 3, 4. &c.

As to the courts of the temple they were at first but two, the priest's court, and the people's court. The priest's court was next to the temple, and had in it the brazen altar for the sacrifices, and the laver for the washing both of the priests and the sacrifices also, and into this court might none enter but the priests.

The people's court was separated from the former by a wall of three cubits high, to which the people did repair to perform their sacrifices, to say their prayers, and to pay their vows. In the midst of this court did Solomon make a brazen scaffold for the kings his successors, 2 Chron. vi. 13. In after times this court came to be built round with porches into which the people retired in rainy weather; whence this court is sometimes denoted by the name of Solomon's Porch, John x. 23. Acts iii. 11. having the name of Solomon added to it, either to continue his memory, or because the porches here built had some resemblance of that porch which he built before the temple, 1 Kings vi. 3.

The fore mentioned court of the people was one entire court in Solomon's days; but afterwards it was divided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This division is thought to have been made in Jehoshaphat's time, of whom we read, that he stood in the house of the Lord, before the new court, 2 Chron. xx. 5. that is, before the women's court. In this stood the poor's treasury, or the alms box, as may be gathered from the poor widow's casting her two mites into it; on which account this whole court is thought to be sometimes denoted by the name of the treasury, John viii. 20.

Lastly, in Herod's temple there was a fourth court before, or without, the three already mentioned, namely, for such as were unclean by legal pollutions, and for strangers; whence it was commonly called, the court of the Gentiles, being designed chiefly for the use of such Gentiles or strangers, as were only proselytes of the gate, and not of the covenant, that is, as had bound themselves only to the observance of the precepts of Noah, and not to the observance of the Mosaical law. This last or outmost court of all was separated from the women's court by a wall of three cubits height, adorned with certain pillars at equal distances, bearing this inscription, *let no alien*, or stranger, that is, no one not a Jew, or circumcised proselyte, *enter into the holy place*. And to this wall it is, that the apostle alludes, when he saith, *he has broken down the middle wall of partition between us*, that is, between Jews and Gentiles, *making one of twain*, Eph. ii. 14, 15. and when he thence infers, that the Gentiles are no more to be esteemed *foreigners and strangers, but fellow citizens with the saints, and of the household of God*, ver. 19. To close this discourse in reference to the temple, it was in this fourth court, or court of the Gentiles, that the Jews permitted to be kept a market of sheep and oxen, and doves, and the tables of the money changers to stand; whereby the Jews showed the mean regard they had for the Gentiles, placing them in the same court with their cattle. And therefore out of this part or court of the temple it was, that our Saviour cast the buyers and sellers; and herein he overthrew the tables of the money changers; asserting hereby the temple to that sacred use mentioned by the prophet, namely, to be an house of prayer for all nations. The learned are not agreed, whether this fourth court, called the court of the Gentiles, did belong also to the temple built by Solomon; or whether it was first added by Herod to the temple: which last seems to be the most probable opinion. To the account here given, the reader may add the description of the temple given by Josephus, b. vi. chap. vi. of the Wars of the Jews.

OF OUR SAVIOUR'S JOURNEYINGS FROM THE FIRST TO THE SECOND PASSOVER DURING HIS MINISTRY, A. D. 30.

NO. 429. OF ENON AND SALIM.

The passover holidays, during which our Saviour by his miracles converted many, and among them Nicodemus, a ruler, or principal person, among the Jews, being ended, our Lord, with some of his disciples withdrew from Jerusalem into another part of Judea, where he continued for some while. At this time John was baptizing in Enon near to Salim, because there was much water there, John iii. 22, 23. And indeed the name Enon imports a place of springs; but the only mention we have of it in Scripture is here, where it is described as situated near Salim. But the situation of this Salim is uncertain, unless it be the Shalem, or Salem, a city of Sechem, Gen. xxxiii. 18. or else Shalim, or Salim, mentioned 1 Sam. ix. 4. which latter seems most probable. If it be the same with either of these, it lay within the province of Samaria.

NO. 430. OF SYCHEM, OR SYCHAR.

Our Lord, after he had spent some time in this part of Judea, knowing how the Pharisees had heard that he made and baptized more disciples than John, though our Lord himself baptized not, but his disciples, to avoid any ill designs that the Pharisees might be contriving against him, he left Judea and departed again into Galilee. Now Jesus, as he went the direct way from Judea to Galilee, must needs go through Samaria; where, in his way, he comes to a city of Samaria called Sychar, near to the parcel of ground that Jacob gave to his son Joseph; hard by which there is a well called Jacob's Well, where Jesus being wearied with his journey, sat down and rested himself. Joh. iv. 1, 2, 3. &c. The description of Sychar given by the Evangelist, puts it beyond all doubt, that it is the same with Sychem; the difference of the two names proceeding perhaps only from a dialectical, or corrupt, way of pronunciation. Dr. Prideaux says, it was called by the Jews Sychar, by way of reproach, that name importing the Drunken City. And the prophet Isaiah, chap. xxviii. 1. having called the Ephraimites, whose dwelling was in those parts, Siccorim, *i.e.* Drunkards, the Jews have that text on their side for justifying the said name. This city is at present called Naplosa, and stands in a narrow valley between mount Gerizim on the south, and Ebal on the north, being built at the foot of the former: on the top of which, the Samaritans, whose chief residence is here, at Sychem, have a small temple, or place of worship, to which they still repair at certain seasons, for performance of religious rites. What these rites are, Mr. Maundrel tells us, he could not certainly learn: but that their religion consists in the adoration of a calf, as the Jews give out, seems to have more of spite than of truth in it. Sychar, or as it is now called Naplosa, is at present in a mean condition, in comparison of what it is represented as having been anciently. It consists chiefly, of two streets, lying parallel under mount Gerizim, but is full of people, and the seat of a Bassa.

Mr. Maundrel acquaints us, that setting forwards from Sychem, toward Jerusalem, and proceeding in the narrow valley between Gerizim and Ebal, not above a furlong broad, on the right hand, just without the city, was a small mosque, said to stand over the sepulchre purchased by Jacob, from Emmor, the father of Shechem; and which goes by the name of Joseph's sepulchre, his bones having been here interred after their transportation out of Egypt, Josh. xxiv. 32.

OF JACOB'S WELL.

At about one third of an hour, we came, says Mr. Maundrel, to Jacob's Well, famous, not only on account of its author, but much more for that memorable conference, which our blessed Saviour here had with the woman of Samaria, John iv. 7. If it should be questioned, whether this be the very well, that it is pretended for, seeing it may be suspected to stand too remote from Sychar, for women to come from thence to draw water; it is answered, that probably the city extended further this way in former times than it does now, as may be conjectured from some pieces of very thick wall, still to be seen not far from hence. Over the well stood formerly a large church, erected by that great and devout patroness of the Holy Land, the empress Helena: but, of this, the voracity of time, assisted by the hands of the Turks, has left nothing but a few foundations remaining. The well is covered at present with an old stone vault, into which you are let down through a very straight hole, and on removing a broad flat stone, you discover the mouth of the well itself. It is dug in a firm rock, and is about three yards in diameter, and thirty five in depth; five of which we found full of water. This confutes a story commonly told to travellers, who do not take pains to examine the well, *viz.* that it is dry, all the year round, except on the anniversary of that day, on which our blessed Saviour sat upon it, but then bubbles up with abundance of water.

OF THE PARCEL OF GROUND THAT JACOB GAVE TO HIS SON JOSEPH.

At this well the narrow valley of Sychem ends, opening into a wide field, which is probably part of that parcel of ground given by Jacob to his son Joseph, John iv. 5. It is watered with a fresh stream, rising between it and Sychem, which makes it so exceedingly verdant and fruitful, that it may well be regarded as a standing token of the tender affection of that good patriarch to the best of sons, Gen. xlviii. 22.

Our blessed Saviour having staid two days, and been conversant, contrary to the practice of the Jews, in a familiar obliging way with the Samaritans, and having made many converts among them, he pursues his journey into Galilee, and visited *Cana of Galilee*, where he had before made the water wine, and where he now wrought a second miracle in healing, by a word, a nobleman's son who was sick at Capernaum. John xlvi. &c.

NO. 431. THE POOL OF BETHESDA.

When the season for celebrating the passover was come again, Jesus went up to Jerusalem to celebrate it, John v. 1. At this passover he wrought a great miracle by curing an impotent man, who had been unable to walk for eight and thirty years, at the pool in Jerusalem, called Bethesda. This pool had adjoining to it a building consisting of five porches, in which were laid a *great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled,* or stirred, *the water: whosoever then first after the troubling of the water stepped in, was made whole of whatever disease he had.* John v. ii. &c. Tertullian notes that the virtue of this pool ceased, on the Jews persevering in their infidelity, and rejecting our Saviour. Mr. Maundrel tells us, that he went to view that which they now call the pool of Bethesda; and that it is one hundred and twenty paces long, and forty broad, and at least eight deep, but void of water. At its west end it discovers some old arches now dammed up. These some will have to be five porches in which sat that multitude of lame, halt, and blind, John v. but instead of five there are but three. This pool is contiguous on one side to, what is now called, St. Stephen's Gate, and on the other to the area of the temple.

OF OUR SAVIOUR'S JOURNEYINGS FROM THE SECOND PASSOVER DURING HIS MINISTRY, TO THE THIRD PASSOVER, A.D. 31.

OUR LORD'S RETURN TO GALILEE.

The passover holidays being over, our Lord having heard that John Baptist was cast into prison by Herod, returns into Galilee, to Nazareth, where he had been brought up, which was the only place in Galilee, where he was unkindly treated: for his townsmen being exasperated by a discourse he made to them, they rose up and thrust him out of the city, and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong. But, exerting his divine power, and passing through the midst of them, none of them knowing how, he miraculously escaped, Luke iv. 16, 28, 29, 30.

NO. 432. OF SAREPTA.

In this discourse of our Saviour to the men of Nazareth, he mentions, Luke iv. 26. Sarepta a city of Sidon, or, within the jurisdiction of the Sidonians. It is called Zarephath, 1 Kings xvii. 9. and in all probability is, as Mr. Maundrel observes, the same now called Sarphan, distant about three hours travel from Sidon towards Tyre. This writer tells, that the place shown for this city consists at present only of a few houses on the tops of the mountains, about half a mile from the sea. But it is more probable the principal part of the city stood below, in the space between the hills and the sea, there being ruins still seen in that place of considerable extent.

NO. 433. OF CAPERNAUM.

Our Lord having miraculously escaped from his townsmen of Nazareth, came and dwelt at Capernaum, Matth. iv. 13. the description of which, therefore, I have reserved to this place. It is not mentioned in the Old Testament, either under this name, or any other like it, whence we may conclude that it was not then in being. It is therefore not improbable that it was one of the towns built by the Jews at their return from the Babylonish captivity, on the seacoast, *i.e.* on the coast of the sea of Galilee, in the borders of Zebulon and Naphtali, consequently, toward the upper part of this seacoast. It took its name, without doubt, from an adjoining spring in great repute for its crystalline flowing waters, this fountain or spring, being, as Josephus informs us, called by the natives Capernaum. And as the excellency of this fountain was in all probability one inducement to the building of the town in the place where it stood; so there seems to have been another motive for making choice of that situation, namely, the conveniency of it for a crossing-place from Galilee to the other side of the sea. For this seems to be alluded to by the prophet Isaiah in that prophecy which was fulfilled by our Saviour's dwelling at Capernaum. Matth. chap. iv. ver. 15, 16. *The land of Zabulon and the land of Nephtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles*, &c. This expression, by the way of the sea beyond Jordan, is I think, to be understood as denoting, that as the gospel should be preached chiefly within the lands of Zebulon and Naphtali, in general, so more particularly at the cities or towns on the coast of the sea; and consequently, whence was the way by sea from Galilee, to the country beyond Jordan. As to the other expression, Galilee of the Gentiles, this northern part of Galilee was so termed, either because it was very populous, or, because it was inhabited by many Gentiles, as well as Jews: or by a mixture of various nations. It remains only to observe, that on account of the honor done by our Lord to Capernaum, in choosing it for his dwelling place, it is said by our Lord to be exalted unto heaven: but, on account of its not making a right use of this signal favour, it should be *brought down to hell*, &c. Matth. xi. 23. Which prediction is fully verified, it being so decayed, as, long since, to consist but of six poor fishermen's cottages, and perhaps now is wholly desolate.

NO. 434. THE SEA OF GALILEE, OTHERWISE THE SEA OF TIBERIAS, AND THE LAKE OF GENNESARETH.

Having described Capernaum, it will be proper to adjoin a description of the sea of Galilee, on which it stood. The sea of Galilee is the same with the sea of Tiberias, and the lake of Gennesareth. It was called the sea of Galilee from the province of Galilee; it was called the sea of Tiberias, from a town of *Tiberias*, standing on its western shore; and it was called the lake of Gennesareth, from that particular tract of Galilee which bounded it all along, or in great part, on the western side. The breadth of this lake or sea, Josephus tells us, is forty furlongs, and the length an hundred; the water of it is sweet and potable. It lies on a gravel, and so more conveniently to be drawn, and softer than either a river or fountain water. It has great variety of fish, not found any where else; and the river Jordan runs through the midst of it. Jos. lib. iii. de Bello, chap. xviii. This sea, in the Old Testament, was called the sea of Cinnereth, Numb. xxxiv. 11. or Cinneroth, Josh. xiii. 27.

NO. 435. OF THE LAND OF GENNESARETH.

From the lake of Gennesareth, we proceed to describe the land of Gennesareth, mentioned, Matth. xiv. 34. Mark vi. 53. and which, as Josephus expressly informs us, gave name to the adjoining lake, it is thus described by that author in his third book of the Wars of the Jews, chap. xviii. This lake takes its name from the country that surrounds it, which is fruitful and agreeable to admiration. As for fertility of soil, no plant comes amiss to it; besides that it is improved by the skill and industry of the inhabitants to the highest degree; and by a strange felicity of the climate, every thing prospers there; as nuts, palms, figs, and olive trees, that flourish here in perfection, though they require a quite different temperature of air in the nature of them; which looks as if Providence took delight in this place to reconcile contradictions; and as if the very seasons themselves were in a competition which should be most obliging. And the production of strange varieties of excellent fruit is not all neither, but the conservingof them so long quick and sound is another cu-

riosity. Figs and grapes hold in season there ten months in the year, and other fruits the whole year about. And the place is not more famous for a delicious air, than it is for a chrystalline flowing fountain, called by the natives Capernaum, which some take for a little gut of the Nile, because of a certain fish in it, that is no where else to be found but in Alexandria. The length of the country along the lake is thirty stadia, or furlongs, *i.e.* near four miles, and the breadth twenty stadia, or furlongs, *i.e.* about two miles and an half. Such a delicious country was the land of Gennesareth in the time of Josephus, who lived in the same age with our Saviour. From hence some conjecture that the word Gennesareth, or, as it is sometimes writ, Gennesar, is composed of two words, *Gen* and *Sar*, the former denoting in Hebrew, a *garden*, the latter a *prince*, and both together, the garden of a prince, or the princely garden. However, it is more likely, that the name Gennesareth was, by degrees framed from that of Chinnereth, or Cinneroth, in the Old Testament. For it is manifest, Josh. xix. 35. that Cinnereth was then a fenced, or principal, city in the tribe of Naphtali; and from 1 Kings xv. 20. that it gave name to an adjoining tract of ground; and, from Num. xxxiv. 11. Deut. iii. 17. Josh. xii. 3. that the city of Cinnereth lay on the coast of the lake Gennesareth, and also gave name to the lake. These particulars laid together, it will, I suppose, appear probable, that Gennesareth is moulded from Cinnereth. There is indeed this difference between the times of the Old and New Testament, that whereas there was a considerable city named, Chinnereth or Cinnereth in the former times, there is no mention made of any city; yet the lake and adjacent tract of ground still retained the ancient name of Cinnereth. I shall close the description of the land and lake of Gennesareth, with observing, that as Josephus attributes the extraordinary fertility of the land of Gennesareth to the peculiar providence of God, as if he took delight in this spot of ground; so it was a common saying of the Jews in reference to the lake of Gennasereth, that God loved that sea more than all the other seas. And indeed, it does so far hold good, as this sea, above all others, was frequently honored with the Divine presence of our blessed Saviour Jesus Christ, after he came and dwelt at Capernaum, upon the lake of Gennesareth, and that, not only before, but also after, his resurrection, Joh. xxi. 1.

Now, though our Lord made choice of Capernaum as his dwelling place, whence it is called his own city, Matt. ix. 1. yet he frequently visited other parts of Galilee, and sometimes also the country beyond Jordan, and the sea of Galilee, teaching in their synagogues, and healing diseases: so that his fame went throughout the adjoining parts of Syria, and he was followed by great multitudes of people from all parts of the Holy Land, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan, Matt. iv. 13, 23, 24, 25.

OF OUR SAVIOUR'S JOURNEYINGS FROM THE THIRD PASSOVER DURING HIS MINISTRY, TO THE FOURTH PASSOVER, A. D. 32.

Our blessed Lord in his infinite wisdom saw it not convenient to go up to Jerusalem the next passover, and therefore staid in Galilee, as appears from his being there on the first Sabbath after the second day of the passover feast; when his disciples were found fault with for *plucking the ears of corn and rubbing them*, Luke vi. 1. &c. Not long afterwards, our Lord chose the twelve apostles, Luke vi. 12, 13. &c. And presently after, Jesus seeing the multitudes that followed him, went up with them into a mountain, and sitting down, preached to them that divine sermon recorded in Matt. v. vi. vii. This sermon beginning with beatitudes, or blessings, the mountain, on which it is generally supposed to have been preached, is from hence called the mountain of Beatitudes, lying north of the sea of Galilee, and not far from Capernaum; and in all probability, it was the same mountain, whither our Saviour retired, and where he spent the night in prayer, before his election of twelve apostles.

NO. 436. OF NAIN OR NAIM.

Our Lord having ended his sermon, came down from the mount, or little hill, for it is but a small rising, and entered into Capernaum, where he cured the Centurion's servant, Matt. viii. 1, 2. Luke vii. 1, 2. &c. The day after our Lord went into a city called Naim, where he raised to life the widow's son that was dead, and carrying to his grave. Naim is in Galilee, not many leagues from mount Tabor, of which hereafter.

NO. 437. OF CHORAZIN.

Some time after this, our Lord discoursing with the people on John the Baptist's sending two disciples to him, takes occasion to upbraid the cities wherein most of his mighty works had been done, *viz.* Capernaum, Chorazin, and Bethsaida, Luke viii. 19. Matt. xi. 2, 3, 20, 21. &c. Chorazin, though reckoned here among the cities, wherein most of our Saviour's miracles had been done, yet is only mentioned by two of the evangelists, St. Matthew and St. Luke, and by these two only in this discourse. It is generally supposed to have stood on the sea of Galilee, not far from Capernaum; and so on the western coast of the sea.

NO. 438. OF BETHSAIDA.

Bethsaida is oftener mentioned ; St. John telling us, chap. i. 44. that three of the apostles, *viz.* Peter, Andrew, and Philip, were of this city. Bethsaida in Hebrew, imports a *house of fishing*. It lay on the lake of Gennesareth, north, just at the influx of the river Jordan into the lake, and so very convenient for fishing ; accordingly, we find two of its three townsmen mentioned, *viz.* Peter and Andrew, were fishermen by trade. Josephus tells us, that it was but a village, till Philip the tetrarch rendered it a magnificent city, rich and populous, which he named Julias, out of respect to Julia, the daughter of Cæsar. This city stood on the eastern shore, and therefore is thought by some to have been distinct from Bethsaida of Galilee, Joh. xii. 21. but this arises from their not considering, that the name Galilee extended in its larger acceptation to the east of the sea. The woe denounced against it by our Saviour is long since come upon it, it being reduced to the state of a poor village, consisting but of five or six poor cottages.

OF THE LAND OF SODOM AND GOMORRAH.

In the discourse where our Saviour upbraids Corazin, Bethsaida and Capernaum, he tells the two former, that it shall be more tolerable for Tyre and Sidon, at the day of judgment than for them ; and he tells Capernaum, that it shall be more tolerable even for the land of Sodom in the day of judgment, than for it. For Tyre and Sidon, *vide* No. 87. &c.

COUNTRY OF THE GADARENES, OR GERGESENS.

Some time after the discourse, Matt. v. *he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God*, Luke viii. 1. And being returned to the sea of Galilee, and a great multitude gathered together unto him, he entered into a ship, and taught them many things by parables, Luke viii. Mark iv. and more especially Matt. xiii. Now, when Jesus had finished these parables, he departed thence, or from those western parts of the sea of Galilee, Matt. xiii. 53. and passed over, unto the other side, into the country of the Gergesens. or Gadarenes, Luke viii. 22, 26. Matt. viii. 28. Here our Lord permitted certain devils, cast out of two men, to enter into a herd of swine, which under their diabolical influence, ran violently down a steep place into the lake or sea and perished. Whereupon, the inhabitants of the country round about, besought Jesus to depart from them. Now the country, wherein this was done, is called by St. Matthew, the country of the Gergesens, and by St. Mark and Luke, the country of the Gadarenes, because it lay between, or in the neighbourhood of, the two cities of Gadara and Gergesa, otherwise called Gerasa ; both within he district of Decapolis. Gadara, was a very rich city, as Josephus informs us, and of chief note on that side of the country. Gergesa, or Gerasa, was likewise a place of importance. Some conjecture this latter to be so called from the Gergashites, one of the seven nations of Canaan, Deut. vii. 1. *Vide* No. 68.

Our Lord being come again unto the western side of the sea of Galilee, he performs divers miraculous cures, as stopping an issue of blood, wherewith a woman had been afflicted twelve years, only by the woman's touching the hem of his garment ; restoring Jairus's daughter to life, Luke viii. 41. &c. Mark v. 21, 22. After which, our Lord determined to visit once more his own town Nazareth, where he found them strongly and unreasonably prejudiced against him, by reason of the mean condition, wherein he had formerly lived among them ; insomuch, that *he could do there no mighty work, save that he laid his hands upon a few sick folk, and healed them :* he marvelled at their unbelief, Mark vi. 1, 2. &c. Hereupon, our blessed Saviour left them, and *went about other cities and villages, preaching the gospel and healing every sickness*, Mark vi. 1. Matt. ix. 35. And when he saw the multitudes that followed him, he was moved with compassion, and saith to his disciples, the *harvest truly is plenteous, but the labourers are few : pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest*, Matt. ix. 37, 38. After which, he sent forth his twelve disciples to preach, enduing them with the power of working miracles, Mark vi. 7. Luke ix. Matt. x. At the same time going himself into other parts of the country, teaching and preaching in their cities, Matt. xi. 1.

NO. 439. OF TIBERIAS.

The apostles having finished that part of their ministry on which they were sent at that time, gathered themselves to Jesus, who was now probably returned to Capernaum, and told him what they had done and taught, Luke ix. 10. Mark vi. 30. There were many coming and going where he was, so that they had no leisure so much as to eat : hereupon he took them aside, privately into a desert place, belonging to Bethsaida, to which he crossed, over the sea of Galilee, which is also called the sea of Tiberias ; from a city of the same name, built by Herod the tetrarch of Galilee, on its western shore, and so called by him in honor of Tiberius Cæsar. The great privileges granted by Herod to the inhabitants of this place, made it quickly become one of the principal cities of those parts. It is said to have had in it thirteen synagogues and an academy ; that here was the last session of the Sanhedrim, or chief council of the Jews, and here

the Talmud or body of the Jewish civil and canon law was collected.

Now, the people seeing Jesus and his disciples departing over to the other side of the sea, went round on foot, till they met with our Lord again: where having given them many instructions, toward evening, before he dismissed them, he miraculously fed them, being about five thousand, with five loaves and two small fishes, there being left, after all, no fewer than twelve baskets full of the fragments of the five loaves, which remained, Luke ix. 10, 11. &c. John vi. 1, 2. &c. The people having seen this miracle, said, *this is of a truth that prophet, viz.* the *Messiah, that should come into the world:* hereupon they resolved to take our Lord, by force, and to proclaim him their king. When Jesus therefore perceived this, he straightway constrained his disciples, who seem to have liked well enough the people's intentions to make their master a king, and so to have been unwilling to be sent away from him at this juncture, to get into the ship and go before him to the other, that is, the western side of the lake, again. After which he withdrew into a mountain alone to pray; where having tarried till about the fourth watch of the night, he comes to his disciples walking on the sea. The disciples, when they saw him, supposed it had been a spirit, and cried out for fear. But our Lord quickly terminated their fear, telling them, that it was he himself: whereupon they gladly received him into their ship, the wind, which had hitherto tossed them, ceased, and their ship was immediately at the land of Gennesareth, whither they were going.

The day following, when the people who had been fed by Jesus, and had remained all night, on that side of the sea where they had been fed, began to observe, that there had been no other boat there, but that one, whereinto his disciples had entered, and that Jesus went not with disciples in that boat; they sought him in the neighbouring places, not imagining he had passed the lake: but hearing nothing of him, they took the opportunity of some boats come in since the departure of the apostles, from Tiberias, near the place where they had been fed, and in these they came over to Capernaum, seeking Jesus. When they had found him, they let him know, that they had been seeking him, and were still at a loss to know how he came over to that side of the sea. Jesus answered them, verily, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled; and from hence takes occasion to exhort them, not to labour for the meat which perishes, but for that meat which endures, and will nourish their souls to everlasting life.

THE THIRD PASSOVER, A. D. 32.

About this time was celebrated the third passover after our Lord's entrance on his public ministry, which is mentioned, and only mentioned, by St. John, in the same chapter, where he records the foregoing discourse of our Saviour, *viz.* John vi. 4. It is evident from what St. John says, particularly John vii. 1. that our Lord staid likewise this, as well as the foregoing, passover in Galilee.

OUR SAVIOUR'S JOURNEYINGS FROM THE FOURTH PASSOVER DURING HIS MINISTRY, TO THE FIFTH PASSOVER, AT WHICH HE WAS CRUCIFIED, IN THE THIRTYFIFTH YEAR OF HIS LIFE, A. D. 33.

CANAAN, *vide* NO. 64. AND NO. 440. SYROPHÆNICIA.

The next journey of our Lord, noticed by the evangelists, is to the coasts of Tyre and Sidon, where he cured the daughter of a woman of Canaan, Matt. xv. 22. or, as St. Mark, chap. vii. 26. styles her, a Greek, a Syrophænician by nation. That the territories of Tyre and Sidon lay west and north of Galilee has been already observed; also, that the old inhabitants of this tract were descendants of Canaan, and many of them not driven out by the children of Israel; whence this tract seems to have retained the name of Canaan, a great while after other parts of the country, better inhabited by the Israelites, had lost that name. The Greeks called the tract inhabited by the old Canaanites along the Mediterranean Sea, Phænicia; the more inland parts, inhabited partly by Canaanites, or Phænicians, and partly by Syrians, Syro-phænicia: whence the woman said by St. Matthew to be of Canaan, is more particularly said by St. Mark, to be a Syro-phænician by nation, as she was a Greek by religion and language. It is observable that Phænicia, though mentioned in the Acts, yet it is never mentioned in the gospels, but is denoted by, the coasts of Tyre and Sidon; two principal cities herein, of which therefore a more particular account is desirable.

NO. 441. OF TYRE.

I shall begin with the city of Tyre, which lies south of Sidon, about the distance of seven hours, or somewhat better than twenty miles. It is supposed to have been originally built by a colony of Sidonians, whence by Isaiah, chap. xxiii. 12. it is called daughter of Sidon, on a high hill on the continent, the ruins whereof are still remaining by the name of Palætyrus, or Old Tyre. In process of time, the city was removed into an adjacent rocky island, about seventy paces from the main land;

and became a place of very great trade and wealth, for some time out doing Sidon itself. Hence Isaiah saith of it, that her merchants were princes, and her traffickers were the honorable of the earth. It was particularly famous for dying purple, said to be first discovered here, by a mere accident; a dog's lips, by eating of the fish called Conchilis, being died of a purple colour. It was taken and destroyed by Nebuchadnezzar: and after it had recovered itself, flourished for a considerable time, till it was again demolished by Alexander the Great, who had joined it to the main land. Recovering again both its beauty and riches, this city became a confederate of the Romans, and for its fidelity, was by them invested with the privileges of a Roman city. In the flourishing times of Christianity, it was the metropolitan see for the province of Phænicia: but in A. D. 636. it was subjected by the Saracens; under which yoke having groaned four hundred and eighteen years. it was regained by the Christians, A. D. 1124. However, it was finally brought under Turkish thraldom, A. D. 1289. as it still continues. *Vide* No. 252.

Mr. Maundrel has given us this account of its state and condition, A. D. 1697. This city, saith he, standing in the sea upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory, for which it was renowned in ancient times, and which the prophet Ezekiel describes, chap. xxvi. xxvii. xxviii. On the north side it has an old Turkish ungarrisoned castle; besides which you see nothing here but a mere Babel of broken walls, pillars, vaults, &c. there being not so much as one entire house left. Its present inhabitants are only a few poor wretches, harbouring themselves in vaults, and subsisting chiefly on fishing, who seem to be preserved in this place, by Divine Providence, as a visible argument how God has fulfilled his word concerning Tyre, *viz. that it should be as the top of a rock, a place for fishers to dry their nets on*, Ezek. xxvi. 14.

In the midst of the ruins stands up one pile higher than the rest, which is the east end of a great church, probably the cathedral of Tyre: this having been an archiepiscopal see in the Christian times: and why not the very same cathedral that was erected by bishop Paulinus, and honored with that famous consecration sermon of Eusebius, recorded by himself in his Ecclesiastical History, lib. x. chap. 4?

I cannot in this place, omit an observation, made by most of our company in this journey, *viz.* that in all the ruins of churches which we saw, though their other parts were totally demolished; yet the east end we always found standing, and tolerably entire. Whether the Christians, when overrun by infidels, redeemed their altar from ruin with money, or whether the barbarians, when they demolished the other parts of the church, might voluntarily spare these, out of awe and veneration; or whether they have stood thus long, by virtue of some peculiar firmness in the nature of the fabric, or whether some occult providence has preserved them as so many standing monuments of Christianity in these unbelieving regions, and presages of its future restoration, I will not determine. This only I will say, that we found it in fact, so as I describe, in all the ruined churches in our way, being perhaps not fewer than one hundred: nor do I remember to have seen one instance to the contrary. This might justly seem a trifling observation, were it founded on a few examples only. But it being a thing so often and indeed universally observed by us, throughout our whole journey, I thought it must needs proceed from something more than blind chance, and might very well deserve this animadversion.

But to return from this digression: there being an old staircase in this ruin last mentioned, I got up to the top of it: from whence I had an entire prospect of the island part of Tyre, of the Isthmus, and of the adjacent shore. I thought I could from this elevation, discern the isthmus to be of a soil of a different nature from the other two, it lying lower than either, and being covered all over with sand, which the sea casts upon it, as the tokens of its natural right of a passage there, from which it was by Alexander the Great injuriously excluded. The island of Tyre in its natural state, seems to have been of a circular figure, containing not more than forty acres of ground. It discovers still the foundations of a wall, which anciently encompassed it round, at the utmost margin of the sand. It makes with the isthmus two large bays, one on its north side, the other on its south. These bays are in part defended from the ocean, each by a long ridge, resembling a mole, stretching directly out, on both sides, from the head of the island; but these ridges, whether they were wall or rocks, whether the work of art or nature, I was too far distant to discern.

It is observable, that Mr. Maundrel here says, that Tyre in its natural state, seems to have been of a circular figure, containing not more than forty acres of ground. Whereby he plainly intimates, that by artificial methods, it had been enlarged, so as to contain a large and populous city.

Coming out of the ruins, we saw the foundation of a very strong wall, running cross the neck of land, and serving as a barrier, to secure the city on this side. From this place we were *one third of an hour* in passing the sandy isthumus, before we came to the ground, which we apprehended to be the natural shore.

NO. 442. OF SIDON.

Sidon is one of the most ancient cities in the universe, and the most northern of those assigned to the tribe of Asher. It is with great probability thought to take its name from Sidon, one of the sons of Canaan, Gen. x. 15. and it did long excel all other cities of Phœnicia, even Tyre itself; nay, it is said by a heathen author to have been the greatest of maritime cities, having for ages quietly enjoyed a great trade, which brought in vast riches, and enabled the inhabitants to live in great voluptuousness; insomuch, that a life of quiet and security, in ease and pleasure, is denoted, by *living after the manner of the Sidonians*, Judg. xviii. 7. The men of Sidon being great shipwrights, there were *none that were skilled to hew timber like the Sidonians*, 1 Kings, v. 6. And therefore, from hence Solomon had his principal workmen, to build his temple. Nay, the people of this city are represented by authors both sacred and profane, as excellent artificers in other professions, or trades; particularly, they are said to be the first makers of chrystal glass. The city, as it was the mother of Tyre, in the times of heathenism, Tyre being a colony of the Sidonians; so may it be said to be the daughter of Tyre, when Christianity flourished, forasmuch as it acknowledged the church of Tyre for its metropolitical, or mother church. It was formerly very strong both by art and nature, having on the north side a fort or citadel built on an inaccessible rock, and environed on all sides by the sea, which, when it was brought under the command of the western Christians, was held by the knights of the Teutonic order: it had also another fort on the south side of the port, which the Knights Templars guarded. However, it was taken by the Turks, with the rest of this country, from the Christians, and is now much ruined. Mr. Maundrel tells us, that it is stocked well enough with inhabitants, but is very much shrunk from its ancient extent, and more from its splendor, as appears from a great many beautiful pillars, that lie scattered up and down the gardens without the present walls. Whatever antiquities may have been hereabout, they are now perfectly obscured, and buried by the Turkish buildings. On the south side of the city, on an high hill, stands an old castle, said to be erected by Lewis IX. of France, sirnamed the Saint; and not far from the castle, is an old unfinished palace of Facardine's, serving however the Bassa for his seraglio; but neither of them worth mentioning, had the city afforded any thing more remarkable. The French merchants have here a factory, the most considerable of all their's in the Levant: their habitation is a large kane close by the sea, where the consul and all the nation are quartered together.

NO. 443. MAGDALA, AND NO. 444. DALMANUTHA.

Having staid in those parts as long as he thought good, our Lord departed from thence, and came to the sea of Galilee, not directly, or to the nearest, or western, shore thereof, but fetching a compass through the midst of the coasts of Decapolis, and so coming to the eastern shore of the sea. Mark vii. 31. Having performed great cures here, and again miraculously fed a multitude that followed him, he sent them away, and taking ship with his disciples, came into the coast of Magdala, or, which comes to the same, to the parts of Dalmanutha, Matt. xv. 39. Mark viii. 10. For the place to which our Saviour came at this time, lay between, or in the neighborhood of, Magdala and Dalmanutha; these were seated on the same side of the sea where our Saviour was before, viz. on the eastern side, but at another part of the eastern side. It is not improbably conjectured, that Mary Magdalene was of this town of Magdala, and took her sirname from it.

NO. 445. OF CÆSAREA PHILIPPI.

After this, our Lord continuing his journeyings on the eastern side of the sea of Galilee and of the river Jordan, comes first to Bethsaida, Mark viii. 22. and from thence to the district and towns of Cæsarea Philippi. This city is situated near the head of Jordan, and was by the Canaanites called *Laish* or *Leshem*, Judg. xviii. 7. but being taken by some of the Danites, it was from them called Dan. Henceforward it was usually accounted the utmost border northward of the Land of Israel, as Beersheba was southward; whence from Dan to Beersheba is an expression frequently used in the Scriptures to denote the whole length of the Holy Land from north to south. Here it was that Jeroboam placed one of his golden calves. By Gentile writers it was called Paneas from the adjoining spring Paneum or Panium, commonly taken to be the true head of Jordan. *Vide* No. 93. It with its territories was given by Augustus Cæsar to Herod the Great, who left it to Philip his youngest son, together with the tetrarchy of Iturea and Trachonitis, to which it adjoined. Philip repairing and beautifying it, made it the capital of his tetrarchy, or at least the place of his residence, giving it the name of Cesarea Philippi, partly to curry favor with Tiberius Cæsar, partly to preserve the memory of his own name, and partly to distinguish it from another Cæsarea mentioned Acts x. 1. and lying on the Mediterranean Sea.

NO. 446. OF THE MOUNT OF TRANSFIGURATION.

Some time after this, our Lord taking with him Peter, and James, and John, went up into a moun-

tain to pray; and while he prayed, he was transfigured before them, his face did shine as the sun, and his raiment was white and glistering, as the light, &c. Matt. xvii. 1, 2. &c. Mark ix. 2, 3. &c. Luke ix. 28, 29. &c. The mount on which our Saviour was thus transfigured, as is commonly thought, is mount Tabor, mentioned frequently in the Old Testament, and of which Mr. Maundrel gives us this account. It is an high mount, round and beautiful, standing by itself in the plain of Esdraelon, two hours distance from Nazareth eastward. After a very laborious ascent, which took up near an hour, we reached, says he, the highest part of the mountain, which has a plain area at top, fertile and delicious, of an oval figure, extended about one furlong in breadth, and two in length. This area is enclosed with trees on all parts, except toward the south. It was anciently environed with walls, and trenches, and other fortifications, of which it shows many remains at this day. In this area there are in several places, cisterns of good water, but what are most devoutly visited, are three contiguous grottos made to represent the three tabernacles, which St. Peter proposed to erect, in the astonishment that possessed him at the glory of the transfiguration. From the top of Tabor you have a prospect, which if nothing else, well rewards the labour of ascending it: it is impossible for man's eyes to behold an higher gratification of this nature.

Our Saviour being come down from the mount of transfiguration, and having passed over part of Galilee, returns at length to Capernaum, where he works a miracle, to pay the tribute money, yearly gathered from all Jews above twenty years of age, for the use of the temple, Matt. xvii. 24, 25 &c. Our Saviour had now during two passovers, and so for a year, if not two years, continued in Galilee and its confines: but the feast of tabernacles being at hand, some of his reputed brethren proposed his going with them to Jerusalem; but *he abode still in Galilee; and when those his brethren*, kinsmen, *were gone up, then went he also up to the feast, not openly, but as it were in secret*, John vii. 2, 3. &c.

NO. 447. EXTRACTION OF THE SAMARITANS, AND RISE OF THE DIFFERENCES IN RELIGION BETWEEN THEM AND THE JEWS.

Our Lord passed through Samaria, as the direct way from Galilee to Jerusalem, and having sent some before him to take lodgings for him, they entered into a village of the Samaritans to see for lodgings, and to make ready for him. But the Samaritans refused to entertain him, because they plainly perceived that he was determinately going up to Jerusalem, to celebrate there the feast of tabernacles, whereby he plainly determined the controversy between them and the Jews, as to the place appointed by God for sacrifice, against the Samaritans. Now it may not be unuseful to give here a short account of the Samaritans, and of the differences between them and the Jews.

Salmanassar king of Assyria, ante A. D. 721. having after three years siege taken Samaria, capital of the kingdom of Israel, he carried away the Israelites into Assyria, and in their stead brought men from Babylon, and from Cushah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, and they possessed Samaria, and dwelt in the cities thereof, 2 Kings, xvii. 5, 6, 24. &c. These being mere heathen, at the beginning of their dwelling here, feared not the Lord, that is, had not the least regard for the God of Israel; but God hereupon sending lions among them which slew some of them, they acquainted the king of Assyria therewith, and that they considered the lions as sent among them by the God of the land, because they knew not the manner of worshipping him. Upon this, the king of Assyria sent them one of the priests whom he had brought from thence, to teach them the manner of the god of the land. However, after this they did not so embrace the worship of the true God, as to renounce immediately their heathen worship, but the people of each nation retained the worship of the god of their own nation, 2 Kings, xvii. 25, &c. and so as it were patched up a religion consisting partly of the Jewish, partly of the heathen rites, which obtained among them for some time. But in our Saviour's time, and for a considerable while before, they were so far brought off from their heathen impieties, as to become zealous in the worship of the God of Israel, as the one only true God, to entertain the Pentateuch, or five books of Moses, as the word of God, to be circumcised, and to look for the Messiah, *who should tell them all things*, John iv. 25. The great controversy between them and the Jews in our Saviour's days, was concerning the place of worship, and to which they were to bring their sacrifices, they affirming it was mount Gerizim, where the blessings were to be read to the people of Israel upon their coming into the land of Canaan, Deut. xi. 29. Josh. viii. 33. the Jews affirming it to be mount Sion, where their temple stood. Upon mount Gerizim a temple had been built by Sanballat, who being made governor of the country of Samaria by Darius king of Persia, proved treacherous to him, and taking part with Alexander the Great, in recompense of his treason, obtained leave from Alexander to erect the said temple, like to that of Jerusalem. The motive which induced Sanballat to build this temple, is said to be this, viz. that he having married his daughter to Manasses, brother of Jaddus, the high priest of the Jews, and fearing he would put her away to avoid the sentence of

excommunication for such an irregular match, in marrying a strange wife, or one that was not a Jewess, he promised Manasseh, that if he would retain her, he would build a temple answerable to that of Jerusalem, and would make him the high priest thereof; which was done accordingly. This proved the main occasion of the differences and animosities between the Samaritans and Jews, which proceeded so far at length as that they had no dealings one with the other, which lasted down to our Saviour's time, John iv. 9. For though the temple erected by Sanballat had been long before destroyed by Hyrcanus the Maccabæan, yet the place it seems remained, notwithstanding even then, a place of worship, John iv. 20.

Our Saviour being, as is above said, denied accommodation by the Samaritans of the village to which he had sent, withdrew to another village, Luke ix. 56. and arrived at last at Jerusalem, where, about the midst of the feast, he appeared publicly in the temple, teaching and instructing the people, John vii. 14. Our Lord, well knowing that the chiefs of the Jews had now resolved on his death, John vii. 19, 25. the better to avoid their snares, as it seems, used to retire at the coming on of night, John viii. 1. from Jerusalem to Mount Olivet, or the *Mount of Olives*, which, without doubt, took its name from the olive trees growing on it, on which mount stood Bethany, where lived Lazarus and his sisters Mary and Martha; at whose house it is probable our Lord lay by night, when he retired. This mount is a little without Jerusalem east, the valley of Jehoshaphat lying between. Josephus reckons its distance from the city to be five furlongs, meaning in all probability, the very nearest part, or very foot of the mount; which is very reconcileable with St. Luke, though the evangelist reckons it from Jerusalem a Sabbath day's journey, that is, eight furlongs, or a mile; forasmuch as the sacred writer had, in all likelihood, particular regard to that part of the mount, from whence our Saviour ascended, and from whence the apostles returned, Acts i. 12. Mr. Maundrel tells us, that he and his companions going out of Jerusalem at St. Stephen's Gate, and crossing the valley of Jehoshaphat, began immediately to ascend the mountain. Being got above two thirds of the way up, we came, saith he, to certain grottos, cut with intricate windings, and caverns under ground: these are called the *sepulchres of the prophets*. A little higher up are twelve arched vaults under ground, standing side by side; these were built in memory of the twelve apostles, who are said to have compiled their creed in this place. Sixty paces higher you come to the place, where they say Christ uttered his prophecy concerning the final destruction of Jerusalem, Matt. xxiv. 1, 2. &c. And a little on the right hand of this, is the place, where they say he dictated a second time the Lord's Prayer to his disciples, Luke xi. 1, 2. Somewhat higher is the cave of a saint called *Pelagia*, and as much more above that, a pillar signifying the place where an angel, as they tell you, gave the blessed Virgin three days warning of her death. At the top of the hill, you come to the place of our blessed Lord's ascension, of which and some other parts of Mount Olivet, more in their proper places. *Vide* No.

NO. 448. OF THE POOL AND TOWER OF SILOAM.

During our Lord's stay at this time at Jerusalem, he cured a man born blind, by ordering him to wash in the Pool of Siloam. This lies in the valley of Jehoshaphat, and was anciently dignified with a church built over it. Mr. Maundrel tells us, that when he was at Jerusalem, a tanner used it to dress his hides in. Near this pool, toward the west, is thought to have stood the tower of Siloam, which falling, killed eighteen persons, Luke xiii. 4.

The Feast of Tabernacles, which always began on the fifteenth of the Hebrew month *Tisri*, this year about the middle of our October, being ended, our Lord departed from Jerusalem, and spent the time till the Feast of Dedication, in teaching in the cities and villages, Luke xiii. 22. The feast of dedication, which began on the twentyfifth of the Hebrew month *Cisleu*, this year on our December the sixteenth, being come, our Saviour was by that time arrived again at Jerusalem to celebrate it. And because it was winter, our Saviour walked in that part of the temple, which was called *Solomon's Porch*, John x. 22, 23. of which we have spoken already. *Vide* No. 428.

NO. 449. OF BETHANY.

The feast of dedication being over, our Lord departed into the country beyond Jordan, to the place where John at first baptized; and here he abode, John x. 40. Now, while he was here, a certain man was sick, named Lazarus, of Bethany, the town of Mary and Martha, sisters to Lazarus. His sisters therefore sent information to Jesus, that their brother Lazarus whom he loved, was sick. Our Lord having tarried two days, till Lazarus was dead, after that comes to Bethany; where he found that Lazarus had laid in the grave four days, already, John xi. 1, 2. &c. Now Bethany was distant from Jerusalem, about fifteen furlongs, or near two miles, John xi. 18. It was situated on Mount Olivet. Mr Maundrel acquaints us, that having crossed the valley of Jehoshaphat and part of Mount Olivet, he came in half an hour to Bethany, at present only a small village. At the first entrance into it is as an old ruin, which they call Lazarus's Castle, sup-

posed to have been the mansion house of that favourite of our Lord. At the bottom of a small descent, not far from the castle, is shown the sepulchre out of which he was raised to renewed life, by that enlivening voice of Christ, Lazarus come forth. You descend into the sepulchre by twentyfive steep stairs, at the bottom of which you arrive first in a small square room, and from thence you creep down into another lesser room about a yard and a half deeper, in which the body is said to have been laid, This place is held in great veneration by the Turks, who use it for an oratory, or place of prayer, and demand of all Christians a small caphar for their admission into it. About a bow shot from hence you pass by the place, which they say, was Mary Magdalene's habitation; and then descending a steep hill, you come to the fountain of the Apostles, so called, because, as the tradition goes, those holy persons were wont to refresh themselves here in their travels between Jerusalem and Jericho. And indeed it is a thing very probable, and no more than I believe, saith our author, is done by all that travel this way; the fountain being close by the road's side, and very inviting to the thirsty passenger.

NO. 450. OF THE CITY EPHRAIM.

Now, many of the Jews who came to Mary, and had seen the miracle wrought by Jesus in restoring Lazarus to life, believed on Jesus. Others went and informed the Pharisees what he had done. Whereupon, from this day, the heads of the Jewish nation took counsel together how they might execute what they had long intended, and destroy our Saviour. Knowing this, our Lord walked no more openly among the Jews, but went into a country near the wilderness of Judea to a city of those less frequented parts called Ephraim, as lying probably among the mountains and hills of Ephraim, and at the very edge of that tribe towards the tribe of Benjamin. Here our Lord continued with the apostles, till the next passover.

NO. 451. OF JERICHO. *Vide* NO. 204.

The time approaching for celebrating the passover, which was the fifth after our Lord's entrance on his ministry, and the last he was present at, our Lord leaves Ephraim, and passing through the midst of Samaria and Galilee, Luke xvii. 11. comes into the country beyond Jordan, Matt. xix. 1. Mark x. 1. taking occasion to acquaint the apostles in the way, *that he should be betrayed unto the chief priests and scribes, and they should condemn him to death, and deliver him to the Gentiles, who should mock him, and scourge him, and spit upon him, and crucify him*, adding, by way of comfort, that notwithstanding, *he should rise again the third day*, Matt. xx. 17, 18. &c. Mark x. 32, 33. &c. Luke xviii. 31, 32. &c. Our Lord in this his last journey was pleased to take Jericho in his way; and though it is not to be doubted but that he had frequently visited this place, yet this is the only time it is mentioned by any of the evangelists.

This was the first city taken by Joshua from the Canaanites; he destroyed it, and withal pronounced a severe curse on him that should rebuild it: *cursed be the man before the Lord, that rises up and builds this city Jericho; he shall lay the foundation thereof in his first born, and in his youngest son shall he set up the gates of it*, Joshua vi. 26. This curse in the days of Ahab king of Israel did accordingly fall on Hiel the Bethelite, as we read, 1 Kings, xvi. 34. After the city was rebuilt by Hiel, it was enobled with a school of the prophets, 2 Kings, ii. 5. The situation of the place was pleasant, 2 Kings, ii. 19. which might be what tempted Hiel to venture upon rebuilding it, and which induced the prophets to set up a school there. The only misfortune was, that the waters were naught, and the ground thereupon barren, till the spring from whence the waters came, was healed by the prophet Elisha, 2 Kings, ii. 21. Ever since, the waters have become exceeding wholesome and nourishing, so as to cause great fruitfulness in the ground adjoining. Josephus tells us, lib. v. cap. 4. *De Bello*, that in his time, the neighbouring country was furnished with curious gardens, and thick groves of palm trees; and that it afforded great store of balsam, which was the choicest commodity they had. As for the city itself, it yielded to none in all Judea, but Jerusalem, in the times of the last kings of Judea: it was adorned with a royal palace, wherein Herod the Great died; with an hippodromus, or place where the Jewish nobility learned to ride, military exercises, and other arts of chivalry; as also an amphitheatre, with other magnificent buildings. But at present, Mr. Maundrel tells us, it is only a poor nasty village of the Arabs. He was carried here to see a place where Zaccheus's house is said to have stood, which is only an old square stone building on the south side of Jericho. In his journey hither from Jerusalem, he came by the fountain of Elisha above mentioned, the waters whereof, he tells us, are at present received in a basin about nine or ten paces long, and five or six broad; and from thence issuing out in good plenty, divide themselves into several small streams, dispersing their refreshment to all the field between it and Jericho, and rendering it exceeding fruitful. Close by the fountain now grows a large tree spreading into boughs over the water, where, in the shade, he and his companions took a collation, with the father guardian, and about thirty or forty friars

more. Josephus computes the distance of Jericho from Jordan, at sixty furlongs, or seven miles and an half, which agrees well enough with Mr. Maundrel's account, who arrived at the river Jordan, from Jericho, in two hours. The distance of the said place from Jerusalem is reckoned by Josephus, one hundred and fifty furlongs, or near nineteen miles, the same author adding, that the country between them is rock and desert, and apt to be infested with thieves: which in all likelihood gave occasion to our blessed Lord to instance in this part of the country, when he says, *a certain man went down from Jerusalem to Jericho, and fell among thieves,* &c. Luke x. 30.

BETHANY, *vide* NO. 449. AND NO. 452. BETHPAGE.

Our Lord leaving Jericho, six days before the passover, came to Bethany, where Lazarus was, whom he had raised from the dead, John xii. 1. The news of our Lord's arrival at Bethany being noised abroad, great numbers of the Jews came thither, *not for Jesus' sake only, but that they might see Lazarus also,* John xii. 9. Having staid with Mary and Martha at Bethany the Sabbath day, the next day Jesus continued his journey to Jerusalem, and passing over that part of Mount Olivet, which belonged to Bethany and Bethpage, this last being a village on the same mount, as it seems somewhat nearer to Jerusalem, he sent two of his disciples to the village over against them to fetch him an ass with its foal, our Lord determining to ride upon it into Jerusalem, according to prophecy, Zach. ix. 9.

The words of the prophecy of Zachariah, fulfilled by this action of our Saviour, run thus: *Rejoyce greatly, O daughter of Zion; behold, thy king cometh unto thee—riding upon an ass, and upon a colt, the foal of an ass.* Zach. ix. 9. In perfect agreement with this, St. Matthew expressly relates, Matth. xxxi. 7. that the disciples having brought the ass and the colt, put on them their clothes, and set him, *i.e.* Christ, on them. It being said by the other evangelists, that Christ rode upon the colt, does not imply any necessary contradiction to his riding also upon the ass; since he might ride part of the way upon one, and the remaining part upon the other. It seems therefore much more rational and modest, to suppose he did so in agreement with the prediction of Zachary, and the relation of St. Matthew, than to suppose the contrary, because we cannot conceive any good reason for his changing the beast he rode on in so little a way.

Many of those country Jews who were come to Jerusalem, to the feast, having notice that Jesus was advancing toward the city, over Mount Olivet, met him with branches of palm trees in their hands, in token of joy on this occasion; whence the day answering hereto is called by us *Palm Sunday,* others, for the like end strewed the ground with boughs, and occasionally with their very garments. Our Lord being come to the descent of the mount of Olives, the whole multitude, they that went before, or that met him, and they that followed after, brake forth into joyful acclamations. Our blessed Saviour, himself, on the contrary, reflecting on the most grievous calamities which should befal this city for the infidelity of its inhabitants, could not withhold his tears, uttering this exclamation, *O that thou hadst known, even thou, Jerusalem, at least in this thy day, the things which belong unto thy peace!* &c. Luke xix. 41. &c. Jesus thus attended with a multitude, insomuch that the whole city of Jerusalem was in an uproar, inquiring who he was, went directly to the temple, and again, as he had formerly done, cast out them that sold and bought; overthrew the tables of the money changers, the seats of them that sold doves, &c. Matth. xxi. 12. After this, the lame and the blind were brought to him in the temple, and he healed them, Matth. xxi. 14. Our Lord also spent considerable time in teaching and instructing the people, Luke xix. 47. But when the evening was come, he withdrew from the city to Bethany, with the twelve, and lodged there, Matth. xxi. 17. Mark xi. 11.

On the morrow, answering to our Monday, in the Passion week, as they returned in the morning into the city, our Lord was hungry, and seeing a figtree in the way, he went up to it, and finding nothing thereon but leaves, only, he said, let no fruit grow on thee henceforward forever, and the figtree presently withered away, Matth. xxi. 18. Mark xi. 12. &c. Being come into the temple, and finding those that sold and bought got together as before; he drove them all out again, this second day likewise, and would not suffer that any man should so much as carry any vessel, or goods through the temple, Mark xi. 15. &c.

At evening our Lord withdraws to Bethany, Mark xi. 19. Luke xxi. 37.

The next morning, answering to our Tuesday in Passion week, as they returned into the city, the disciples remarked that the figtree was dried up from the roots: which Peter observing to Jesus, he hints at much greater miracles, even by a word's speaking, removing Mount Olivet, on which they were, into the sea, if they had but the faith of God, Matth. xxi. 20. &c. Mark xi. 20. &c.

Now during the three forementioned days, while our Lord was in the temple, the rulers of the Jews came to him, demanding to know by what authority he did these things. This demand occasioned the discourses and parables recorded Matth. xxi. 23. to the end of chap. xxv. as also Mark xi. 27. to chap. xiv. and Luke xx. 1. to chap. xxii. John xii. 23—36. and 44—50. On Tuesday evening, Christ withdrew from the temple, and did not return to Jerusa-

lem, but continued at Bethany, till the night answering to our Thursday night, in Passion week, wherein he would suffer himself to be betrayed.

During our Lord's stay at Bethany, as he was at table in the house of Simon the leper, who some think probably was otherwise called Lazarus, there came a woman having an alabaster box of very precious ointment, and poured it on his head. Judas Iscariot blaming this action, Jesus plainly affirms, that she had done well, inasmuch as she had beforehand anointed his body to the burying, which it was in a few days to undergo, Matth. xxvi. 6. Mark xiv. 3. John xii. 2, 3. &c.

Now *Judas Iscariot* was not only of a covetous temper, but was also full of vexation from this reprimand, and from his disappointment, in not getting this precious ointment to be sold, and having the fingering of the money it was sold for, for as he kept the bag, or common purse, so he purloined a part of its contents, John xii. 6. The devil, taking advantage of these circumstances, prevails on Judas Iscariot, in his wrath and revenge, to go quickly, and agree with the rulers of the Jews to betray his master to them, for a small sum of money, when he should get a fair opportunity, Matth. xxvi. 14. Mark xiv. 10. Luke xxii. 3. They closed with his offer, and bargained with him. For Thursday evening, when the passover day began, being come, our Lord goes from Bethany to Jerusalem, and there with the twelve apostles ate the passover. Which done, and the other particulars transacted, which are recorded Matth. xxvi. to ver. 36. Mark xiv. to ver. 32. Luke xxii. to ver. 39. and John xiii. 14. &c. Our Saviour retires out of Jerusalem to the mount of Olives, passing over the brook Cedron, which runs at the foot of the mount of Olives, and came to a place called Gethsemane, to a garden whither he frequently resorted, with his disciples, so that the place and its approaches was thoroughly known to Judas. Matt. xxvi. 36. Mark xiv. 32. John xviii. 1, 2. Such a privacy suited Judas exactly; and having received a band of men and officers, from the chief priests and Pharisees, he proceeds directly to the garden, where they, whom he had brought with him took Jesus, he, permitting himself to be so taken, in order to accomplish the great end of man's redemption, for which he came into the world, Luke iv. 30. John viii. 59. Matth. xxvi. 53. &c. John xviii. 11, 12. The officers and soldiers having thus seized our blessed Lord, bound him, and led him away to Annas first, who was father in law to Caiaphas, the high priest that year. But Annas orders him before Caiaphas, himself, for examination, with whom were assembled the Scribes and elders, Matth. xxvi. 57. John xviii. 13. &c.

In the morning, Jesus was condemned by the rulers of the Jews, who led him from Caiaphas's house to the judgment hall, to accuse him before Pilate the Roman governor, and to get sentence of death pronounced against him, in confirmation of their own sentence, which otherwise could not have been executed, Matth. xxvii. 1. Mark xv. 1. Luke xxiii. 1. John xviii. 28. Having wrested from the reluctant governor, the sentence of crucifixion, the governor's soldiers took our Lord into the common hall, called *Prætorium;* where they mocked, and abused him, by heinous indignities. After which they led him out from this hall, and from the structure of which it was a part, to crucify him, making him carry his cross himself; till, our Lord being unable, through the prolonged fatigue he had endured all the night before, and that day, to carry it any longer, the soldiers compelled one Simon, a Cyrenean, whom they met coming out of the country, to carry a part of the cross for him. When arrived at the place called in Hebrew *Golgotha*, in Latin *Calvary*, in English *the place of a skull*, there they crucified the Lord of life; who some time after commending his spirit into the hands of God his father, quitted this life; dying that we might live.

NO. 453. OF ARIMATHEA.

When the evening was come, Joseph, a rich man and honorable counsellor, of Arimathea, thought to be the same with Ramatha, or Ramathaim Zophim, 1 Sam. i. 1. No. 285. went to Pilate, and solicited the body of Jesus; to whose death he had not consented, for indeed, he was a disciple, though secretly, for fear of the Jews, John xix. 37. The body being granted him, he and Nicodemus came to Calvary, took it down from the cross, and wound round it linen cloths with spices, which had been procured by Nicodemus, according to the manner of the Jews in burying persons of high consideration. Now in the place where Jesus was crucified was a garden; and in that garden this Joseph had caused a new tomb to be hewn out of the rock; wherein he and Nicodemus laid the body of Jesus; rolling a great stone to block up the door of the sepulchre.

NO. 454. OF GETHSEMANE.

Having thus attended our blessed Redeemer to his grave; during his body's lying therein, let us take a more particular account of the places, wherein the several parts of his suffering were transacted, and which for that reason are become remarkable to Christians. I shall begin with the garden of Gethsemane, which, as Mr. Maundrel informs us, is an even plot of ground, not above fifty seven yards square, lying between the foot of Mount Olivet, and the brook Cedron. It is well planted with olive trees, and those of so old a growth, that they are believed to be the same that stood there in our Sav-

viour's time, but very improbably. At the upper corner of the garden is a flat naked ledge of rock, reputed to be the spot on which the apostles, Peter, James and John fell asleep, during the agony of our Lord. And a few paces from hence, is a grotto said to be the place, in which Christ underwent that bitter part of his passion. About eight paces from where the apostles slept, is a small shred of ground twelve yards long, and one broad, supposed to be the very path on which the traitor Judas walked up to Christ, saying, hail, master, and kissed him. This narrow path is separated by a wall out of the midst of the garden, as an accursed piece of land, a work the more remarkable, as being done by the Turks, who, as well as Christians, detest the very earth, on which was acted such an infamous treachery.

NO. 455. OF THE BROOK CEDRON.

The brook Cedron, which is called in the Old Testament Kidron, 2 Sam. xv. 23. runs along the bottom of the valley east of Jerusalem, between that city and mount Olivet, called the valley of Jehoshaphat. The brook is such, only in the winter season, or after great rains, being at other times without a drop of water in it, as it was all the time Mr. Maundrel staid at Jerusalem.

NO. 456. THE POTTER'S FIELD, OR FIELD OF BLOOD.

The valley of Jehoshaphat runs cross the mouth of another valley called the valley of Hinnom, lying at the bottom of mount Sion. On the west side of this last valley is the place called anciently the Potter's Field, and afterwards the Field of Blood, from its being purchased with the pieces of silver, which were the price of the blood of Christ; but at present, from that veneration which it has obtained among Christians, it is called *Campo Sancto*, or the *Holy Field*. It is a small plot of ground, not above thirty yards long, and about half as much broad. One moiety of it is taken up by a square fabric twelve yards high, built for a charnel house. The corpses are let down into it from the top, there being five holes left open for that purpose. The Armenians have the command of this burying place, for which they pay the Turks a rent of one zequin a day. The earth is of a chalky substance hereabouts.

A little below the *Campo Sancto*, is shown an intricate cave, or sepulchre, consisting of several rooms one within another in which the apostles are said to have hid themselves, when they forsook their master and fled. The entrance of the cave discovers signs of its having been adorned with painting in ancient times.

They pretend, at this very day, to show whereabout in Jerusalem stood the house, in an upper room of which our Lord ate the passover, and instituted the holy Sacrament. There is a church built on the spot, but, instead of being now used as a church by the Christians, the Turks have taken it to themselves for a mosque, and so it cannot even be seen by Christians.

There is another small church, in the hands of the Armenians, which is supposed to be founded in the place where Annas's house stood. Nay, they pretend to show the place, where one of the officers of the high priest smote our Saviour, John xviii. 22. And in the court before this little church or chapel, is an olive tree, to which, it is reported, that Christ was chained, for some time, by order of Annas.

Again, near Sion Gate, where the house of Caiaphas stood, is another small chapel, belonging also to the Armenians. Here, under the altar, they tell you is deposited that very stone, which was laid to secure the door of our Saviour's sepulchre; of which more anon. Here is shown likewise a little cell, said to be our Lord's prison till morning, when he was carried before Pilate; and also the place where St. Peter was frighted into a denial of his master.

They show likewise at Jerusalem, the palace of Pilate, or rather, the place where they say it stood; for now an ordinary Turkish house possesses its room. It is not far from St. Stephen's gate, and borders on the area of the temple north. From the terrace of this house, is a fair prospect of all the place where the temple stood, indeed the only good prospect that is allowed of it. For there is no going within the borders of it, without forfeiting your life, or which is worse, your religion. In this pretended house of Pilate, is shown the room, in which Christ was mocked with the ensigns of royalty, and buffeted, by the soldiers. On the other side of the street, which was anciently part of the palace also, is the room where they say our Lord was scourged.

In our return from Pilate's palace, we passed, says Mr. Maundrel, along the dolorous way, so called, because Christ was led along it to be crucified. In which walk we were shown, in order, first, the place where Pilate brought our Lord forth to present him to the people, saying, behold the man! Secondly, where Christ fainted thrice under the weight of his cross: thirdly, where the blessed Virgin swooned at so affecting a sight: fourthly, where St. Veronica is said to have presented to our Lord a handkerchief to wipe his bleeding brows: fifthly, where the soldiers compelled Simon the Cyrenean to bear his cross.

NO. 457. OF MOUNT CALVARY.

There now remains only mount Calvary to be spoken of, whereon our Saviour underwent the last

part of his most meritorious passion. It is a small eminence, or hill, upon the greater mount of Moriah, and is thought by some to have had its name of Golgotha in Hebrew, Calvary in Latin, given to it from somewhat resembling a man's skull. It was anciently appropriated to the execution of malefactors, and therefore shut out of the walls of the city, as an execrable and polluted place. But since it was made the altar, on which was offered up the precious and all sufficient sacrifice for the sins of the whole world; it has recovered from that infamy, and has been continually reverenced, and resorted to, with such devotion by Christians, that it has drawn the city round about it, and stands now in the midst of Jerusalem, a great part of the hill of Sion being excluded, to allow for the admission of mount Calvary.

NO. 458. OF OUR SAVIOUR'S SEPULCHRE.

This mount is likewise honored with a church, called the church of the Sepulchre, as being built over the place where our Lord's sepulchre was. It is less than one hundred paces long, and not more than sixty wide, and yet it is supposed to contain under its roof twelve or thirteen sanctuaries, or places consecrated to a more than ordinary veneration, by being reputed to have had some particular actions done in them relating to the death and resurrection of Christ. At first, the place where he was derided by the soldiers: secondly, where the soldiers divided his garments: thirdly, where he was shut up, whilst they digged the hole to set the foot of the cross in, and made all ready for his crucifixion: fourthly, where he was nailed to the cross; fifthly, where the cross was erected: sixthly, where the soldier stood that pierced his side: seventhly, where his body was anointed, in order to his burial: eighthly, where his body was deposited in the sepulchre: ninthly, where the angels appeared to the women after his resurrection: tenthly, where Christ himself appeared to Mary Magdalene, &c. The places, where these, and many other things relating to our blessed Lord, are said to have been done, are all supposed to be contained within the narrow precincts of this church; and are all distinguished, and adorned with so many several altars.

In galleries round about the church, and also in little buildings annexed to it on the outside, are apartments for the reception of friars and pilgrims; and in those places almost every Christian nation anciently maintained a small society of monks, each society having its proper quarter assigned to it, by the Turks: such as the Latins, Greeks, Syrians, Armenians, Abyssenes, Georgians, Nestorians, Cophtites, Maronites, &c. But these have all, except four, forsaken their quarters; not being able to sustain the severe rents and extortions, which their Turkish landlords impose upon them. The Latins, Greeks, Armenians, and Cophtites, keep a feeble footing still; but it is supposed they are hastening apace to follow the example of their brethren.

Besides their several apartments, each fraternity has its altars, and sanctuary, distinctly allotted to its own use. At which places they have a peculiar right to perform their own divine service, and to exclude other nations.

But that which has always been the great prize contended for by the Christians of the several nations, is the command and appropriation of the holy sepulchre, a privilege contested with much warmth, especially between the Greeks and Latins. For putting an end to the quarrels hereby occasioned between the several sects of Christians, the French king Louis XIV. by a letter the grand vizier, requested him to order the holy sepulchre to be put into the hands of the Latins, according to the tenor of the capitulation in the year 1673. In consequence, the holy sepulchre was appropriated to the Latins; but this was not accomplished till the year 1690, since which the Latins only have the privilege to say mass in it. And though it be permitted to Christians of all nations to go into it for their private devotions, yet none may solemnize any public office of religion there but the Latins.

In order to the fitting of this hill, called mount Calvary, for the reception of a church, the first founders were obliged to reduce it to a plain area; which they did, by cutting down several parts of the rock, and by elevating others. But care was taken, that none of those parts of the hill, which were reckoned to be more immediately concerned in our blessed Lord's passion, should be altered or diminished. Thus, that very part of Calvary, where they say Christ was fastened to, and lifted up on his cross, is left entire, standing at this day eighteen steps above the common floor of the church. And the holy sepulchre itself, which was at first a cave hewn into the rock, having had the rock cut away from it all round, is now, as it were, a grotto above ground.

About a yard and an half distant from the hole in which the foot of the cross was fixed, is seen a cleft in the rock, said to have been made by that memorable earthquake which happened at the suffering of the Redeemer of the world; when, as St. Matthew, chap. xxvii. 51. witnesseth, the rocks rent, and the very graves were opened. This cleft, as to what now appears of it, is about a span wide, at its upper part, and two deep; after which it closes: but it opens again below, as you may see in another chapel contiguous to the side of Calvary, and runs down to an unknown depth in the earth.

That this rent was made by the earthquake which happened at our Lord's passion, there is only tradition to prove: but that it is a natural and genuine breach, and not counterfeited by art, the sense and reason of every one who sees it may convince him. For the sides of it fit like two tallies to each other, and yet it runs in such intricate windings, as could not be well counterfeited by art, nor arrived at by any instrument.

It is proper here to speak more of the stone, which is said to be that very stone, laid to secure the door of our Saviour's sepulchre. That this stone was to be seen in the fourth century, both St. Cyril and St. Jerom, who lived in that age, inform us. It was accordingly kept for a long time in the church of the sepulchre; but the Armenians stole it from thence by a stratagem, and conveyed it to the church above mentioned, where Caiaphas's house stood, which belongs to this fraternity. The stone, as Mr. Maundrel tells us, is two yards and a quarter long, high one yard, and broad as much. It is plastered all over, except in five or six little places, where it is left bare, to receive the kisses and other devotions of pilgrims.

I shall close this account of mount Calvary with observing, that it was a tradition reported among the primitive Christians, that, the first as well as second, Adam was buried here: and much more credibly, that this was the place where Abraham sacrificed his son Isaac; the type of our Blessed Saviour.

About half an hour from Jerusalem is a convent of Greeks, taking its name from the holy cross. This convent is very neat in its structure, and in its situation delightful. But that for which it is most noted, is the occasion of its name and foundation. It is then, because here is the earth, that nourished the root, that bore the tree, that yielded the timber, that made the cross.

OF THE PLACES HONORED WITH OUR LORD'S PRESENCE AFTER HIS RESURRECTION.

On the first day of the week, very early in the morning, Mary Magdalene with some other women, came to our Lord's sepulchre; where they found the stone rolled away, and were acquainted by angels, that our Lord was not there, but was risen from the dead: they were also ordered by the angels to inform his disciples, that he would go before them into Galilee, where they should see him, as he had told them before his death. The women going immediately, acquaint Peter and John with what had passed, who, coming to the sepulchre, found the facts as the women had stated. They returned again to their home, but Mary Magdalene stayed at the sepulchre, weeping. At length, turning herself back, she saw Jesus standing, but did not know him. Then Jesus saith unto her, woman, why weepest thou? whom seekest thou? She supposing him to be the gardner, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus then called her by her name, Mary; whereupon, she knowing him either by his voice, or by looking more earnestly on him, answered, my master. Jesus then sends her to the disciples with a message.

NO. 459. OF EMMAUS.

After this our Lord appeared to two disciples, as they were going to Emmaus, whither he went with them, and stayed with them till he had made himself known to them. Emmaus is by St. Luke said to be a village distant about threescore furlongs, seven or eight miles, from Jerusalem. It was afterwards made a city, and a Roman colony, and called Nicopolis.

The disciples, according to previous directions, went into Galilee, to a mountain, which he had particularly appointed, where our Lord appeared to them. This mountain is thought, by some, to be that whereon he was transfigured, mount Tabor; by others, to be the mountain of Beatitudes, north of the sea of Galilee, a little beyond Capernaum.

During their stay in Galilee, our Lord appears again to them at the sea of Tiberias, or Galilee, otherwise called the lake of Gennesareth.

Our Lord was seen at several other times, and therefore in all probability at several other places; for he was, as St. Paul informs us, seen of Cephas, or Peter, alone, then of the twelve, after that, of above five hundred brethren at once; after that, of James, then of all the Apostles, 1 Cor. xv. 5, 6. But the particular places where he was thus seen, are not recorded.

The Apostles returned from Galilee to Jerusalem, and our Lord being there, on the fortieth day after his resurrection, assembled together with them, commanded them that they should not depart from Jerusalem, till they had received the promise of the Holy Ghost. Acts i. 4. After which, having given them various instructions, he led them forth to mount Olivet, as far as Bethany. Here he lifted up his hands, and blessed them. And while he blessed them, and they beheld, he was parted from them, taken up, and carried into heaven, a cloud receiving him out of their sight. *And while they looked up steadfastly towards heaven, as he went up, behold two men stood by them in white apparel, who said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven*, Acts i. 10, 11. The Apostles having heard this, adored Jesus; and returned to Jerusalem, with great joy, that they

had been ocular witnesses of his ascension, up into heaven, as he had long since intimated to them they one day should be, John vi. 62.

Mr. Maundrel tells us, that the spot now shown for the place of our Lord's ascension, is at the top of the mount Olivet; where was anciently a large church, built in honor of that glorious triumph. But all that now remains of it, is only an octagonal, or eight angled, cupola, about eight yards in diameter, standing, as they say, over the very place where were set the last footsteps of the Son of God on earth. Within the cupola is seen, in an hard stone, as they tell you, the print of one of his feet. Here was also the print of the other foot formerly, but it has been removed by the Turks into the great mosque on mount Moriah. The Chapel of the Ascension the Turks use for a mosque.

About two furlongs from this place northward, is the highest part of mount Olivet, upon which was anciently erected an high tower, in memory of the two angels that appeared to the Apostles immediately on our Lord's ascension, saying, men of Galilee, &c. from which the tower had the name of "Men of Galilee!" This ancient monument remained till about A. D. 1695. when it was demolished by a Turk, who had bought the ground on which it stood. You have here from the natural height of the place, an extensive prospect of Jerusalem, and the adjacent country.

GEOGRAPHICAL AND HISTORICAL ACCOUNT OF THE PLACES MENTIONED IN THE BOOKS OF THE NEW TESTAMENT, AFTER THE FOUR GOSPELS.

Our blessed Saviour came to be, Luke ii. 32. *a light to lighten the Gentiles, the glory of his people Israel*; among the principal instruments used by him to spread the light of his gospel through the heathen world, was St. Paul, the Apostle of the Gentiles, who tells us, that God was, Gal. ii. 8. *mighty in him towards the Gentiles*, Rom. xv. 18, 19. *to make them obedient by word and deed, through mighty signs and wonders, by the power of the spirit of God; so that from Jerusalem and round about unto Illyricum*, and after that in, Acts xxviii. 31. Rome, and according to the opinion of the ancients, *Epiphan. Hæres.* xxvii. p. 51. *Chrys. de Laud. Paul. Cyril. Catech.* 17. p. 457. in Spain, and even, *Theod. in Tim. & Psalm. Athan. ad Dracont.* in Britain itself, he preached the gospel of Christ. The two principal parts of the sacred books, which compose the New Testament, besides the gospels, are either epistles written by this Apostle; or accounts of his travels and voyages, which occupy the greatest part of the Acts of the Apostles. For this reason, to describe the travels and voyages of St. Paul, is much the same as to give a geographical account of the places mentioned in the other books of the New Testament, besides the four gospels. Those few places, which occur distinct from this arrangement, shall be noticed where most convenient.

ST. PAUL'S TRAVELS FROM JERUSALEM TO DAMASCUS, A. D. 35. TILL HIS FIRST RETURN TO JERUSALEM, AFTER HIS CONVERSION, A. D. 38.

Saul of Tarsus was bred up, after the strictest sect of the Jewish religion, a Pharisee, was very zealous for the Mosaical law, and consequently considered the gospel of Christ, as a doctrine set up in opposition to the law. Influenced by this notion, he thought himself obliged to do many things contrary to the name of Jesus of Nazareth; which he accordingly did, in Jerusalem, shutting up many Christians in prison, being authorized by the chief priest. And when they were put to death, he gave his voice against them. Others he punished frequently, in every synagogue, and compelled them to blaspheme, by maligning or disowning Christ. Nay, so exceedingly mad was he against the disciples of Christ, that he persecuted them even to foreign cities. For the Jewish Sanhedrim, or chief council, not only had power of seizing and scourging such Jews as offended against the law within their own country, but, by the connivance of the Romans, might punish such culprits in other countries, where there were synagogues that acknowledged a dependence in religious matters on this council. Accordingly, Paul was sent to Damascus, commissioned from the chief priests, to fetch up to Jerusalem, in order to their being punished, what Jews he could find there, who were become Christians. But God had designed him for a better work; he being miraculously converted by a voice from heaven, as he was on the road, and not far from the city, instead of continuing a persecutor, he became a preacher of the gospel, and that first at Damascus.

NO. 460. OF DAMASCUS. *Vide* NO. 342.

This city is one of the most venerable for antiquity in the whole world, being the birth place of Eliezer the steward of Abraham. Gen. xv. 2. Nor less considerable on account of its strength and greatness, being for a long time the capital of Syria, and residence of the Syrian kings, mentioned in the Old Testament. To pass by other titles, it is styled by Julian, the eye of the whole East; and to omit other accounts of it, I shall content myself with that given us by the reverend and ingenious Mr. Maundrel, as being written by one that has himself seen the place, and was in all respects qualified to give a most just description thereof.

My author, then, acquaints us, that certainly no place in the world can promise the beholder at a distance, greater voluptuousness. Insomuch that the Turks have a tradition among them, that their prophet coming near Damascus, took his station upon a certain precipice for some time, in order to view the city, and considering the ravishing beauty and delightfulness of it, he would not tempt his frailty by entering into it; but instantly departed, with this reflection upon it, that there was but one paradise designed for man, and for his part he was resolved not to take his in this world. But to proceed to a more particular description of this city.

It is situated in an even plain of so great extent, that you can but just discern the mountains that compass it on the further side. It stands on the west side of the plain, at not above two miles distance from the place where the river Barrady breaks out from between the mountains, its gardens extending almost to the very place. The city itself is of a long straight figure, its ends pointing nearly northeast and southwest. It is very slender in the middle, but swells bigger at each end, especially at that to the northeast; in its length, as far as I could guess by my eye, says Mr. Maundrel, it may extend near two miles. It is thick set with mosques and steeples, the usual ornaments of the Turkish cities; and is encompassed with gardens, extending no less, according to common estimation, than thirty miles round, which makes it look like a noble city in a vast wood. The gardens are thick set with fruit trees of all kinds, kept fresh and verdant by the waters of Barrady. You discover in them many turrets and steeples and summer houses, frequently peeping out from among the green boughs, which may be conceived to add no small advantage and beauty to the prospect. On the north side of this vast wood, is a place called Solkees, where are the most beautiful summer houses and gardens.

The greatest part of this pleasantness and fertility proceeds from the waters of Barrady, which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the mountain into the plain, is immediately divided into three streams, of which the middlemost and biggest runs directly to Damascus, through a large open field, called Ager Damascenus, and is distributed to all the cisterns and fountains of the city. The other two, which seem to be the work of art, are drawn round, one to the right hand, the other to the left, on the borders of the gardens, into which they are let, as they pass along, by little currents, and so dispersed all over the vast wood. Insomuch that there is not a garden, but has a fine quick stream running through it, which serves not only for watering the place, but is also improved into fountains and other water works, very delightful, though not contrived with that variety of exquisite art which is used in Christendom.

Barrady being thus divided, is almost wholly drunk up by the city and gardens. What small part of it escapes, is united, as Mr. Maundrel was informed, in one channel again, on the southeast side of the city; and after about three or four hours course, finally loses itself in a bog, without ever arriving at the sea.

The Greeks, and from them the Romans, call this river Chrysorrhoas, *i.e.* Golden Stream. But as for Abana and Pharphar, rivers of Damascus, mentioned 2 Kings, v. 12. I could find, saith my author, no memory of so much as the names remaining. They must doubtless have been only two branches of the river Barrady, and one of them was probably the same stream that now runs through the Ager Damascenus, directly to the city, which seems by its serpentine or winding course, to be a natural channel. The other I know not well where to find; but it is no wonder, seeing they may, and do turn and alter the courses of this river, according to their own convenience and pleasure.

The garden walls are of a very singular structure. They are built of great pieces of earth, made in the fashion of brick, and hardened in the sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick. Two rows of these placed edgeways one upon another, make a cheap, expeditious, and in this dry country, a durable wall.

In passing between the gardens, we observed their method of scouring the channels. They put a great bough of a tree in the water, and fasten it to a yoke of oxen. Upon the bough there sits a good weighty fellow, to press it down to the bottom, and to drive the oxen. In this equipage the bough is dragged all along the channel, and serves at once both to cleanse the bottom, and also to mud and fatten the water for the greater benefit of the gardens.

The streets of this city are narrow, as is usual in hot countries; and the houses are all built, on the outside, of no better a material, than either sunburnt brick, or Flemish wall, daubed over in as course a manner, as can be seen in the poorest cottages. From this dirty way of building they have this, among other inconveniencies, that upon any violent rain the whole city becomes, by the washing of the houses, as it were a quagmire.

It may be wondered what should induce the people to build in this base manner, when they have in the adjacent mountains such plenty of good stone for nobler fabrics: I can give no reason for it, unless this may pass for such, that those who first planted here, finding so delicious a situation, were in haste to come to the enjoyment of it, and there-

fore nimbly set up these extemporary habitations, being unwilling to defer their pleasures so long, as while they might erect more magnificent structures: which primitive example their successors have followed ever since.

But however on these mud walls you find the gates and doors adorned with marble portals, carved and inlaid with great beauty and variety. It is an object not a little surprising, to see mud and marble, state and sordidness so mingled together.

On the inside, the houses discover a very different face from what you see without. Here you find generally a large square court beautified with fragrant trees, and marble fountains, and compassed round with splendid apartments and Duans. The Duans are floored and adorned on the sides with variety of marble, mixed in Mosaic knots and mazes. The ceilings and traves are after the Turkish manner richly painted and gilded. They have generally artificial fountains springing up before them in marble basins; and with carpets and cushions, they are furnished to the height of luxury. Of these Duans they have generally several on all sides of the court, being placed at such different points, that at one or other of them you may always have, either the shade or the sun, which you please.

Such as I have described, saith Mr. Maundrel, was the house of an eminent Turk, whom we went to see, and I was told the rest resemble the same description.

In the next place we went to see the church of St. John Baptist, now converted into a mosque, and held too sacred for Christians to enter, or almost to look into. However we had three short views of it, looking in at three several gates. Its gates are vastly large, and covered with brass, stampt all over with Arab characters, and in several places with the figure of a chalice, supposed to be the ancient ensign or arms of the Mamalukes. On the north side of the church is a spacious court, which I could not conjecture to be less than one hundred and fifty yards long, and eighty or one hundred broad. The court is paved all over, and enclosed on the south side by the church, on the other three sides by a double cloister, supported by two rows of granate pillars of the Corinthian order, exceeding lofty and beautiful.

On the south side of the church joins to the bazars, or exchange, and there we had an opportunity just to peep into it. It is within spacious and lofty; built with three aisles, between which are rows of polished pillars of a surprising, if not surpassing beauty; unless perhaps we were tempted to overvalue what was so sparingly permitted to our survey.

In this church are kept the head of St. John, and some other relicts, esteemed so holy, that it is death even for a Turk to presume to go into the room where they are kept. We were told here by a Turk of good fashion, that Christ was to descend into this mosque at the day of judgment, as Mahomet was to do in that of Jerusalem: but the ground and reason of this tradition I could not learn.

From the church we went to the castle, which stands about two furlongs distant toward the west. It is a good building of a rustic manner; in length it is three hundred and forty paces, and in breadth somewhat less. We were admitted but just within the gate, where we saw store of ancient arms and armour, the spoils of the Christians in former times. Among the artillery was an old Roman Balista; but this was a place not long to be gazed upon by such as we. At the east end of the castle there hangs down in the middle of the wall a short chain cut in stone, of what use I know not, unless to boast the skill of the artificer.

Leaving this place we went to view the bazars, which we found crowded with people, but destitute of any thing else worth observing.

As to the Ager Damascenus aforementioned, it is a long beautiful meadow, just without the city on the west side. It is divided in the middle by that branch of the river Barrady, which supplies the city, and it is taken notice of because of a tradition current here, that Adam was made of the earth of this field.

Adjoining to the Ager Damascenus is a long hospital. It has within it a pleasant square court, enclosed on the south side by a stately mosque, and on its other sides with cloisters and lodgings of no contemptible structure.

Returning from hence homeward, we were shown by the way a very beautiful bagnio; and not far from it a coffee house capable of entertaining four or five hundred people. It had two quarters for the reception of guests, one proper for the summer, the other for the winter. That designed for the summer was a small island, washed all round by a large swift stream, and shaded over head with trees, and with matts when the leaves fail. We found here a multitude of Turks upon the Duans, regaling themselves in this pleasant place, there being nothing which they behold with so much delight as greens and water; to which, if a beautiful face be added, they have a proverb, that all three together make a perfect antidote against melancholy.

In the afternoon we went to visit the house, which they say was some time the house of Ananias, the restorer of sight to St. Paul, Acts ix. 17. The place shown for it is, according to the old rule, a small grotto or cellar, affords nothing remarkable, but only that there are in it a Christian altar, and a Turkish praying place, seated nearer to each other than well agrees with the nature of such places.

Our next walk was out of the east gate, in order to see the place, they say, of St. Paul's vision, and what else is observable on that side. The place of the vision is about half a mile distant from the city eastward. It is close by the way side, and has no building to distinguish it, nor do I believe it ever had. Only there is a small rock or heap of gravel, which serves to point out the place.

About two furlongs nearer the city, is a small timber structure resembling the cage of a country borough. Within it is an altar erected; there, you are told, the holy Apostle rested for some time in his way to the city, after the vision. Acts ix. 8.

Being returned to the city, we were shown the gate, at which St. Paul was let down in a basket, Acts ix. 25. This gate is about two furlongs distant from the east gate, and is at present walled up, by reason of its vicinity to the east gate, which renders it of little use.

Entering again into the city, we went to see the great Patriarch residing here. He was a person of about forty years of age; and the place of his residence was mean. He told me there were more than one thousand two hundred souls of the Greek communion in Damascus.

As for the gardens, the first we went to visit was about a mile out of town. It afforded us a very pleasant summer house, having a plentiful stream of water running through it. The garden was thick set with fruit trees, but without any art or order. Such as this are all the gardens hereabouts; only with this odds, that some of them have their summer houses more splendid than others, and their waters improved into greater variety of fountains.

In visiting these gardens, Franks are obliged to walk either on foot, or else to ride on asses; the insolence of the Turks not allowing them to mount on horseback. To serve on these occasions there are hackney asses always standing ready equipped for hire. When you are mounted, the master of the ass follows his beast to the place whither you are disposed to go, goading him up behind with a sharp pointed stick, which makes him dispatch his stage with great expedition. It is apt sometimes to give a little disgust to the generous traveller, to be forced to submit to such marks of scorn; but there is no remedy; and if the traveller will take my advice, his best way will be to mount his ass contentedly, and to turn the affront into a motive of recreation.

The last thing Mr. Maundrel tells us, that he and his companions went to see, was the street called Straight, Acts ix. 11. It is about half a mile in length, running from east to west through the city. It being narrow, and the houses jutting out in several places on both sides, you cannot have a clear prospect of its length and straightness. In this street is shown the house of Judas, with whom St. Paul lodged; and in the same house is an old tomb, said to be Ananias's; but how he should come to be buried here, they could not tell us, nor could we guess, his house being shown us in another place. However the Turks have a reverence for this tomb, and maintain a lamp always burning over it.

This is the account given us of Damascus by Mr. Maundrel, who acquaints us also, that there is in this city a Latin convent; and that Damascus lies near due east from Sidon, it being usually esteemed three day's journey distant, the road lying over the mountains Libanus and Antilibanus, out of the last of which pours down the river Barrady, with great rapidity, and with so vast a body of water, that it abundantly supplies all the thirsty gardens, and the city of Damascus, as has been before observed. It may not be altogether immaterial to adjoin here, that from these gardens were originally transplanted the fruit tree thence called the *Damascen*, and the rose thence called the *Damask* rose, and the branchings of silks and linen, &c. being one of the inventions of the inhabitants of this city, at least, those sorts of stuffs being first brought into these parts of the world from this city, hence we call them by the name of Damasks. But after all, Damascus is not more famous either on account of its great trade or fine gardens, than it is on account of the conversion of St. Paul, the history of whose travels or voyages I shall now proceed with.

St. Paul staid not long in Damascus, but went into Arabia, as he himself tells us, Gal. i. 16, 17. Whereas, it is said Acts ix. 19, 20. *And when he had received meat, he was strengthened. Then was Saul certain days with the disciples at Damascus, and* STRAIGHTWAY *he preached Christ in the synagogues.* Here the word *straightway* does not refer to Saul's first coming to Damascus, but to his return thither after he had been in Arabia; for Acts ix. 19, 20. should be rendered and paraphrased thus: *And when he had received meat, he was strengthened.* Presently after which, according to Gal. i. 16, 17. he went into Arabia, and having there been completely instructed in the gospel by the revelation of Jesus Christ, according to Gal. i. 12. he returned again to Damascus, *Then*, or *now*, *was Saul certain days with the disciples at Damascus and straightway*, namely after his return out of Arabia, he preached Christ in the synagogues.

As Damascus lies in the neighbourhood of Arabia, at the time of Paul's being there, it was under the dominion of Aretas, king of Arabia Petræa, then tributary to the Roman empire. Aretas placed a governor in this city, who had likewise jurisdiction over the whole of Syria Damascena,

and constantly resided here, as a place of great importance. To this governor the Jews, when they would have killed St. Paul, addressed themselves, persuading the governor to apprehend the apostle, possibly under the notion of a spy, there being war at this time between Herod, tetrarch of Galilee, and king Aretas. Hereupon the governor was desirous to apprehend St. Paul; but the disciples took him by night, and through a window let him down in a basket over the wall, the place being still shown to travellers, as Mr. Maundrel informs us, and so he escaped to Jerusalem.

ST. PAUL'S TRAVELS FROM JERUSALEM, A. D. 38. TILL HIS SECOND RETURN TO JERUSALEM, A. D. 44.

St. Paul having escaped from Damascus, arrived at Jerusalem, where he addressed himself to the church. But the disciples knowing the former temper and principles of the man, shunned his company, were all afraid of him, and could not believe that he was become a true disciple. At length Barnabas took him, and brought him to the apostles Peter and James, declaring to them the manner of his conversion, that he had seen the Lord in the way to Damascus; that the Lord had spoken to him; and how he had gone so far already as to preach boldly at Damascus in the name of Jesus. Hereupon he was familiarly entertained by the apostles and the brethren at Jerusalem, where he staid at this time only fifteen days. For here, speaking boldly in the name of the Lord Jesus, and disputing against the Greeks, that is, Jews from parts inhabited by Greeks, and who therefore used the Greek language, he brought on himself the malice of the unbelieving Jews, who sought to kill him. Being warned by God, in a vision, that his preaching would not find acceptance in this place, and therefore that he should leave it, and betake himself to the Gentiles, he was accordingly conducted by the brethren to Cæsarea; of which place take this account from Josephus, the Jewish historian. *Antiq.* lib. xv. chap. 13.

NO. 461. A DESCRIPTION OF CÆSAREA.

There was a certain place by the sea side, formerly called Straton's tower, which Herod looked upon as a very commodious tract of ground to raise a city upon. He drew his model, set people to work upon it, and finished it. The buildings were all of marble, private houses as well as palaces: but his masterpiece was the Port, which he made as large as the Pyræum, and a safe station against all winds and weathers, to say nothing of other conveniences. This work was the more wonderful, because all the materials of it were brought thither at a prodigious expense from afar off. This city stands in Phænicia upon the road into Egypt, between Dora and Joppa; two wretched sea towns, where there is no riding in the harbors with a southwest wind; for it beats so furiously upon the shore, that merchantmen are often forced to keep off at sea for fear of being driven aground. To encounter these difficulties of the place, Herod ordered a mole to be made in the form of an half moon, and large enough for a royal navy to ride in. He directed also prodigious stones to be let down there in twenty fathom water, stones of fifty foot in length, eighteen foot broad, and nine foot deep; some greater some less. This mole was two hundred foot in extent, the one half of it served to break the setting of the sea; the other half served for the foundation of a stone wall fortified with towers or turrets, the fairest and largest of them being called the Tower of Drusus, from Drusus the son in law of Augustus, who died young. There were several arched vaults also that served for seamen's cabins. There was likewise a quay or landing place, with a large walk upon it around the port, as a place of pleasure to take the air in. This port opens to the northward, which is the clearest quarter of the heavens. On the left hand of the entrance into it, was a turret erected upon a large platform, with a sloping bank to repel the washing of the sea; and on the right hand were two stone pillars over against the tower, both of an height. The houses about the port were all uniformly built, of the most excellent sort of marble. Upon a mount in the middle stood a temple, dedicated to Cæsar, which was of great use to mariners, for a famous sea mark. There was in this temple two statues or images, the one of Rome, the other of Cæsar, and from hence the city took the name of Cæsarea, celebrated no less for its materials than for their workmanship. The contrivance of the vaults and common sewers was wonderful, being laid at equal distances one from another, and so discharging themselves into the sea. There was one conveyance that went across all the rest, and as it carried off all the filth of the town, so it made way for the waves when high to wash the passages, and cleanse the whole. Herod built also a stone theatre, and upon the south side of the harbour, a spacious amphitheatre with a goodly prospect toward the sea. He spared in short, neither money nor pains, and in the course of twelve years, this work was brought to perfection. Thus far Josephus in the place above cited, who lib. iii. chap. 14. of the wars of the Jews, tells us also, that the greater part of the inhabitants of this city, which he here calls the fairest city of Judea, were Greeks.

To the foregoing account of Josephus, it may be proper to add, that this city, called Cæsarea in the

New Testament, is frequently styled, by way of distinction from others of the same name, Cæsarea Palestinæ: it was considered as the metropolis of Palestine, being the seat of the Roman proconsul. Here St. Peter converted Cornelius and his kinsmen, the first fruits of the Gentiles. Here lived Philip the Evangelist. Here Paul defended himself against the Jews, and their orator Tertullus. In the amphitheatre of this city, Herod Antipas was smitten by an angel of God. And in after times, here was born Eusebius, the learned historian and chronologer, who was bishop of this city at the beginning of the fourth century, and in the reign of Constantine the Great, to whom he made a celebrated oration.

Having mentioned Cæsarea as the place, where Peter converted Cornelius, and where Philip the evangelist lived; this seems to be a proper place for noticing those cities or towns, which lie south of Cæsarea, and are mentioned in the history of St. Peter, and Philip.

NO. 462. OF JOPPA.

We read that St. Peter, when sent for by Cornelius to Cæsarea, was at Joppa, which is a seaport south of Cæsarea; and anciently the only port to Jerusalem; so that all the materials sent from Tyre toward the building of Solomon's temple were landed here. It is said to have been first built by Japhet, and from him to have taken its name Japho, afterwards moulded into Joppa; now Jaffa. The heathen geographers speak of it, as built before the flood. It is in a poor and mean condition.

St. Peter was also sent for to Joppa from Lydda, which lay not far off, but more inland north. Josephus tells us, it was a village, not yielding to a city, for greatness, and elsewhere he expressly styles it a city. By the Gentiles it was called Diospolis, or the City of Jupiter; but by the Christians in the holy wars, it was named St. George's, partly from a magnificent temple, which the emperor Justinian erected here to the honor of that martyr, but principally from a current opinion that he suffered martyrdom in that place. An opinion founded on two mistakes; first, mistaking a cenotaphium, or empty monument, erected in this city, to preserve his memory, for the grave in which he was interred; the other in taking the word *passio*, used in the martyrologies, for the place of his suffering, whereas it is meant only of the story, or celebration. However, they intituled it St. George's, and made it on that account an episcopal see. Lydda is also remarkable in sacred writ for the cure of Æneas by St. Peter.

By which miraculous cure, were converted, not only all that dwelt at Lydda, but also all that dwelt at Saron, an adjoining town, which gave name to that spacious and fruitful valley, that reaches from Cæsarea to Joppa; and is famous among the Rabbins for its wines.

NO. 463. GAZA.

I proceed next to those two towns lying likewise in this tract of the holy land, mentioned in the history of Philip the evangelist. The first is at the southwest point of Judea: called in the Old Testament Azzah, from whence perhaps the name of Gaza was derived; but some will have it so called by the Persians, because Cambyses here laid up the treasure, which he had provided for the war of Egypt, the word *gaza* in the Persian language signifying treasures. After this, it is said to have been made the treasury, in which the Persians laid up the tributes of the western provinces. Gaza was the city whose gates Sampson took away; whither he was carried, when taken; and where he pulled down the house of the god Dagon on the lords of the Philistines. It was destroyed by Alexander the Great, and so made desolate, as the prophet had foretold; and is therefore called, and, saith Strabo, continued, Desert. For the city built by Constantine, and called Gaza, is nearer to the sea than the old one was, as St. Jerom informs us. Near to Old Gaza, Gaza the Desert, Philip baptized the eunuch.

This eunuch was, we are informed, a man of Ethiopia, of great authority under Candace queen of the Ethiopians; where, by Ethiopia is to be understood, not the Asiatic Ethiopia, but the African Ethiopia lying south of Egypt, where Candace had been long the name of the queens; as we learn from Pliny, Strabo, and Dio.

NO. 464. OF AZOTUS.

When Philip and the eunuch came out of the water, we read that *the spirit of the Lord caught away Philip, that the eunuch saw him no more;* but that Philip was found at Azotus, which is called in the Old Testament Ashdod, and memorable for the temple of Dagon. It lies near the shore between Gaza and Joppa. In the times that Christianity flourished in these parts, it was an episcopal see, and continued a considerable village till the days of St. Jerom. Philip being brought to Azotus, from thence preached in all the cities, till he came to Cæsarea; in which city we left St. Paul, whom now we shall follow: for we read, that *the brethren brought him down to Cæsarea, and thence sent him forth to Tarsus.*

NO. 465. TARSUS,

In Hebrew is called Tarshish, originally named from Tarshish, one of the sons of Javan, who settled in these parts, afterwards called Cilicia, being the southeast country of Asia Minor, and lying on the northern coast at the east end of the Mediterranean sea. The city of Tarshish or Tarsus stands in a plain on the banks of the river Cydnus, and was all along in ancient times a great trading and rich town; whence all trading, or merchant ships came to be denoted by the name of ships of Tarshish, so often mentioned in holy writ. It was a town of such note in the times of the Roman empire, that it was not only made the metropolis or chief town of Cilicia, but was peculiarly honored with the great privileges of a Roman colony, on which account we read that St. Paul pleaded in his own behalf the said privilege, as being a freeborn Roman, forasmuch as he was a native of this place. For here dwelt many Jews, as being a trading people; and among them the parents of our apostle, being of the ancient stock, not entering in by the gate of proselytism, but originally descended both of them from the seed of Abraham, which seems to be the plain and natural meaning of our apostle's styling himself *an Hebrew of the Hebrews*. Moreover, as Tarsus was a rich and populous city, so was it an academy, furnished with very eminent men; insomuch that Strabo scruples not to say of them, that they excelled in all parts of polite learning and philosophy, even those of Alexandria and Athens, and Rome itself was beholden to this nursery of learning for its best professors. Hence St. Paul being bred up in his youth in the schools of Tarsus, became so fully instructed in the liberal arts and sciences, and so well acquainted with heathen authors. Nor is there any thing in the history of the Acts, which contradicts this opinion. For surely St. Paul might be taught school learning at Tarsus in his younger years, or while he was a boy, yet when he came to be about sixteen, *be brought up in Jerusalem at the feet of Gamaliel*, as to his study of the law and Jewish traditions, &c. And agreeably hereto it is said, Acts xxvi. 4. that the Jews knew his manner of life, not from his minority or whilst he was a boy, but, from his youth, which was at the first, or from the beginning of it, at Jerusalem.

But as our apostle was brought up to learning, so was he also brought up to a particular trade, according to the great maxim and principle of the Jews, that he who teaches not his son a trade, teaches him to be a thief. They thought it not only fit but a necessary part of education, for their wisest and most learned Rabbins to be brought up to a manuel trade, whereby if occasion was, they might be able to maintain themselves. The trade our apostle was brought up to, was that of tentmaking, at which St. Paul at some times, and for some particular reasons wrought, even after his being called to the apostolate.

NO. 466. ANTIOCH.

St. Paul after some time spent at his native place, was fetched from thence by Barnabas, to Antioch, in Syria, called by some, Antiochia Epidaphne, to distinguish it from other cities, which in Syria, and elsewhere, bore the name of Antioch. It took this addition from its neighbourhood to Daphne, a village so denominated from a temple to Daphne. The name of Antioch was given it by Seleucus Nicanor, first king of Syria after Alexander the Great, in memory of his father Antiochus, and was the royal seat of the kings of Syria. In the flourishing times of the Roman empire, it was the ordinary residence of the prefect, or governor of the eastern provinces, and was also honored with the residence of many of the Roman emperors, especially of Verus and Valens, who spent here great part of their time. But this place is famous for nothing more than for giving the name of Christians, to the disciples of Christ, who before this were commonly styled Nazarenes, as followers of Jesus of Nazareth; a name by which the Jews in scorn call them to this day, with the same intent that the Gentiles of old called them Galilæans. It is also famous for being the birth place of St. Luke the evangelist, of Theophilus Antiochenus, and for its celebrated bishop, Ignatius, the martyr. In the earlier times of Christianity, its bishop was honored with the title of Patriarch.

Antioch lay on both sides the river Orontes, about twelve miles from the Mediterranean sea. By nature and art it was fortified to admiration. It was adorned with many sumptuous palaces and magnificent temples, answerable to the reputation of so great a city. But being taken by the Saracens, and afterwards by the Turks, it decayed, and is now in so desolate a condition, that the patriarch has long since removed his dwelling to Damascus.

We read that St. Paul and Barnabas staid preaching in Antioch a whole year. And about this time happened a terrible famine, foretold by Agabus, which afflicted several parts of the Roman empire, but especially Judea. The Christians at Antioch commiserated their suffering brethren in Judea, and raised considerable contributions for them, which they sent by Paul and Barnabas to Jerusalem.

OF ST. PAUL'S TRAVELS AND VOYAGES TILL HIS THIRD RETURN TO JERUSALEM, A. D. 49.

St. Paul and St. Barnabas having despatched the errand they were sent about, left Jerusalem and

return to Antioch. Where, while joining in the public exercises of religion, the Holy Ghost ordered, that these two should be set apart to preach the gospel in other places. Which being done, by prayer, fasting, and imposition of hands; they departed to,

NO. 467. SELUCIA,

A city northwest of Antioch, on the Mediterranean sea, and so named from the founder of it, Seleucus, before mentioned under Antioch, who is said to have founded nine cities called by his own name, sixteen in memory of his father Antiochus, six by the name of Laodice his mother, and three in honor of Apamia his first wife; beside many others of great note in Greece and Asia, either new built, beautified, or repaired by him. From this Seleucia, the adjacent part of Syria had formerly the name of Seleucia.

NO. 468. CYPRUS.

From Seleucia St. Paul set sail with St. Barnabas for Cyprus, an island of the Mediterranean sea, lying over against Seleucia west. Distant from the main land of Syria about an hundred miles, and about sixty miles from Cilicia; extending in length from east to west about two hundred miles; in breadth, sixty; and therefore one of the largest isles in the Mediterranean. The first inhabitants of it were in probability the posterity of Kittim, the brother of Tarshish and son of Javan, the city called Citium by the Romans preserving the name of the first planter for many ages after. And hence it is that we find Tarshish and Chittim mentioned together by the prophet Isaiah, chap. xxiii. and both represented as places well known to the Tyrians, the former being Tarsus in Cilicia, the latter Citium in this island, or the island itself. The name Cyprus whereby it is called by the Greeks, is said to be taken from the cypress tree, which grows in great abundance here. Though some tell us, that the Greek word truly denotes the privet, a shrub which bears a white flower with a pleasant smell.

It is certain that this island gave the name of Cyprus or Cypria to Venus, who was the chief goddess of it in the time of heathenism. Since the times of Christianity it has been famous for being the native country of St. Barnabas, who accompanied St. Paul hither; and with him here first planted the gospel.

NO. 469. SALAMIS.

The first place in Cyprus, to which Paul and Barnabas came, is Salamis, then one of the four most considerable cities in the island, giving name to the whole eastern tract thereof wherein it lay, and so opposite to the Syrian coast, particularly to Seleucia. This city was afterwards made the see of the primate, or Metropolitan, of the isle. It was destroyed by the Jews in the reign of Trajan; was rebuilt, but being taken, sacked, and razed to the ground by the Saracens, in the time of Herodius, it could never recover, the Metropolitan see being removed to Nicosia. Out of the ruins of Salamis is said to have arisen Famagusta, the chief place of the isle, when it was taken from the Venitians by the Turks, 1570, in whose hands the isle continues.

Having preached the gospel at Salamis, these evangelists went quite through the isle unto Paphos.

NO. 470. PAPHOS.

Was the chief town of the western tract of the isle, as Salamis was of the eastern, and giving name to the said tract. In this city Venus had a most ancient and celebrated temple, whence she was called Paphian. It was under the Romans, the seat of the proconsul, who was at this time Sergius Paulus, a prudent man, who called for the apostles, and desired to hear the word of God; and who on St. Paul's smiting Elymas the sorcerer, with blindness for withstanding the gospel, was converted.

NO. 471. PAMPHYLIA.

Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia. Pamphylia is a province of Asia the lesser, lying north of the western part of Cyprus; the part of the Mediterranean sea, between these, being styled from this country the Sea of Pamphylia. By land it joins east to Cilicia, the native country of St. Paul. Some think it was so called, because inhabited by a mixture of many nations; for so the word Pamphylia signifies in the Greek. And probable enough it is, that lying near to the sea with an open shore, partly opposite to Africa, near Syria, and not far from Greece, several nations might repair to it. Certain it is, that many Jews dwelt herein, whence the dwellers of Pamphylia are mentioned among them that appeared at Jerusalem at the Pentecost. Acts ii. 10.

NO. 472. PERGA IN PAMPHYLIA.

Perga the city in Pamphylia, whither St. Paul is said to come, was famous among the heathen for a temple of Diana, and the yearly festivals there held in honor of her, who was from thence styled Diana Pergæa. Here John, sirnamed Mark, quitting St. Paul and Barnabas, returned to Jerusalem.

NO. 473. ANTIOCH IN PISIDIA.

When the apostles departed from Perga, they came to Antioch in Pisidia, a small province north of Pamphylia. This Antioch, was the principal city of the country, and is, to distinguish it from others, usually styled Antiochia Pisidiæ. It was one of the cities built by Seleucus, abovementioned, in honor of his father Antiochus. Here was a synagogue, wherein St. Paul preached, Acts xiii. 16.

NO. 474. LYCAONIA.

A persecution being raised against these apostles by the unbelieving Jews, they came to Iconium, and afterward to Lystra and Derbe, all three cities of Lycaonia, a small region northeast of Pisidia, and adjoining southward to Pamphylia and Cilicia.

NO. 475. ICONIUM.

Iconium the chief city of the province, is said by Strabo to be well built, and in the richest part of the province. Being also a place of great strength, and consequence, it was chosen for the seat of the Turkish kings in Lesser Asia, when they were most distressed by the western Christians. It is now called Cogni, and is the residence of a Turkish beglerbeg, or basha.

NO. 476. LYSTRA.

An assault being made on the apostles here, both by the unbelieving Jews and Gentiles, who intended to stone them, they being aware of it, fled to Lystra, where having miraculously cured a cripple, they were adored as gods. But not long after, on the instigation of Jews, who came from Antioch and Iconium, some of the people of Lystra were so enraged against the apostles, that they *stoned Paul, drawing him out of the city, supposing he was dead.* Thus it pleased the Divine Justice, that St. Paul, who had formerly consented to the stoning of Stephen, and took charge of the clothes, of the executioners, should suffer in the same kind, wherein he had trespassed, and feel some smart remembrance of his former misguided zeal. This city is famous among Christians for being the supposed birth place of Timothy, to whom St. Paul wrote two epistles.

NO. 477. DERBE.

St. Paul, as the disciples stood round about, after he was stoned, drawn out of the city, and left as dead, by the unbelievers, being by the Divine goodness raised up again, came privately into the city, and the next day departed with Barnabas to Derbe, another city of Lycaonia; of which there is nothing remarkable; except that some esteem it to have been the native place of Timothy; and that the preaching of the gospel had good success here.

The apostles leaving Derbe returned to Lystra, to Iconium, and to Antioch; passing through Pisidia they came to Pamphylia; and when they had preached again at Perga, they came down to

NO. 478. ATTALIA,

A seaport, and formerly the chief residence of the prefect, as Strabo tells us. It is said to take its name from king Attalus its founder, which it still retains with a small variation, being called Satalia. It stands on a very fair bay: and is commodiously seated for trade; which likely has preserved it from ruin, by the Turks, who are careful to keep its fortifications and castle in repair. The city is supposed to stand nearer to the sea than formerly.

From Attalia the apostles set sail for Antioch in Syria. After they had been here some time, certain men who came down from Judea taught the brethren, that except they were circumcised, they could not be saved. Hereupon it was determined, that Paul and Barnabas, and certain others, should go up to Jerusalem about this matter. In order hereto, they took their way through Phænicia; under which name was denoted in the time of the New Testament, the coast of Syria, between the rivers Eleutherus north, and Cherseus, the Kishon of Scripture, south. So that it was bounded north by Syria propria; east by part of Syria propria again, and Palestine; south by the last again; and west by the Mediterranean. In the south part of this province lay the cities of Tyre and Sidon, whence it is denoted in the gospels, the coasts of Tyre and Sidon.

St. Paul and the rest having passed through Phænicia and Samaria, came to Jerusalem. Where they were received by the church, and declared all things which God had done by them, especially the particular controversy they were sent about.

ST. PAUL'S TRAVELS AND VOYAGES TILL HIS FOURTH RETURN TO JERUSALEM, A.D. 54.

The council at Jerusalem having made such decrees, as were judged proper, dismissed St. Paul and his company, who returned to Antioch. Some time after they had been here, Paul said to Barnabas, let us go again and visit our brethren, where we have preached the word of the Lord. To this that apostle agreed, but disagreeing about their associates in the journey, Barnabas, taking with him John, sirnamed Mark, sailed into Cyprus, his native country; and Paul taking with him Silas, otherwise called according to the mode of the Latin tongue, Silvanus, went through Syria, and so into his native

country Cilicia. Thence to Derbe and Lystra; and so into Phrygia.

CILICIA, DERBE, LYSTRA, AND NO. 479. PHRYGIA.

The New Testament Phrygia, is that which in common authors is generally styled *Phrygia Major*, or the *Greater*, to distinguish it from another called *Phrygia Minor*, or the *Lesser*, of which more hereafter. The Scripture Phrygia lay west of Lycaonia, where stood Derbe and Lystra; from which last, St. Paul seems to have come into Phrygia. The people of this country are said to be anciently more superstitious than other Asiatics, as is gathered from their rites used in the sacrifices of Cybele, and other heathen deities. They are said also to be the inventors of augury, and other kinds of divination: and yet for the most part men of afterwits, whence the proverb, *Sero sapiunt Phryges*, the Phrygians are wise too late, is applied to such as want forecast, and know better to lament misfortunes than to keep them off. They were likewise noted for their effeminacy and lightness of conversation; and their music was fitted to wantonness. Hence that sort of music, which is styled by Aristotle, enthusiastic, as unhinging the affections, is by Boethius, termed Phrygian, and by the philosopher first mentioned is forbidden to be used, by reason of the evil influence it was apt to have on men's behaviour. For it is an observation of the orator, that change of music makes a change in manners; and therefore care is to be taken in a commonwealth, that the most grave music only be used. Phrygia was by Constantine divided into provinces, *Phrygia Salutaris*, and *Pacatiana*; of which last, mention is made in the postscript at the end of the first epistle to Timothy.

NO. 480. OF HIERAPOLIS.

In Phrygia Pacatiana, lay the Hierapolis mentioned by St. Paul, Col. iv. 13. being the principal city of that division. About five miles on the right hand from Laodicea to the north, is a white cliff on the side of a hill with some buildings thereon, which the Turks from their whiteness call pambuck or cotton; this the Greeks say was Hierapolis.

NO. 481. OF COLOSSÆ.

As Hierapolis lay about six miles from Laodicea, which is likewise reckoned by some, a city of Phrygia, but being placed by St. John among the seven churches of Asia, shall therefore be spoken of with them under Asia: so it is generally agreed among learned men, that Colossæ stood at no great distance from Laodicea and Hierapolis, whence we find St. Paul mentioning the inhabitants of these three cities together, in the forecited, Col. iv. 13. And that Colossæ was a city of this Phyrgia, we are informed by Herodotus, who marks its situation, by telling us, that it was a great city of Phrygia, standing where the river Lycus, running under ground disappears; but rising up again at about the distance of five stadia, or furlongs, it empties itself into the river Meander. This city has been long in ruins, the memory of it being now chiefly, if not solely, preserved by the epistle of St. Paul to the inhabitants.

NO. 482. OF GALATIA.

The next country mentioned in the course of St. Paul's travels, is Galatia, which joined Phygria east or northeast. Galatia took its name from the Galatæ, or Gauls, who leaving their own country in Europe, ranged over Italy and Greece, passed into Asia Minor, and overrun a great part of it. But being broken by Attalus king of Pergamus, they were at last confined to this country. These Gauls, though mixed with Græcians, yet are said not only to have preserved their language, but to have made it the common language of the country. And it continued so till St. Jerom's time, who tells us, in the preface to his Commentaries on St. Paul's Epistle to the Galatians, that it was very like to that of the people of Triers, or Treves, in European Gaul. [It is probable, that Galatia was divided into two parts, one possessed by the original inhabitants, the other by those foreigners who overrun it. Accordingly it was afterwards divided into two provinces, and appears with this distinction in Sanson's Ecclesiastical maps.]

NO. 483. OF CAPPADOCIA.

East of Galatia joined Cappadocia, mentioned Acts ii. 9. and by St. Peter, who directs his first epistle to the dispersed throughout Pontus, Galatia, Coppadocia, Bythinia, and Asia. The people of this country were of very ill report for viciousness of manners, and lewdness of life. Hence they were reckoned the first of the three worst people which began with the letter K, or in English C, the other two being Cretians, and Cilicians. And a Cappadocian was a proverbial expression for one extremely wicked. However, this country, after it had received Christianity, afforded great and worthy men, and martyrs; as well as some infamous and unworthy men. Among the former are justly reckoned Gregory Nazianzen, and Gregory Nyssen; and St. Basil, commonly styled the Great; all learned and religious bishops. And among many martyrs of great faith and constancy, St. George, a noble Cappadocian, a tribune, or colonel, of soldiers under Dioclesian, was celebrated in the churches both east and west; and for that reason was made patron of

the British order of the Garter by king Edward the Third of England.

NO. 484. OF PONTUS.

As Cappadocia lay east of Galatia, so north of it lay Pontus, mentioned together with the former two, both by St. Peter and the writer of the Acts of the apostles in the places cited. Pontus sometimes comprehended all the country on the south shore of the sea called Pontus, or Pontus Euxinus, now the Black Sea. Whether the sea gave name to the coast, or the coast to the sea, is not agreed; the former seems most probable. This was the native country of Aquila, whom St. Paul met with at Corinth, and with whom he abode, they being both of the same trade. And the first epistle of St. Peter is by some styled *Epistola ad Ponticos*, from Pontus being the first of the countries to whose inhabitants it was directed.

Let us now return to St. Paul, whom we left in Galatia: he departing hence, and being forbidden by the Holy Ghost to preach the word at this time in Asia, went into Mysia, adjoining west to Galatia, and so called, as some say, from the abundance of beech trees growing in it, and called by the Lydians, a neighbouring people, Mysæ. The people of Mysia are noted by Tully in his oration for Flaccus, to be despicable, and base, to a proverb.

NO. 485. OF BITHYNIA.

St. Paul being come into Mysia, designed to go from thence into Bythynia, adjoining to Mysia north or northeast, and to Phrygia north; and stretching along the sea which lies between the European and Asiatic continents, to the Pontus Euxinus; and so adjoining to Pontus, lately mentioned, on the west. It is one of the countries, to whose inhabitants St. Peter directs his first epistle. It has been famous since the times of the New Testament for the first general council held at Nice, a city hereof, against the Arian heresy, by command of Constantine the Great; as also for the fourth general council held at Chalcedon, a place lying on the straits of Constantinople, and out of whose ruins Scutari has since risen, by command of the emperor Martianus, for repressing the heresy of Nestorius. But our apostle, though he purposed to go into Bithynia, yet did not go, the Spirit not suffering him. Whereupon, passing by Mysia, he came down to Troas.

NO. 486. TROAS.

This was a small country lying west of Mysia, on the sea. It took this name from its principal city, Troas, a seaport, built, as is said, about four miles from the situation of Old Troy, by Lysimachus, a general of Alexander the Great, who peopled it from the neighbouring cities, and called it Alexandria, or Troas Alexandri, in honor of his master Alexander; who begun the work, but lived not to complete it. In following times it was called simply Troas. The name may be understood as employed by the sacred writers to denote the country as well as city so called, but chiefly the latter. While St. Paul was here, a vision appeared to him in the night, wherein a man of Macedonia, prayed him to come over into Macedonia, and help them. Hereupon the apostle assuredly gathered, that the Lord had called him to preach the gospel in that country.

NO. 487. SAMOTHRACIA.

St. Paul and his companions, loosing from Troas, came with a straight course to Samothracia, a small island on the west, and off the coast of Thrace; so called, to distinguish it from the isle Samos against Ionia, of which I shall have occasion to speak hereafter. The isle Samothracia is now called Samandrachi, and is said to have commodious harbours.

NO. 488. NEAPOLIS.

From Samothracia the apostle sailed next day to Neapolis, a seaport reckoned at first to Thrace, afterwards to Macedonia, as were the adjacent cities and towns.

NO. 489. OF NICOPOLIS.

Nicopolis, a town on the river Nessus, from which Neapolis was not far distant, but higher north than Neapolis. This is commonly thought the city, where St. Paul tells Titus, chap. iii. 12. that he determined to winter, and whither he would have him come to him; if we may rely on the postscript of the epistle to Titus, which tells us that the epistle was written from Nicopolis in Macedonia. But bishop Pearson, notwithstanding, thinks it ought rather to be understood of Nicopolis, on the sea coast of Epirus, a province of Greece, on the west. Which ever it be, it is not mentioned in the course of St. Paul's travels.

NO. 490. PHILIPPI.

From Neapolis St. Paul went to Philippi, lying west, and the chief city of that part of Macedonia, which being formerly reckoned to Thracia, as lying east of the river Strymon, the old middle boundary; was therefore more distinctly styled Macedonia Thracia, or Thracia Macedonica. This city took its name from Philip, the famous king of Macedon, who repaired and beautified it. It was afterwards made a Roman colony. Near it lay the

fields, called Campi Philippici, famous for two great and memorable battles, the former between Julius Cæsar and Pompey the Great; the latter between Augustus and M. Anthony on the one side, and Cassius and Brutus on the other. But the city is more famous among Christians on account of the epistle writ by St. Paul to the church in it.

NO. 491. AMPHIPOLIS. NO. 492. APOLLONIA.

From Philippi the apostle came to Amphipolis, so called as being encompassed by the river Strymon, the old boundary between Thrace and Macedonia; from this place he passed on to Apollonia, and from Apollonia to

NO. 493. THESSALONICA.

Thessalonica was the metropolis or chief city of Macedonia; a noble mart, and the most populous city of the country. It is now called Salonichi, and is said to retain something of its ancient greatness, and wealth, having a large safe haven at the bottom of a bay called by its own name. It is still an archbishop's see of the Grecian church, being first converted to Christianity by our apostle at this his coming hither; and it is, and will be, through all ages of the world, memorable, on account of two epistles written by St. Paul to the Thessalonians.

NO. 424. BERÆA.

The apostle being obliged to quit Thessalonica, through the malice and envy of the Jews dwelling there; was conducted, together with Silas, by night, to Beræa, a great and populous city likewise of Macedonia, lying south. Here likewise, was a synagogue of Jews, into which St. Paul went, and preached with success: insomuch that the sacred writer has bestowed a peculiar eulogium on the Beræans, telling us they were more noble, or ingenuous, than those of Thessalonica, in that they received the word with all readiness of mind, and diligently searched the Scriptures whether the things they had heard from Paul concerning the Messias, or Christ, were just or no. But the Jews of Thessalonica, hearing what entertainment the apostle had met with here, quickly pursued him with their malice, and forced him to retire. From hence he went to

NO. 495. ATHENS.

Athens was one of the most renowned cities of Greece, or of the western world. It stands on the gulf of the Ægean sea, which comes up to the isthmus of the Peloponnessus, or Morea; in that district of Greece properly so called, named Attica, whence the Attic dialect was esteemed as the purest Greek. To say all that might be said of this famous city, would take up too much room in this treatise. It is sufficient to our present purpose to observe, that as Athens was the most powerful city of Greece by sea, and one of the two which long contended for, and sometimes had, the chief sway in Greece, and on this account makes a great figure in the history of Greece; so it was renowned for being the seat of learning and philosophy: on which account we find great encomiums given it by ancient writers. Cicero describes it as the fountain, whence civility, learning, religion, arts and laws were derived to all other nations. Another panegyric in the true taste of Grecian humour, runs thus: "If thou hast not seen Athens, thou deservest to be accounted a block; if thou hast seen it, and art not in love with it, thou art a dull stupid ass, if having seen it, thou canst be willing to leave it, thou art fit for nothing but to be a pack horse." St. Paul during his stay in this city, disputed with the Jews, who here also had a synagogue. But he was chiefly concerned at the idolatry to which the city was addicted, and scrupled not to dispute daily with such as he met in the places of common concourse. But among the philosophers, he had more particular contests with the Stoics and Epicureans. At length, being brought to Areopagus, or Mars' hill, which was the highest court of judicature, he there made that excellent discourse recorded Acts xvii. 22. &c. At which, though some mocked, yet it did not wholly want effect, and that on some of the greatest rank and quality: in which number was Dionysius, the Areopagite, *i.e.* one of the senators, or judges of the court of the Areopagus; and Damaris, not improbably esteemed his wife by the ancients.

NO. 496. CORINTH.

St. Paul departing from Athens, directed his travels southward, into the Peloponnessus, or Morea, to the famous city of Corinth, then the residence of the proconsul of Achaia. This city was commodiously seated, not only for trade, but also for the command of all Greece, lying at the bottom of the Isthmus, or neck of land, that joins the Morea to the main land. The inhabitants were chiefly given to commerce, which rendered them very wealthy. Here were also orators and philosophers. On which account St. Paul tells them, *ye are rich, ye are wise, and honorable.*

This city is memorable among heathen writers for its citadel, Acro-corinthus, so called as being built on a very high rock; as also for its insolence to the Roman legates, which caused L. Mummius, thence styled Achaicus, to destroy it. In the burning whereof so many statues of gold, silver, brass and other metals were melted together, that hence, by a

fatal chance, arose that famous mixed metal, called Corinthian brass, esteemed above gold and silver, and of which Josephus saith the beautiful gate of the temple of Jerusalem was made. Lastly, this city was beautified with pillars of an order which has been ever since called by the name of the Corinthian Order.

NO. 497. CENCHREA.

St. Paul having staid a good while at Corinth, takes leave of the brethren there, designing to sail for Syria. Cenchrea, was the port, or road for ships belonging to Corinth on the east.

Here taking ship, he sails cross the Archipelago to Ephesus, where he made but a short stay; telling the brethren that he must by all means keep the approaching passover at Jerusalem; after which he would, God willing, return to them again; which he accordingly did, and therefore I defer the description of Ephesus till then. Our apostle setting sail from Ephesus, landed at Cæsarea in Palestine, and from thence went up to Jerusalem, and kept the passover with the brethren.

St. Paul having kept the passover at Jerusalem, went down to Antioch in Syria. After he had spent some time there, he departed and went over Galatia and Phrygia, in order, as they lay in his way. And having passed through those upper coasts, he comes again to Ephesus, in Asia, where he now makes a considerable stay.

ST. PAUL DEPARTS FROM EPHESUS INTO MACEDONIA.

Having staid at Ephesus two years and upwards, after the uproar occasioned by Demetrius the silversmith was ceased, he embraced the disciples, took his leave of them, and departed for Macedonia, the several parts whereof he probably at this time went over, thereby preaching the gospel round about from Jerusalem to Illyricum.

NO. 498. ILLYRICUM, AND NO. 499. DALMATIA.

Illyricum was a province lying N. and N. W. of Macedonia, on the eastern coast of the Adriatic gulf, or gulf of Venice. It was distinguished into two parts; Liburnia north, now Croatia; and Dalmatia south, still retaining the same name, and being the country to which Titus went, as St. Paul informs Timothy 2d epist. ch. iv. 10.

When St. Paul had gone over those parts, he came into Greece, a country renowned throughout the ancient world for learning and arts, insomuch that they divided wisdom among themselves, as if it belonged only to them, styling all other nations barbarians. To this St. Paul alludes, when he saith, Rom. i. 1. *I am a debtor both to the Greeks and to the barbarians, to the wise and to the unwise.*

NO. 500. ACHAIA, GREECE.

As to the extent of Greece, it was used by common writers to denote Macedonia, Epirus, Thessaly, Hella, or Greece properly so called, and the Peloponnessus, now Morea. But the Romans distinguished these only into two provinces, *viz.* Macedonia and Achaia; under the former of which they comprehended Epirus and Thessaly; under the latter, Greece, properly so called, and the Peloponnessus. The word Greece, which is taken in the Old Testament in the largest sense, so as to include Macedonia, in the New Testament, is taken exclusively of Macedonia, and as equivalent to Achaia, in the Roman acceptation of it; that is, including not only Greece properly so called, but also the Peloponnessus, wherein lay Achaia propria, and the city Corinth stood, which St. Paul is supposed to have visited during his three months stay at this time in Greece.

NO. 501. ASSOS.

St. Paul after this, Acts xx. 3—6. resolved for Syria, but understanding that the Jews designed to kill him by the way, he altered the course of his journey, not going direct out of Greece, but returning through Macedonia to Philippi, and sailing thence to Troas; whence after a week's stay he went by land to Assos, Acts xx. 13. a seaport at the southwest part of the province of Troas, over against the isle Lesbus, otherwise called

NO. 502. MITYLENE.

St. Paul taking shipping at Assos, came to Mitylene, Acts xx. 14. a principal city of the isle Lesbus, which in time became the most considerable, so as to give name to the whole isle, now Metelin. It is reckoned about seven miles from the main land of Troas, and one of the largest isles in the Archipelago; on which account, if not also on account of its situation with respect to the Hellespont, it is thought worthy of a fortress, and the defence of the Ottoman sword. It is memorable for many eminent persons, which it has produced, as Sappho, the inventress of Sapphic verses; Alcæus, a famous lyric poet; Pittacus, one of the seven wise men of Greece. Theophrastus, that noble physician and philosopher; to which may be added Arion, the celebrated musician. The city Mitylene is seated on the east side of the island, in a peninsula, with a commodious haven on each side.

NO. 503. CHIOS.

Sailing from Mitylene, St. Paul came the next day over against Chios, Acts xx. 15. an isle also in the Archipelago, next to Lesbos, or Metelin, both in situation and bigness; whence also this isle is es-

teemed by the Turks worthy of a fort. Its chief town is of the same name, and both are now commonly termed Scio. This isle lies over against Smyrna, and is four leagues distant from the Asiatic continent. We are informed by Sir Paul Rycaut, that in no place of the Turkish dominions, do the Christians enjoy more freedom in their religion and estates, than in this isle; to which they are entitled by an ancient capitulation made with Sultan Mahomet II. to whom they surrendered themselves on composition and articles of liberty, and of enjoyment of their estates; which to this day are maintained so faithfully, that a Turk cannot strike or abuse a Christian without severe correction. Here the men wear hats and clothes almost after the Spanish mode; carry the crucifix in procession through the streets, and exercise their religion with all freedom. This island produces the most excellent mastich in the world; and I think, saith my author, there is no place where it is so good, and in so great abundance; and herein they pay their tribute to the Grand Signior. In this place, both the Greek and the Roman religions are professed. The chief families of the latter sort are two, and those of considerable esteem, viz. the Monesi, alias Giustiniani, and Borghesi. These latter are noble, but the first have been princes; who having in the year 1345, been sent thither from Ligura, or the state of Genoa, as governors, afterwards became supreme lords of this island, which they ruled with absolute authority, until the Turks approaching as near to them as Magnesia, and having possessed themselves of that capital city, they judged their small city incapable to resist; and therefore, like the remoter parts of Ragusi, they addressed themselves with all humility and subjection to demand peace. This place has stoutly engaged among the other cities and islands, in the contention for Homer's birth; but in our times, as Sir Paul Rycaut observes, it is so far from having gained the reputation of producing many wise men, that it is become contemptible to a proverb, there being amongst the Greeks a common proverb, importing, that a wise man is as rare among them, as a green horse. This island is celebrated by the ancient poets for the wine and figs that came from thence, and by others for its marble and white earth.

NO. 504. SAMOS.

Setting sail from Chios, or Scio, St. Paul arrived the next day at Samos, Acts xx. 15. another isle in the Archipelago, southeast of Chios, about five miles from the Asiatic continent. This island is said to be very fruitful, and the wines of it exceeding pleasant; but for want of trade and encouragement, they plant little more than they use. It was formerly a free commonwealth, and the inhabitants were so powerful, that they managed many prosperous wars against their neighbours. To pass by one of the Sibyls, who is said to be born here, the greatest glory of this isle may be justly esteemed, that it was the birth place of Pythagoras, a person wiser than any of the seven wise men renowned among the Greeks, and one of the fathers of philosophy, first bringing it into Greece, and from thence into Italy. This island, once so powerful, rich and populous, is by the Turks reduced to that mean and depopulated condition, that a few pirates land and plunder it as they please; so that ever since 1676, no Turk dare venture to live upon it, lest he should be carried into captivity by these rovers. Sir P. Rycaut, who informs us, that in some of these islands are found the most expert divers under water in the world: also tells us, that the best of these divers are of this isle of Samos, and of another isle called Simo. He reports, that he saw one of these employed in very cold weather, on occasion of an English boat, which was sunk by a ship's side, laden with tin and lead, in the port of Smyrna, in about eight fathom water; who for want of heat rather than breath, the weather being very cold in the month of January, was forced to dive four times to fix four ropes to the boat; two of which he hooked within the rings of the head and stern, and two at each side in the midships; which he effected very dexterously, not missing at any time of that which he went about. Upon discourse with him afterwards, he told me that he was born at Simo, where at the age of three or four years, his father brought him to the sea, and taught him to swim, and then to dive, which by degrees he so well learned, with other young companions, that their common practice was, to try who could stay longest under the water; in which they were very emulous to excel, because it is the sole trade of their poor island to cut spunges; and he that is the most expert therein, gets the handsomest wife, and the best portion. This man further informed me, that he never could stay under water, when his belly was full; but that in a morning, or at any time of the day fasting, in warm weather, and in a calm sea, he could stay three quarters of an hour under water. He never heard of spunges dipped in oil to hold in their mouths, as we vulgarly report, nor used they any other help, than before they dived into the water, to fill their lungs with as much air as they could draw in. If they staid long under water, they felt a pain in their ears, and many times blood issued thence and from their noses: their eyes were always open, so that they could see almost as well under, as above the water. And indeed I observed, saith Sir Paul, that his eyes were glazed and burnt with the sea, that

they looked like glass, or the eyes of fish. But to return to the description of the isle Samos; which lies over against the Asiatic continent, particularly opposite to Trogyllium, a cape and town of the like name, not much below Ephesus.

NO. 505. PATMOS.

South of Samos lies Patmos, now called Patmosa, a little island, mountainous, but indifferently fruitful, especially of wheat and pulse. On one of these mountains stands a town of the same name, having on the top thereof a monastery of Greek caloyers. The soil about the town is said to be incomparably barren, nothing grows on, or near it, but on such earth as is brought thither from other places. To this island, as to others in other parts, did the Roman emperors confine offenders: a punishment laid by Domitian on St. John the divine, who in this place wrote his revelation to the churches of Asia. So much the text affirms for certain, Rev. i. 9. as to the writing of it in this island. The inhabitants by tradition show a house on the north of the town, in which it was written, and not far off the cave where it was revealed, both places being equally honored by the Greeks and Latins.

NO. 506. MILETUS.

Saint Paul having left Samos, sailed to Miletus, Acts xx. 15. a port on the Asiatic continent in the province of Caria: memorable for being the birth place of Thales, one of the seven wise men of Greece, and the father of the Ionic philosophy; also for the birth of Anaximander his scholar, Timotheus the musician, and Anaximenes the philosopher. There was another Miletus in Crete, or in a little isle adjoining, and so appertaining to Crete, where St. Paul left Trophimus sick. 2 Tim. iv. 20. The Miletus in Asia, where St. Paul now was, is at present called by the Turks, as Sir Paul Rycaut informs us, Melas; not far distant from which the true Meander called by the Turks *Boiuch Mendres*, or the Great Meander, falls more gently into the sea, than it ran before. For though it encircled all the plain it passes through with wanton mazes, or innumerable turnings and windings, yet it runs with such a rapid current, that it stirs up the earth and gravel from the bottom; so that we found not, saith Sir Paul, the streams of water so clear and chrystalline as we hoped to have enjoyed, when we sat down to make our collation on the banks of the river.

NO. 507. COOS.

From Miletus, St. Paul came with a straight course unto Coos, Acts xxi. 1. another isle of the Archipelago, lying near the southwest point of Asia the lesser. It is now called Lango; and was formerly celebrated for its excellent wine: also for the birth of Hippocrates, the famous physician, and Apelles the famous painter. Here was formerly made that fine thin stuff, so much in use among the chief ladies of Rome, which at once showed them both clothed and naked. In the suburbs of the chief town of this isle, called by the same name as the isle, stood a temple of Æsculapius, famous, and rich, with offerings made to that deity.

NO. 508. RHODES.

From Coos, St. Paul came the day following to Rhodes, Acts xxi. 1. another famous isle on the south of the province of Caria, in Lesser Asia, accounted in dignity next to Cyprus and Lesbos among the Asiatic isles. It was remarkable among the ancients for the clearness of its air; insomuch, that some of them said, there is no day in the year wherein the sun does not shine there: whence Phœbus, or the sun, was thought by them to have a peculiar kindness for this isle, and was the god thereof. There was erected in the harbour of the city of Rhodes, and consecrated to the sun, a vast statue of brass, called Colossus, seventy cubits high, every finger of it said to be as big as an ordinary man. This stood astride over the mouth of the harbour, so that ships sailed between its legs. On account of its vast bulk, it was reckoned one of the seven wonders of the world. It was thrown down by an earthquake, and some years after the brass thereof was carried by the Saracens into Egypt, nine hundred camels being loaded therewith. The city of Rhodes was esteemed formerly one of the principal universities of the Roman empire, Rhodes, Marseilles, Tarsus, Athens and Alexandria, being reckoned the old academies of that empire.

NO. 509. PATARA.

Sailing from Rhodes, St. Paul touched next at Patara, Acts xxi. 1. a seaport of Lycia, formerly beautified with a fair haven and many temples, one of them dedicated to Apollo, with an oracle in it, for wealth and credit not much inferior to that of Delphi.

NO. 510. PTOLEMAIS.

At Patara, St. Paul and his companions finding a ship bound for Phœnicia, Acts xxi. 2, 3. went aboard her, and leaving Cyprus on the left hand, they sailed for Syria, and arrived at Tyre, where the ship was to unlade. *Having staid here a week, they took ship again, and came to Ptolemais*, Acts xxi. 7. of which take the following account from Mr. Maundrel:

Acra had anciently the name of Acho, and is another of the places out of which the children of Israel could not drive the primitive inhabitants. Judg. i. 31. Being in after times enlarged by Ptolemy the First, it was called by him, from his own name, Ptolemais. But now since it hath been in possession of the Turks, it has, according to the example of many other cities in Turkey, cast off its Greek, and recovered some semblance of its old Hebrew name, being called Acca or Acra.

This city was long the theatre of contention between the Christians and Infidels, till having divers times changed masters, it was after a long siege finally taken by the Turks, and ruined by them in such a manner, as if they had thought they could never take a full revenge on it for the blood it had cost them; or sufficiently prevent such slaughters for the future. Its situation enjoys all possible advantages both of sea and land. On its north and east sides it is compassed with a spacious fertile plain; on the west it is washed by the Mediterranean sea, and on the south by a large bay extending from the city as far as mount Carmel.

But notwithstanding all these advantages, it has never been able to recover itself since its last fatal overthrow. For besides a large kane, in which the French factors have taken up their quarters, and a mosque, and a few poor cottages, you see nothing here but one vast and spacious ruin. It is such a ruin however, as sufficiently demonstrates the strength of the place in former times. It appears to have been encompassed on the land side by a double wall, defended with towers at small distances; and without the walls are ditches, ramparts, and a kind of bastions faced with hewn stone. In the fields without these works, we saw scattered up and down the ground several large balls of stone, of at least thirteen or fourteen inches diameter, which were part of the ammunition used in battering the city, guns being then unknown. Within the walls, there still appear several ruins, which seem to distinguish themselves from the general heap, by some marks of a greater strength and magnificence. As first, those of the cathedral church, dedicated to St. Andrew, which stands not far from the sea side, more high and conspicuous than the other ruins. Secondly, the church of St. John, the Evangelist, the tutelar saint of this city. Thirdly, the convent of the Knights Hospitallers, a place whose remaining walls sufficiently testify its ancient strength. And not far from the convent, the palace of the grand master of that order, the magnificence of which may be guessed from a large staircase and part of a church still remaining in it. Fourthly, some remains of a large church belonging to a nunnery.

From hence, *having staid one day, St. Paul with his company departed to Cæsarea, where they were entertained by Philip the evangelist, one of the seven deacons.* Acts xxi. 8. *Having tarried here many days, they went up thence to Jerusalem, where the brethren received them gladly.* Acts xxi. 15.

ST. PAUL IS APPREHENDED AND SENT A PRISONER TO FELIX.

Not long after his return to Jerusalem, St. Paul being in the temple, Acts xxi. 27. &c. was seized by the Jews, as a man that taught every where against the people of the Jews, and against the law, and that place. And so great was their rage, that they went about to kill him; and had done it, had they not been prevented by the chief captain's coming with some soldiers to quell the uproar, who took him out of their hands, and commanded him to be carried to the castle. After some time the chief captain, Claudius Lysias, being informed of a conspiracy of the Jews to kill St. Paul, Acts xxiii. 12—35. ordered some soldiers to convey him to Felix, the then governor of Judea, who resided at Cæsarea.

NO. 511. ANTIPATRIS.

Accordingly the soldiers took St. Paul, and brought him by night to Antipatris, a place formerly called Capharsalama: but being rebuilt, or at least enlarged, and beautified, by Herod, it was by him named Antipatris, in honor of his father Antipater.

NO. 512. CÆSAREA.

On the morrow the foot soldiers returning to Jerusalem, the horsemen went with St. Paul to Cæsarea, where, being presented to the governor, he was kept in a place called Herod's Judgment Hall, and having been often heard by Felix, and afterwards by Porcius Festus, the succeeding governor, he at length made his appeal to Cæsar himself; and it was, after some time, Acts xxvii. 1—5. determined that he should be sent to Italy.

NO. 513. ADRAMYTTIUM.

Hereupon he, with certain other prisoners, was delivered to a centurion of Augustus's band, named Julias; and they all went aboard a ship of Adramyttium, a seaport of Mysia, in Lesser Asia, lying over against the isle of Lesbus, or Metelin, not far from Troas.

NO. 514. MYRA IN LYCIA.

Setting sail, they took their course by Sidon, Acts xxvii. 1—5. and so under Cyprus, and then

over the sea of Cilicia and Pamphylia, till they came to Myra, a city of Lycia. Lycia was a province lying between Pamphylia east, and Caria west, Lydia, or Asia Proper, in the Scripture sense, with Phrygia north, and the sea south.

The city of Myra, at which St. Paul now touched, was the metropolis of the province of Lycia, when under the Romans; and an archbishop's see, when Christian.

NO. 515. ALEXANDRIA, IN EGYPT.

At this place the centurion found a ship of, Acts xxvii. 6. Alexandria bound for Italy. Alexandria was a city of Egypt, and one of the most celebrated marts in the world; it is now called by the Turks, Scanderia. The great cause of the abatement of its trade has been, the discovery of the passage to the East Indies by the Cape of Good Hope, south of Africa. For before this discovery, the whole spice trade passed into this part of the world through this city, being brought from the East Indies up the Red Sea to Egypt, and from thence by land on camels to Alexandria. It takes its name from Alexander the Great, by whom it was built and peopled with Greeks, immediately after his conquest of Egypt. It was afterwards the regal seat of the Ptolemies, while Egypt maintained the state of a kingdom; and when it became a province of the Roman empire, it continued the metropolis or principal city. It was adorned with many stately buildings, of which the most memorable was the temple of Serapis, for sumptuous workmanship and magnificence, inferior only to the Roman capitol. Here was also a noble library erected by Ptolemy Philadelphus, who stored it with five hundred thousand volumes; which was unfortunately burnt in the war between Julius Cæsar and Pompey. The city is built on a promontory, over against the small isle of Pharos, which is now joined to the land, and a fort built upon it by the Turks, for the security of the port. In this little isle, the LXXII interpreters are said to have translated the Hebrew Bible into Greek, from the number of the translators, commonly called the *Septuagint*, in so many distinct cells or small apartments. The bishop of Alexandria has from the primitive times had the title of Patriarch.

NO. 516. CNIDUS.

St. Paul being put into the ship of Alexandria, after many days, Acts xxvii. 7. slow sailing, came over against Cnidus, a city standing on a promontory, or foreland, of the same name, in that part of the province of Caria, which was called Doris: this city was remarkable for the worship of Venus, and for the celebrated statue of Venus, made by the famous artist Praxiteles.

NO. 517. CRETE.

The master of the ship, Acts xxvii. 7. wherein St. Paul was, designed, it seems, to make the shortest cut to Italy, sailing from where they now were, over against Cnidus directly westward, and so keeping to the north of Crete. But the wind not suffering them, they were obliged to alter their intended course, and to sail under the east and south coast of Crete, which is one of the noblest isles in the Mediterranean Sea, being formerly styled Hecatompolis, as having an hundred considerable towns, or cities; also Macarios, or Macaronesus, the *Happy Island*, from the goodness of the soil, and temperature of the air. It is now called Candia, from its principal town Candia, which was an archbishop's see, great, rich, and populous, while it continued in the hands of the Venetians; and it stood the longest siege against the Turks of any place in the world, but was at last forced to submit in 1669. This isle lies over against the entrance of the Ægean Sea, or Archipelago, and at a pretty nearly equal distance from Europe, Asia, and Africa. The inland parts are very mountainous, yet fruitful, especially of wines called Muscadine; but it is deficient in corn. It was famous among the ancients on many accounts.

Here reigned Minos and Rhadamanthus, whose laws were of great repute among the Grecians; and who for their equity are feigned by the poets to be, together with Æacus, the judges in the world of spirits.

Here also was the celebrated labyrinth made by Dædalus, so full of windings and turnings, that it is said to have been impossible for one once got in, to find his way out again, but by the help of a clew or thread.

The inhabitants were esteemed good seamen, but addicted to lying, and other vices. Whence a swinging lie was wont to be called proverbially a Cretian lie. This, and their other faults, are struck at by the poet Epimenedes, a native of this island, whose verse on this occasion is cited by St. Paul, in his epistle to Titus, chap. i. ver. 12. They are also included in another proverb "beware of three K's," being one of three nations which began with a K, or in English C, and were worse than others.

SALMONE.

On the eastern shore of this island is a promontory or cape, called formerly, Acts xxvii. 7. *Salmone*, and said to retain that name, which is mentioned by the sacred writer in St. Paul's coasting this isle;

who tells us, that they passed the said cape not without difficulty.

NO. 518. THE FAIR HAVEN, NEAR LASEA.

Having passed it, they came to a place of the same isle, called the *Fair Haven*, reasonably supposed to be the same with, or at least a part of, that coast of Crete, which is called by Stephanus, the *Fair Shore*, or *Coast;* who tells us also, that there was adjoining, a city or great village, which, without doubt, is that mentioned by the sacred writer, namely Lasea. Acts xxvii. 8.

NO. 519. PHENICE IN CRETE.

The place where they now were, notwithstanding its fine name, being not a commodious haven to winter in, Acts xxvii. 12. the centurion, on the advice of the master and owner of the ship, but contrary to the advice of our apostle, departed thence, designing to reach, if they could by any means, to Phenice, and there to winter, it being a haven of Crete, lying towards the southwest and northwest.

NO. 520. CLAUDA.

Hereupon, Acts xxvii 13—16. when the south wind blew softly, supposing that they had obtained their purpose, they sailed close by Crete. But not long after a tempestuous wind arising, they were forced to let the ship drive, which ran under a certain little isle on the southwest of Crete called Clauda.

NO. 521. THE ADRIATIC SEA.

Here, Acts xxvii. 17—27. fearing lest they should fall into the quick sands, they struck sail, and let their ship drive again, the tempest continuing no less than a fortnight, and the ship being driven up and down in the Adriatic sea, which lies between Crete, Sicily, and the lower parts of Italy.

NO. 522. THE ISLE MELITA.

When the fourteenth night was come, Acts xxvii. 27, 44. about midnight, the seamen perceived that they drew near to some land. Whereupon, to prevent striking upon the rocks, they cast anchor; and when day was come, they could plainly see the land, but knew not what it was. But falling into a place where two different currents of the sea met, the ship ran aground, on which, those that could swim, by the centurion's command, casting themselves first into the sea, got to land; and the rest, some on boards, and some on broken pieces of the ship, escaped likewise safe to land. when they understood, that the island was called Melita, Acts xxviii. 1. being so named by the Greeks, as is conjectured, from the abundance of honey, which this isle yielded; the word *meli* in Greek, denoting honey. It yielded likewise great abundance of cotton wool, which they sow as we do corn. For the commodity of which wool, and the cloth made of it, the Romans had this isle in great esteem; thinking themselves happy when they had gained it from the Carthaginians. Here are also excellent fruits, both for taste and colour: And yet the isle is wholly a rock, having not above three foot depth of earth; and the strength of it depends on its rocky coasts and havens. It is not above twelve miles broad, and twenty long, distant from Sicily about sixty miles, and more from the coast of Africa. It is now called Malta; and is remarkable on account of its being granted to the knights of St. John of Jerusalem, by Charles the Fifth, after their exclusion from the isle of Rhodes by the Turks in 1530; whence as they were before called knights of Rhodes, so are they now called knights of Malta. These knights were in number one thousand, of whom five hundred were to be resident in the island. The others being dispersed through Christendom, in their several seminaries in France, Italy, and Germany. There was also a seminary for them in England, till suppressed by king Henry the Eighth. Over every one of their seminaries, they have a grand prior, and they are said to have still among them a titular grand prior of England. The chief of the order is styled Great Master of the Hospital of St. John of Jerusalem, and the others are frequently styled Knights Hospitallers.

NO. 523. SYRACUSE.

St. Paul after three months, Acts xxviii. 11, 12. departed in another ship of Alexandria, which had wintered in the isle, and landing next at Syracuse, he and his company tarried there three days. Syracuse was once the principal city of the island of Sicily, on the eastern coast whereof it lies. Nay, it was for some time the greatest and best city of the Greeks in any part of the world. It was very strong, and had a fine prospect from every entrance, both by sea and land. The port thereof which had the sea on both sides of it, was for the most part environed with beautiful buildings; and that part of it which was without the city, was on both sides banked up and sustained with very fair walls of marble. Strabo tells us, it was about twentytwo miles in circumference; and Livy and Plutarch acquaint us, that the spoil of it was almost equal to that of Carthage, when it was taken and sacked by Marcellus the Roman general, about two hundred and ten years before the birth of our Saviour. In storming this place, Archimedes, the most celebrated mathematician, was slain by a common soldier; while

he was intent on his mathematical studies. He is esteemed the first inventor of the sphere; of which he made one of that art and bigness, that standing within it, one might see the motions of the celestial orbs. He made also divers military engines, which, during the siege of the city, very much galled the Romans. On account of these great endowments and abilities, Marcellus the Roman general was extremely concerned and grieved, when he was informed of his being killed, he having, as is said, given particular orders that care should be taken of him, and no hurt, or affront, be offered him. Syracuse after being destroyed by Marcellus, did however recover, and had three walls, three castles, and a marble gate, and could equip twelve thousand horse, and four hundred ships. But it has never well recovered the blow given it by the Saracens in 884, who then razed it to the ground. For whereas it was before an archbishop's see, it is now but a bishop's see, and not very populous. It stands now on a little isle, which was only one of four parts which composed it anciently, having a castle well fortified, and is itself strongly walled, having two noble havens.

NO. 524. RHEGIUM.

From hence St. Paul came to Rhegium now Reggio, Acts xxviii. 13. a seaport in Italy, opposite to Messina in Sicily. It is supposed to have received this name from the Greeks, they judging Sicily to have been broken off from Italy by the sea hereabout. It is an archbishop's see, and considerable for trade, though it has been formerly surprized, and plundered, several times by the Mahometans.

NO. 525. PUTEOLI.

Having staid one day at Rhegium, the south wind blowing, St. Paul came the next day to Puteoli, now called commonly Pozzuoli, Acts xxviii. 13. a city in Terra di Lavoro, a province of the kingdom of Naples, a bishop's see, under the archbishop of Naples. It stands on an high hill in a creek, opposite to Baiæ, on the other side of the creek, and famous among the Roman writers. There are within the bounds of the city thirtyfive natural baths, of different sorts of warm waters, useful for the cure of several diseases; and from these baths, or pits of water, in Latin Putei, the town is thought to have taken the name of Puteoli. There are very many Roman antiquities and natural rarities in it.

NO. 526. APPII-FORUM. NO. 527. THE THREE TAVERNS.

Finding some Christians at Puteoli, St. Paul staid there a week; and then prosecuted his journey to Rome, being met in the way by some Christians at Appii-forum, Acts xxviii. 14—31. about fifty miles from Rome, thought to be so called from the same Appius, who gave name to the Appian way. Others met St. Paul at the Three Taverns or Inns, being places of entertainment about thirty miles from Rome. St. Paul seeing the Christians of Rome thus come to meet him, was greatly encouraged hereby, and gave God particular thanks on the occasion. Being arrived at the city of Rome, the rest of the prisoners were delivered to the captain of the guard, but St. Paul was permitted, probably at the request and recommendation of Julius, the Centurion, who brought him from Judea, to dwell in a private house, with a soldier to secure and guard him. In which manner he lived two whole years, receiving all that came to him, and preaching the gospel without molestation. And here the sacred Scripture ends the account it gives us of St. Paul's travels and voyages. But I shall add in short, from Dr. Cave, the best account we have of St. Paul's travels and voyages, during the remaining part of his life.

OF ST. PAUL'S TRAVELS AFTER THOSE MENTIONED IN SCRIPTURE.

That St. Paul after two years custody was restored to liberty, is agreed by learned writers, but which way he directed afterwards the course of his travels, is not certain. By some, he is said to have returned into Greece, and the parts of Asia, on no other ground, as is probably conjectured, than a few intimations in some of his epistles that he intended to do so. By others, he is thought to have preached both in the east and west: which is not inconsistent with the time he lived after his departure from Rome. An author beyond exception, and St. Paul's contemporary, and fellow labourer, I mean Clemens, in his famous epistle to the Corinthians expressly tells us, that he taught righteousness to the whole world, and went to the utmost bounds of the east and west.

NO. 528. SPAIN; AND NO. 529. BRITAIN.

Probable it is, that he went into Spain, which himself, Rom. xv. 24, 28. tells us he had repeatedly resolved on. The ancients generally assert it, without seeming in the least to doubt of it. Theodoret, and others, tell us, that he preached not only in Spain, but in other nations, and brought the gospel into the isles of the sea, by which he undoubtedly means Britain; and therefore, elsewhere he reckons the Gauls and Britains among the nations which the apostles, and particularly the tentmaker, persuaded to embrace the law of Christ. Nor is he the only man that has said it; others having given their testimony in this case.

To what other parts of the world St. Paul preached the gospel, we find no certain account in antiq-

uity, nor any further mention of him till his return to Rome, which is thought by the learned in chronology to have been, in or about the thirteenth year of Nero's reign. Here he met with Peter, and was together with him thrown into prison; no doubt in the general persecution raised against the Christians, under the pretence of having fired the city. Moreover, we may reasonably suppose there were particular causes of his imprisonment. Some of the ancients represent him as engaged with Peter in procuring the fall of Simon Magus; which provoked the emperor's fury and rage upon him. St. Chrysostom relates, that having converted one of Nero's concubines, of whom he was infinitely fond, so that now she refused to comply with his embraces, the emperor stormed hereat, calling the apostle a villain and impostor, a wretched perverter and debaucher of others; ordering that he should be cast into prison; and when he persisted to persuade the lady to continue her chaste and pious resolutions, commanding him to be put to death; how long he remained in prison, is not known.

AQUÆ SALVIÆ.

Being come to the place of execution, which was Aqua Salvia, three miles from Rome, he cheerfully gave his neck to the fatal stroke. Being a Roman, he might not be crucified, and therefore he was beheaded. From the instrument of his execution, no doubt the custom arose, that in pictures and images of him, this apostle is represented with a sword in his right hand.

He was buried in the Via Ostiensis about two miles from Rome; over whose grave about the year 318. Constantine the Great, at the instance of pope Sylvester, built a stately church, within a farm which Lucina, a noble Christian matron of Rome, had long before settled on that church. He adorned it with an hundred of the best marble columns, and exquisite workmanship. This church was too little for the honor of so great an apostle, Valentinian, or rather Theodosius the emperor, the one finishing what the other begun, by a rescript directed to Salustius prefect of the city, caused to be taken down, and a larger and more noble church to be built in the room of it: further beautified, as appears from an ancient inscription, by Placida the empress, at the persuasion of Leo bishop of Rome.

OF COUNTRIES AND OTHER PLACES, MENTIONED IN THE NEW TESTAMENT, AFTER THE GOSPELS: NOT IN THE COURSE OF ST. PAUL'S TRAVELS.

A few countries and one city, which are not included in the description of the course of St. Paul's travels; remain now to be spoken of. They are most of them mentioned Acts ii. 9. where among those that heard the twelve speak, every man in his own language, on the day of Pentecost and at the descent of the Holy Ghost; are reckoned, Parthians, and Medes, and Elamites, and dwellers in Mesopotamia.

OF MESOPOTAMIA. *Vide* NO. 60.

Mesopotamia, was a country lying next to Syria, eastward, between the two rivers Euphrates and Tigris, whence it takes its name; Mesopotamia in Greek, importing as much as Mid-river-land.

OF CHARRAN. *Vide* NO. 63.

In the western or northwest part of Mesopotamia, on a river which runs into Euphrates, lay the city Charran mentioned by St. Stephen, called, Gen. xi. 31, 32. Haran, and so named, as is thought, in memory of Haran the son of Terah. It was called, with a little alteration, by the Romans, Carrhæ, and was memorable on account of a great overthrow they received here from the Parthians.

OF CHALDÆA. *Vide* NO. 61.

Chaldæa, out of which Abraham came with his father, lies south of Mesopotamia, being divided from it by the rivers Euphrates and Tigris; as is also Arabia Deserta. However as the southwest part of Mesopotamia is by some ancient writers ascribed to Arabia Deserta, so it seems the southeast part of it was reckoned sometimes to Chaldæa. On which account Ur, seated in Mesopotamia, between Nisibis and Tigris, is not improbably conceived to have been the same with Ur of the Chaldees, the birth place of Abraham; and hereby is cleared what St. Stephen saith, Acts vii. 2, 3, 4. *The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said, Get thee out of thy country, &c. Then came he out of the land of the Chaldeans, and dwelt in Charran.*

ELAM. *Vide* NO. 30.

East of Chaldæa, beyond the river Euphrates, lay Persia, in more early times denoted by the name Elam; the word Persia being not used in the Old Testament before the prophecies of Ezekiel and Daniel, but the word Elam. And in the same sense, no doubt, is to be understood the forecited place of the Acts of the Apostles. Only it is to be observed, that the name does more properly belong to the region of Elymais in Persia; and that it seems to have been taken from Elam, son of Sem, who settled here. Gen. x. 22.

OF MEDIA. *Vide* NO. 22.

North of Elam, or Persia, more properly so called, lay Media, or the country of the Medes, frequently mentioned in the Old Testament, and by the prophet Daniel, who lived when Belshazzar the king of the Chaldæans was slain, and Darius the Median took the kingdom; and who prospered in the reign of Darius, and of Cyrus the Persian, who succeeded Darius, and founded the empire of Persia, Vide No. 388.

NO. 530. OF PARTHIA.

East of Media lay Parthia, which for a long time was only an appendix to Media, and together with it devolved to the kings of Persia, and was together subdued by Alexander the Great; it continued so till Arsaces, a noble Parthian, wrested his own country, and the other provinces, east of Euphrates, from the hands of the Greeks, and erected the Parthian kingdom. With the successors of Arsaces, the Romans had several engagements, till at length the Parthians submitted to Augustus Cæsar, and the Romans, so far as to receive for their kings such as should be appointed by the Roman emperor and senate. But this submission was of no long continuance.

It will be requisite only to observe further, in reference to the provinces lying east of Euphrates, *viz.* Parthia, Media, Elam, and Mesopotamia; that there lived a great many Jews, probably descendants of those carried captive by the kings of Assyria and Babylon; whence it is that we find the inhabitants of these countries at Jerusalem on the day of Pentecost.

NO. 531. OF LYBIA, AND NO. 532. CYRENE.

Beside these, we find mentioned, the dwellers in the parts of Lybia about Cyrene. Lybia, in its largest acceptation, denotes the whole Lybian, or African continent, being the southwest of the three general parts, into which the world was anciently divided. But in its proper acceptation Lybia denotes the parts of Africa, lying along the Mediterranean sea, from Egypt to the greater Syrtis, or gulf of Sidra, westward.

In Lybia Propria in the western part stood Cyrene; a city of great note, and once of such power, as to contend with Carthage for some pre-eminencies. It was the chief city of the country, styled by Cyrenaica, and by the sacred writer, Lybia about Cyrene. This city is famous for being the birth place of Eratosthenes the mathematician, Callimacus the poet, and in holy writ, of that Simon, whom the Jews compelled to bear our Saviour's cross. Nor need we wonder, that when Egypt, particularly Alexandria, abounded with such vast numbers of Jews, that 50,000 of them were there slain at one time, there should be colonies or proselytes of them in the neighbouring country of Lybia properly so called, or Cyrenaica, some of whom should come up to Jerusalem at the feast of Pentecost.

OF THE SCRIPTURE ASIA, AND THE SEVEN CHURCHES THEREIN, TO WHICH THE EPISTLES IN THE BOOK OF REVELATION WERE SENT.

NO. 533. OF ASIA.

Asia in its largest acceptation denotes the whole Asiatic continent, the greatest of the three parts of the old world. But it is distinguished into two parts, the Lesser Asia, denoting so much as lies between the Euxine, or Black Sea northward, and the Mediterranean southward; and Asia the Greater, denoting the Asiatic continent.

Asia the Lesser contained the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas, all mentioned in the New Testament, also Lydia, with Ionia and Æolis, both included sometimes under Lydia, Caria with Doris, sometimes included under Caria, and Lycia. Of these, Lydia and Caria in their larger acceptations, Mysia and Phrygia, including Troas, otherwise called Phrygia Minor, made up the Roman proconsular Asia, see *Cic. Ora. pro Flacco*, which has been thought by some to be the same as the Scripture Asia. But it is evident to any one, diligently reading the travels of St. Paul, that Mysia, Phrygia and Troas, are by the sacred writer reckoned distinct provinces from the Asia in Scripture. Wherefore it is with great reason thought by the most judicious, that by Asia in the New Testament is understood Lydia in its largest acceptation, or including Ionia and Æolis; within which compass lay the seven cities, the churches whereof are styled by the sacred penman the churches of Asia; which I shall now proceed to describe in the following order, chiefly from Sir Paul Rycaut, as to to their modern state and condition.

NO. 534. OF EPHESUS.

I begin with the famous city Ephesus, which is set first in order by the holy penman, Saint John. Rev ii. 1. It lies about forty-five English miles S. S. E. from Smyrna, and about five miles from the sea; accounted in ancient times a maritime town, by reason of the river Cayster, which runs by the city, and near to the sea was capable of receiving the vessels of those days. Strabo speaking of it, saith, this city has both a port and shipping; but the port is very shallow by reason of the great quantity of mud, which the Cayster throws up; however the

city daily increases, and is the principal mart of Asia on this side of Mount Taurus. It is seated on the side of a hill, having a prospect westward to a lovely plain, watered and embellished with the pleasant windings of the Cayster, which rolls through this plain with such curious doublings, as has given occasion to travellers to mistake it for the Meander; which error may be confirmed by the name, which the Turks give it, of the Lesser Mendres. There are marshes not far distant, yet so far, that the vapours of them seem not to corrupt the air of the city. The soil produces abundantly woods of tamarisk, which overrunning the plains, render them delightful to beholders.

This city was the metropolis of the proconsular Asia; and the seat of the primate of the Asian diocese.

It was most celebrated among heathen writers for the temple of Diana, which in dimensions, furniture and workmanship, was esteemed one of the seven wonders of the world. It is said to have been 425 foot long, 220 foot broad, to have been supported with 127 pillars of marble, each seventy foot in height; twenty seven of them most curiously wrought, and all the rest polished. The model of it was contrived by Ctesiphon; it took up two hundred years before it was finished. After it was finished, it was fired seven times; one of which is said to be on the very day that Socrates was poisoned; and the last time, by Herostratus, only to get himself a name, on the same night that Alexander the Great was born, which gave occasion to that witty scoff, that Diana, who was a goddess of midwifery, could not attend the preservation of her temple, being then busied about the birth of so great a prince. However, as it is generally said to have been first built by that warlike race of females, the Amazons; so it is said, after this last burning, to have been rebuilt by the large and devout contributions of the same sex. But these not being able to perfect the work, Alexander the Great offered, as is said, to complete it at his own expense, on condition that his name might be entitled to the whole fabric. But this offer was handsomely refused, the Ephesians alledging, that it was not seemly that one god should contribute to build the temple of another.

In the times of Christianity it was adorned with a beautiful and magnificent church, honored with the name of St. John, who for a considerable time resided in this city, and governed the churches of Asia.

Indeed, nothing appears more remarkable and stately to a stranger in his near approach to this place, than the castle on the hill, and the lofty fabric of St. John's church, now converted to a Turkish mosque; the biggest pillar in which is five Turkish pikes and an half in compass, which is upwards of four English yards. These lift up their heads among other ruins, and the humble cottages of the present inhabitants. At the entance of this city we stumble at pillars of porphyry, and find an uneasy passage over subverted temples and palaces; the memory of what they have been, is not preserved by tradition; and few or no inscriptions remain to direct us. Some marks there are of a building more ample and stately than the rest, in the suburbs of the city without the walls, which lead us to conjecture it was the temple of Diana, the metropolitan shrine of all dedicated to that goddess; anciently adjoining to the Ortygian grove and Cenchrian stream, where she and Apollo were reported in fable to be born from Latona. This probably might have been the temple of that goddess, which, Acts xix. 27. all Asia and the world worshipped, and caused that riot among the silversmiths of this place. Under the ruins of this temple we descended about thirty stairs with lights in our hands, where we entered divers narrow passages, with so many turnings and windings, that it was necessary to use a clew of thread to guide us, which some therefore call a labyrinth; but to me it seemed no other than the foundation of the temple. The air below was moist and of a suffocating heat, and bats of a prodigious bigness, oftentimes struck at our torches, as enemies unto light, and companions of those spirits which inhabit the Stygian darkness. Not far from hence was a stately lavatory of porphyry called St. John's font, the diameter which was above seven Turkish pikes, wherein, it is reported, he baptized great multitudes of believers. Not far from hence was shown us the cave of the seven sleepers, the story of which, whether true or false, is yet current through the world, and believed so far by the Christians who anciently inhabited Ephesus, that they have erected a chapel in memory of them, part of which remains unto this day, and the paintings as yet not wholly defaced.

The theatre is almost entirely destroyed, few seats remaining; and of other ruins no certain knowledge can be had.

Over a gate which appears to have been in the middle of the city, are divers figures sculptured, still plain and not much defaced, which seem to represent the story of Hector's body drawn about the city of Troy by Achilles; but is without reason fancied by some to be a description of the first Christian persecutions. The aqueduct on the east side, if estimated by the ancient magnificence and honor of so renowned a city, appears not very antique, or at least seems to have been repaired in later times, in regard that some stones which are found there, are reversed in the walls, with inscriptions mentioning Marcus Aurelius; and therefore seem to have

been placed by the Turks, casually as they came to hand, when they first took possession of the city, after it had flourished for some years even in their days, before the Ottoman family became masters of Constantinople, or the Lesser Asia. But now the relics of the Gentiles, the Christians, and the Turks, are subverted, and lie unknown, promiscuously together: for the whole town is nothing but a habitation of herdsmen and farmers, living in low and humble cottages of dirt, covered on the top with earth, sheltered from the extremity of weather by mighty masses of ruinous walls, the pride and ostentation of former days, and an emblem of the frailty of the world, and the transient vanity of human glory. For I cannot, but with many reflections on the wisdom and providence of Almighty God, who casts down one and raises another, and on the strange alterations and metamorphoses of worldly things, take a prospect of this city of Ephesus, being as well in variety of names as of conditions. For as Pliny saith, during the Trojan war it was called Alope, then Ortygia, then Morgas, then Ephesus, and now by the Turks Ayasaluck. This place, where once Christianity flourished, a mother church, and the see of a metropolitan bishop, cannot now show one family of Christians!

NO. 535. OF SMYRNA.

The second church of Asia mentioned by St. John, Rev. ii. 8. is that of Smyrna, which as I am apt to believe, saith Sir Paul Rycaut, had anciently its chief situation upon, and on the side of the south hills, which we call the windmill hills over *Santa Veneranda;* but, being shaken with earthquakes, was afterwards for the convenience of trade, re-edified, for the most part in a bottom or level, being removed from the more wholesome air of a rising hill, which still retains ruinous traces, marks and remembrances of its ancient glory, to a place of bogs and fens, whence in the autumn evaporated those fumes and atoms, which engendered malignant fevers, and proved often fatal, though now not less healthful than any other maritime city in the Levant. This city is the most flourishing of all the sister churches, having still the honor to be a metropolis, and to rule over those which were formerly coequal with it. The convenience of its port and harbour, being one of the finest bays in the world, caused the Christian merchants to choose it for their chief seat in the Turkish empire; whose trade increasing, and thereby the customs of the grand signior, it began to acquire renown above all the cities in the Lesser Asia. The famous vizier Achmet, son of Kuperlee, understanding in what manner this city was neglected, its ancient buildings and royal structures destroyed, its aqueducts decayed, and no public edifice remaining agreeable to the state of such a mart and emporium, he was moved to restore in some measure its pristine magnificence. Which, undertaking to do, at his own charge and expense, he erected a stately besestin, wherein shops are kept, like our Exchange; a sumptuous chan with a bagnio and stables belonging to it, all built of freestone and covered with lead, except the stables, the stones were brought from the ruins of the old Smyrna; and also raised a handsome structure for the custom house, upon piles of wood, in the sea. He also erected a stately aqueduct, and joined so many streams of water into one current, that not only the new buildings were supplied therewith, but also, besides ten old fountains which were dry, but again repaired, seventythree new fountains were added to this city: so that whereas formerly some houses were forced to fetch their water from far, now every family is well accommodated, and every street as well supplied therewith, as most cities in Asia. This was finished A. D. 1677.

How it was anciently, we shall best understand from history, and from the remains of antiquity; of which few are discernable. The theatre was about A. D. 1675 wholly ruined by the Turks, and the stones carried away to raise the new edifices. At the destruction whereof, in the midst of one of the main walls was found enclosed about a bushel of medals, of Gallienus the emperor; and perhaps this theatre, which was almost as ancient as the city itself, might be repaired by Gallienus; and this copper coin there enclosed in memory of this emperor. Over the gate of the upper castle on the hill, the Roman eagle continues still engraved; and not far from thence is the tomb of Polycarp, an early martyr of Jesus Christ, put to death in the theatre. At the gate of this castle, there is a great head of stone immured in the wall, something resembling the head of an amazon; which the Turks call Coisada, and thereof have this story; that in ancient times the Archipelago or Ægean sea, was once firm land; but when Alexander the Great, intending to push his conquests as far as the East Indies, was refused passage through the countries of this Coisada, to whom that firm land was subject; he in revenge cut that neck of land, which we call the Hellespont, and thereby let in the Propontis and Euxine sea into her country, which deluged the whole of it. But, it is more probable, that this Coisada, was that great Amazon Smyrna, which Strabo saith gave name to this city, whose face we find enstamped on medals, with the inscription Σμυρναίων.

The people which built this city, came from Ephesus, and dispossessed the Leleges of their habitation, as Strabo reports; afterwards the Lydians demolished the buildings; so that for the space of four hundred years it was rather a village than a city, until Antigonus, and after him, Lysimachus, re-

stored it to its ancient splendor. The city was chiefly built on the side of the hill; and it is evident, since the great ruins round the town were digged up to supply the new buildings with stone, that all those ruins east of the river Meles, were no other than temples and burying places of the dead.

NO. 536. OF PERGAMUS.

The third epistle in the Revelation, Rev. ii. 12. of St. John, is directed to the church of Pergamus, called by the Turks Pergam, about sixty miles northward from Smyrna, once the regal city over the provinces of Mysia, Æolis, Ionia, Lydia, and Caria; and afterwards bequeathed to the Roman empire by the will and testament of Attalus the last king. Pergamus, saith my author, is on the side of a hill, which Strabo saith is of a conical form, having a prospect unto a pleasant and fruitful plain, watered by the river Caicus, and abounding with all sorts of fruits. The earth also yielding with little pains or industry, causes the people to become lazy and negligent; which manured with the same care as other countries, would prove one of the most fertile gardens and paradises of the world. For from the top of that small hill, which overshadows the city, small, in respect of the adjacent mountains, on which stands an ancient castle, or rather the walls thereof ill repaired, so pleasant a prospect discovers itself on all sides of the plain, as may well entertain the eyes of a stranger with great delight. The inhabitants abhorring labour, addict themselves principally to thefts and robberies, being more pleased to seize a booty in their plains with rapine and violence, than with honest labour to purchase their bread, by turning up the rich clods of their native soil; so that this city goes more and more to decay, merely for want of industry; and whereas about ten years past, there were fiftythree streets of this town inhabited, there are now only twentytwo frequented; the others are deserted, and their buildings go to ruin. Here are many remains and appearances of antique buildings, such as vast pillars of marble subverted. One place seems to have been a palace, still denoted by columns of polished marble, which like buttresses support the wall for at least fifty paces in length. There are also the ruins of several churches; one of which, more spacious and magnificent than the rest, is by tradition of the Greeks of that country reported to have been dedicated to St. John, and to have been the cathedral. Several other churches are possessed by the Mahometans, among which, as reported by the Greeks, and confessed by the Turks, are two, one, anciently dedicated to St. John, and another, to St. Demetrius; both which the Turks have relinquished; the first because, as report goes, the walls fall as much by night as they are built by day; and the other because the door of the *Menareh*, or steeple, which above, where they call to prayers, points always toward Mecca, which is S. E. did in a miraculous manner, after it was built, turn itself north, to which that door now looks; but what deceit may have been herein contrived by the Greek masons, I am not able to aver. There are also vast ruins without the city, of arched work; and some remains of a theatre; but there want inscriptions and tradition of the inhabitants to direct us what they might have been: only it is probable, that such vast piles of building are relics of public edifices. Through the upper part of this city of Pergamus, runs a very plentiful stream of water, which in many places was honored by antiquity with magnificent arches in form of a bridge; and this stream I apprehend to have been named *Selimus*. It is observable, that in the city are many vaults under ground, almost under every house, and under every street; which must have been either cisterns or conveyances for water.

NO. 537. OF THYATIRA.

The fourth epistle, Rev. ii. 18. in the book of Revelation, was sent to the church of Thyatira, which, on account of likeness of name, is by the Christians commonly taken for that city called by the Turks Tyria, about twentyfive miles distant from Ephesus, but falsely; this lying quite another way from the place where, according to ancient authors, Thyatira lay, and where Sir Paul Rycaut happily found its remains.

We passed on, says he, southeast from Pergamus through the plains, with hopes to find some ruins on the north side of the Phrygian river, the Hermus; and being guided thereunto by Ferrarius, who placed Thyatira between Sardis and Pergamus, *viz.* thirty miles from the first, and eighteen miles from the latter southward; and taking likewise direction in our journey, from Strabo, who says, from Pergamus toward the south is a ridge of hills; on the other side of which, in the way to Sardis, stands the city Thyatira, a colony of the Macedonians. When we supposed ourselves near to the place which we searched for, we made inquiry of the Turks for ancient ruins, who directed us to a place, which they called *Mormor*, or Marble, from the large quarries of marble which exist there, and are the finest and whitest veins I ever beheld; of which there remained certain ruined houses; evidently modern, as we understood afterwards they had been deserted by the inhabitants, who removed thence to a more commodious situation not far distant, which they denominated from the white marble rocks of their old habitation, *Akhisar*, or White Castle.

To that place, being about five English miles, we bended our course, and found a city well inhabited, and considerable for the trade of cotton. At our

entrance into this city, casting our eyes on pillars and broken stones with rare sculptures, and on inscriptions, which at a distance were so fair, that they seemed almost legible; we immediately apprehended, that this must have been the ancient Thyatira, the which was more assuredly confirmed, so soon as we read an inscription, on what we took for a pedestal of a pillar in the midst of the market place, which served to support the new buildings. The inscription in English begins thus; "The most potent council of the Thyatirenians, &c." Proceeding forwards, we found the stone of a sepulchre, of which a tanner made use, filled with hides and lime, and on which there was an inscription, mentioning likewise, the "most potent and most great city of the Thyatirenians." We found also on a large sepulchre, placed in an open court, belonging to a Turk of quality, in another inscription, mention of the "most excellent city of the Thyatirenians;" with others to the same purpose.

The city of Akhisar, or Thyatira, is situated near to that river, which Pliny calls the *Lycus*; which though it waters not the town, yet it improves and fertilizes those pleasant plains, through which it runs. The town itself receives so full a stream from a neighbouring hill, as is divided, according to the report of the inhabitants, into three thousand seven hundred rivulets; so that every house flows, and every street is supplied, with full channels of delightful and chrystalline waters, cool and sweet to the taste, and light on the stomach. The air is wholesome, and the country round, rich and delightful, and agreeable to the foundation of so renowned a city; which, as it flourishes with trade, is more happy than her desolate and comfortless sisters.

NO. 538. OF SARDIS.

The church mentioned fifth, Rev. iii. 1. in order by St. John, is that of Sardis, seated on the Pactolus; it was the royal city of the kings of Lydia, and so of Crœsus the last Lydian king, who was conquered by Cyrus, the first Persian emperor. In the time of Xerxes, being taken by the Greeks, it so startled him, that he commanded one of his attendants to say aloud every day while he was at dinner, "The Grecians have taken Sardis," continuing that memento till it should be recovered. Being overthrown by a most terrible earthquake, it was re-edified at the cost of Tiberius, and continued long to be the metropolis of the province of Lydia. Strabo tells us, that it was a great and ancient city; yet of later date than the state of the Trojans. It had in his time a castle well fortified; the mountain Tmolus hanging over the city; on the top of which was erected an high tower of white stone, built after the Persian manner: from whence is a pleasing prospect over all the adjacent plains; and a view of the Cayster. Out of the Tmolus flows the Pactolus, whose stream anciently brought gold with its current; from whence Crœsus and his ancestors amassed their riches: but now these springs of gold have failed. The rivers Pactolus and Hylas fall into the Hermus, and empty themselves into the Phocian Sea, now called Fogia, or rather Fochia. But whatever this city was in former days, it is now only a poor habitation of shepherds, living in low and humble cottages; yet the ancient pillars and ruins lift up their heads, as unwilling to lose the memory of their ancient glory. This city is also seated at the foot of the Tmolus, as Strabo hath well described it. The castle, which is erected on a high and steep mountain, is almost inaccessible. But being on the top, there appears the most pleasant prospect that ever my eyes beheld, says Sir Paul Rycaut, to which the Pactolus gives a wonderful embellishment, which turns and winds so delightfully through the plains, watering all parts, as to make that country exceedingly fertile and rich, and from thence might occasion the saying, that the Pactolus ran with golden streams.

NO. 539. OF PHILADELPHIA.

The church mentioned by St. John, Rev. iii. 7. in the sixth place, is Philadelphia, honored formerly with the dignity of a metropolitan, as well as Sardis and Thyatira. The reason whereof, for otherwise it was contrary to the practice, to have in one province more than one metropolis, is thought to have been the primitive antiquity of these churches, and to their foundation by St. John the apostle; as it was generally believed. This city lies about twentyseven miles southeast from Sardis, it is now called *Ala-shahir*, or the Fair City, still retaining the form of a city, with something of trade, being the road of the Persian caravans: though the walls which encompass it are decayed in many places, and according to the custom of the Turks are wholly neglected. There is little of antiquity remaining, unless the ruins of a church dedicated to St. John, made a dunghill, to receive the offals of dead beasts. However, being inhabited by many Greeks, it is adorned with twelve churches; of which St. Mary's and St. George's are the chief.

The situation of Philadelphia, is on the rising of the mountain Tmolus, having a pleasant prospect over the plains beneath, well furnished with divers villages, and watered, as I take it, by the Pactolus. The only rarity which the Turks show in that place to travellers, is a wall of men's bones, which they report to have been erected by the prince which first took that city, who having slaughtered many of the besieged in a sally, for the terror of those which survived, raised a wall of their bones, which is so well cemented, and the bones so entire, that I brought a piece thereof with me from thence.

NO. 540. LAODICEA.

The last of the seven churches of Asia, mentioned by St. John, Rev. iii. 14. is that of Laodicea, which, Strabo tells us, being before but a small place, became considerable in his own, and the foregoing age.

But being informed by Turks, of certain ruins about four miles distant from *Dengizlee*, called by them *Eski-hisar*, or the Old Castle. Curiosity led us thither; where we found a city of a vast circumference, subverted and overthrown, situated on three or four small hills. We had first sight of an aqueduct which guided us to the rest: beneath, was a river, which I call the *Lycus*, nourished with two other streams, which I call *Asopus* and *Caper*, that so the situation may agree with the description which Pliny gives of it. Here we found, besides a multitude of other ruins, three large amphitheatres, and a circus; the three were round, consisting of about fifty seats, one above the other, the stones of which were not much displaced. The Circus was long, and at the end thereof was a cave, where the wild beasts were kept, designed for the Roman sports, over the mouth of which was an arch, with an inscription to the emperor Vespasian. Many other ruins there were of mighty fabrics, but time and earthquakes had so strangely defaced all things, that, besides the theatre, there scarce remained one stone upon the other. It seems that this city suffered much by Mithridates Eupator; yet the excellency of the soil, and the riches of the citizens, quickly repaired the damages, and restored it again: the situation of it is elevated on two or three pleasant mounts rather than hills, which overlook the most rich and delightful plains of all Phrygia. It hath to the north the mountain Cadmus, distant, by conjecture, about ten English miles, from whence the Lycus hath its source, and overflows those pastures round about; which in the time of Augustus Cæsar, bred numerous flocks of black sheep, which for the fineness of the fleece, far exceeded the Milesian wools. And the riches of their woollen manufacture, added to the donative of two thousand talents, which Hiero bequeathed to that people, might bring considerable revenue to the public, and serve to raise the city again, when overthrown by earthquakes. For, when Nero was the fourth time consul, Laodicea, saith Tacitus, was sorely shaken by an earthquake, the fate of most of the great cities of Asia; which, notwithstanding, it was re-edified by its own riches; but suffering again the same calamity, was deserted by its inhabitants; and irrecoverably lost, not only its pristine prosperity, but also its very name, having now no other existence, than what has been preserved by history.

END OF THE GEOGRAPHY OF THE HOLY SCRIPTURES, BY D. WELLS.

GEOGRAPHICAL EXCURSIONS,

INTENDED TO ILLUSTRATE

PLACES AND EVENTS, CONNECTED WITH THE HISTORICAL GEOGRAPHY

OF

HOLY SCRIPTURE.

NO. 541. INQUIRIES RESPECTING THE GEOGRAPHY OF EDEN AND PARADISE.

THE partialities of the human mind have their influence on this question, as well as on others; and several nations have thought it became their dignity, to have the seat of *Paradise* fixed among them: this has been one cause of embarrassment in inquiries after its true situation. Another cause has been, the partial knowledge we have hitherto had of countries remote from us; and the great difficulty of tracing names, and appellations of places, after the lapse of so many ages. The most learned of men can only judge by information gathered from ancient authors; but these very authors, though, as writers, most worthy of credit, yet if they have not personally visited the countries they describe, they are liable to disfigure names, and places, by false pronunciation, or by mispelling, or sometimes by translating names when significant in a foreign language, into words of the same import in their own language: which practice tends greatly to perpetuate confusion in reference to the places they mean to describe.

Our map of Asia shows several places marked with *circles*, as denoting those stations in which learned men have respectively supposed *Paradise* to have been situated: the first is, in Judea, where Paradise was placed by *Le Clerc*, but this system has had few followers.

The second is in *Babylonia*, where *Huetius* supposed that the *Euphrates* and *Tigris* joined, and afterwards separated; consequently the four rivers of Paradise, described by Moses, were, two below, and two above that junction; but this certainly does not meet the description of the sacred writer.

The most plausible conjecture was that of *Reland* which is the third, marked on our plate, in *Armenia*, where issue the heads of the *Euphrates* and *Tigris*, two of the Paradisaical rivers seemingly well ascertained; and two others whose springs are in the neighbourhood, agree in many respects with the third and fourth river, mentioned by Moses. In short, this scheme, though not void of difficulties, yet has so much in its favor, that, if what we are about to offer, as of more recent discovery, had not reached us, we should have acquiesced in this of *Reland*. As we wish to set before the reader the latest information which modern inquiries have communicated to us, we shall insert that which the world has been favored with from India, by Captain WILFORD; this we shall find, as we proceed, to have some conveniencies connected with Biblical History which others have not: but which will not fully appear, till we come to treat of the travels of the patriarch Abraham; for the present we subjoin without remark, our extracts from the *Asiatic Researches*.

"According to an uniform tradition, of a very long standing, as it is countenanced by the *Hindu* sacred books, and *Persian* authors, the progenitors of mankind lived in that mountainous tract, which extends from *Bálkh* and *Candáhár* to the *Ganges;* we may then reasonably look for the terrestrial paradise in that country; for it is not probable, that *Adimá* and *Iva* should have retired to any great distance from it. Accordingly we find there such a spot, as answers minutely to the *Mosaical* account; a circumstance, I believe, not to be met with any where else on the surface of the globe. A small brook winds through the district of *Bámíyan*, and falling into a small lake, divides itself into four heads, forming so many navigable rivers.

'*The first* River, *says Moses, is called Phison, compasses the whole country of Chávilá, where*

gold is found: and the gold of that country is good: there is also Bdellium and Sardonyx.' The country of *Chávilá* is probably that of *Cabul:* it is a very ancient denomination; for *Ptolemy* calls its inhabitants *Cabolitæ*, and the town itself *Cabura*, which is obviously a corruption from *Cabul;* for the *Persian* name for a *shed* or *penthouse* is indifferently pronounced *Cabul* and *Cabur*. Tradition says, that *Cabul* was built by an ancient king of that name; and the place where he lived, is still shown near *Cabul:* they generally call him *Shah Cabul*. Gold is found in the sands of the *Indus*, above *Derbend*, but in greater quantity about *Cábulgrám*, to the north of *Derbend*, and in the rivers, which fall into the *Indus* from the west. It is found also near the surface of the earth in these parts, but the natives are too indolent to dig for it. The gold found in the sands, I am told, is not so pure as that found by digging the earth to a considerable depth. This country abounds with divers sorts of precious stones, such as the *Lapis Lazuli*, the *Yacuth* or hyacinth, crystal, marble of various colours, and razor stones of a superior quality. The *Phison* appears then to be the *Landi-Sindh*, or lesser *Sindh*, called also *Nilab* from the colour of its waters, which are deep and limpid. This river is also denominated the *Nilá Gangá*, or simply *Gangá* by *Hindus;* and it called *Ganges* by *Isidorus*, when he says that the best *Assa-fœtida* grows on the mountains of *Oscobagi*, at the source of the *Ganges*. *Oscobagi* is obviously derived from *Jeshu-Beg*, the lord *Jeshu*, another name for the famous *Rasála* or *Brongus*, who dwelt at *Bámíyan*, whose colossal statue is to be seen there to this day. The true name of that place commonly called, *Ybaug* and *Jybuck* by Major Rennell, between *Cabul* and *Bálkh*, is *Ai Bég*, *Dominus Lunus*, "*our Lord the Moon.*" There are in its vicinity, in the mountains, several curious remains of antiquity. Jerom says also that the *Phison* was called *Ganges* in his time. They were both perfectly right, though it is almost certain, that they understood by it the great *Ganges*. Hesychius says, that the *Phison* was thus called, because it flowed from a *fissure*, *gap*, or *mouth*. If so, this appellation is synonymous with *Cophes*, the ancient name of the *Landi-Sindh*, as will appear hereafter.

'*The second river was the Gihon, which compassed the land of Cush:*' this is the *Hirmend;* and the country is the original land of *Cusha* of the *Puránas*, which begins near the *Candahar*, and includes part of *Iran* or *Persia*.

'*The third river is the Hiddekel, which runs toward*, or through, *the eastern parts of the land of Assur.*' This appears to be the river of *Báhlac*, which runs through the eastern parts, and seems to have been once the eastern boundary of the land of *Hassarah* or *Házárah*. This country extends from *Herát* to *Báhlac* and *Bámíyan:* from the unsettled disposition of its inhabitants, its boundaries cannot well be defined. They consider themselves as the *aborigines* of that country; and like the *Arabs*, were never thoroughly subdued. They are very numerous, brave, but incapable of discipline. They are *Musulmans;* but retain still many heathenish, and superstitious customs, at least in the opinion of their neighbours. The principal tribes are the *Daicándi*, *Taimáni*, &c. the first live between *Herát* and *Dawer:* and the others toward *Marv-Shájehán*. This is probably the country of *Arsareth* of the apocryphal book of *Esdras*.

The fourth river is the Frat, of which no particulars are recorded; it is the river of *Cunduz*. *Musulmans*, as well as *Christians*, have assigned various situations to the garden of *Eden*. [The word *Eden* is perhaps derived from the *Sanscrit Udyán*, which as well as *Vatica*, signifies a garden.] And there is hardly a country on earth, or a region in heaven, but has been ransacked in search of it: whilst some of the fathers have denied even its existence. The *Hindus* are equally extravagant: they place it on the elevated plains of *Bukhara* the lesser, where there is a river which goes round *Brahmapuri*, or the town of Brahma; then through a lake called *Mansarovara*, the existence of which is very doubtful, and is erroneously supposed by travelling sackers to be the same with that, from which the *Ganges* issues, which is called in *Sanscrit Bindu Sarovara*. From the *Mansarovara* lake, come four rivers running toward the four corners of the world, through four rocks cut in the shape of the heads of four animals; thus taking literally the corresponding passage of Scripture. The *Cow's* head is toward the south, and from it issues the *Ganga;* toward the west, is a *Horse's* head, from which springs the *Chocshu* or *Chocshush:* it is the *Oxus*. The *Sita-ganga*, or *Hoang-ho*, issues from an *Elephant's* head; and lastly the *Bhadra-ganga*, or *Jenisea* in *Siberia*, from a *Tyger's* head, or a *Lion's* head according to others."

"The followers of *Buddha* in *Tibet*, place the garden of *Eden* at the foot of mount *Meru* toward the southwest; and at the source of the *Ganges*. The sacred rivers, according to them, are the *Ganges*, the *Indus*, the *Sampu*, and the *Sita-ganga;* by which they understand the *Sirr* or *Jaxartes*, which is also called *Sita-ganga* in the *Puranas*. They have the same number of *heads* of animals, which are disposed in the same manner: and the divines of *Tibet*, and of *India* consider these four animals as the original guardians of the four quarters of the world. In the same manner commenta-

tors have considered the four sacred animals mentioned in Scripture, namely, the *Man*, the *Bull*, the *Lion*, and the *Eagle*, as the guardians and messengers of the four corners of the world." *Asiat. Res.* vol. vi.

We have ventured to differ from this authority, by adapting those names to others of the four rivers: for reasons to be given hereafter.

1. The *Phison* we suppose to be the *Nilab*, *Sindus*, or *Little Indus*.

2. The *Gihoon* to be the western branch of the *Oxus*.

3. The *Hiddekel* to be the eastern branch of the same: both of which unite near *Balk*.

4. The *Perath* to be the *Hermund*, which as being of less magnitude and consequence, is named only, without remark. The word *Perath* in the language of the country, implies *bathing*, or *ablution*.

In the *Carte de l'Empire de Perse*, published at Paris, by *Bonne*, 1787, I find the northern river of those which run into the lake *Zeré*, marked *R. de Ferah;* and a small district is named *Ferah*, between this river and the mountains north. What authority the compiler had for these *Ferahs* which are evidently the same as *Perah* or *Perath*, is not mentioned.

Apparently this is a fellow stream, if not the same as the *Hermund* of Major Wilford.

We shall hereafter have occasion to consider the true country of *Cush;* rendered very unadvisedly in our version of this passage "*Ethiopia*," and therefore, we wave that for the present; with this observation only. But on the "*Assyria*" of our version, we observe, that there is great confusion in ancient authors as to the name *Syria*, and *Assyria*, also *Seira*, *Seiria*, and *Seirath*. In order to keep clear of this confusion, we shall call these countries by what we conceive was their *original* name; and shall assign our reasons hereafter.

"The etymology or derivation, of the word *Pison* helps to distinguish the river so called. Most *Hebrew* grammarians derive it either from the verb, פוש *pusch*, which signifies *to run out, to be full, to increase, to multiply;* or from the verb, פשה *Pasha*, which signifies *to spread itself*. In *Moses's* time, when the industry of men might have as yet opposed nothing to those attacks, it is credible the overflowings were much greater, than they are now. No name therefore could be given more suitable to that channel, that was apt so often to *overflow*, than the name of *Pison*. The author of *Ecclesiasticus*, in allusion to this etymology, says of God, that *he filleth all with wisdom like the Phison*. Ecclus. xxiv. 25." From Dr. Wells.

These characters agree perfectly with the *Sindus*, or *Indus*, as its course is one of the straightest in the world; and its stream in consequence is both rapid and overspreading: especially in times of floods and inundations.

It may be proper to notice the productions of these countries as described by Moses:

1. Gold, *excellent gold;* we have seen the testimony of Captain Wilford, as to the gold of this country; and more may be said respecting it, when we come to treat of Ophir.

2. Bedolach rendered *Bdellium*. Some writers suppose this to be *pearls;* the Talmudists support this opinion: but others think it to be an *aromatic gum*, and for this they offer the following reasons. 1. Moses describing the *manna*, Numb. xi. 7. says, it was like the seed of Coriander, the colour thereof was like the colour of *Bedolach;* rather, "the glittering varying hues of reflected light, were like those reflected from *Bdellium*." 2. *Dioscorides*, lib. i. cap. 87. mentions the *Bdellium* of the *Saracens*, (*Sacasens?*) which he prefers to that of India. *Isidorus*, Etym. lib. xvii. cap. 8. and *Sylvaticus*, Pandect. in Bdellium, agree in this opinion. *Galen* comparing the *Bdellium* of Arabia with that of *Scythia*, the very country of which we are treating, reports some advantageous properties of the first, which are not possessed by the second. On the other hand, *Pliny*, lib. xii. cap. 9. prefers the *Bdellium* of *Bactriana*, the country where we suppose the first settlements of *Cush* to have been, consequently the neighbourhood of where we are speaking of. But some persons, and among them Scheuzer, that eminent Biblical naturalist, suppose that by *Bdellium*, is intended *chrystal*, and Mr. Wilford mentions *chrystal* as produced in these parts: it must be owned that *chrystal* also flashes, according to the light in which it is held, those colours which refracted rays of light produce, and in this it might very justly form a subject of comparison to the *manna*.

3. The Soham, rendered *Onyx* stone, is utterly undetermined. It is mentioned as adorning the breast plate of Aaron, Exod. xxviii. 20. xxxix. 6. the lxx render *Smaragdus*, Emerald; and also, *prasinus*, a stone of the colour of a green leek. Possibly the *lapis lazuli* of Captain Wilford, may be the *Soham;* it is of a very deep blue, which bears even the fire, and is intermingled with little veins of gold. But, if the *emerald* be rather chosen as the *Soham;* then the best *emeralds* are those of *Scythia*, witness *Pliny*, lib. xxxviii. cap. 5. *Solinus*, cap. 15. and *Martianus* say expressly, the Emerald of *Scythia* is the most excellent of all.

N. B. I suspect that the rendering of the lxx *lithos prasinus*, is not so much in reference to the colour of a *leek*, as to a country, that of the *Prasii;* and in like manner, that the *chryso-prasus*

in Rev. xxi. 20. alludes to streaks of *gold* in the *prasian* stone: this agrees perfectly with the *lapis lazuli*, which is found here, in the very country of the *Prasii*.

It should appear, that the sacred writer selects two districts: *First*, that of *Eden*, which we presume included a considerable space, and this space is left undetermined: perhaps a large and diversified country was called by this name, as we say India, or Tartary, including a large region. *Secondly*, He selects from this extent of country "a *garden* which was IN *Eden*," but, as I understand it, beyond *Kedem*, which *Kedem* we shall find to be a country, a province, itself, "and the Lord God planted a garden in Eden, *beyond Kedem*," verse 8. But as this view of the passage is unusual, we postpone our remarks, till we speak of Abraham, who was a native of these parts: yet if it may be admitted, it obliges us to look "beyond Kedem," for the whole of the track to which the history of our first parents is attached.

It remains, only to hint an inquiry whether the Garden of Eden was so called *before* the flood, or *after* it? on this we must observe, that the names of the rivers seem to be those *after* the flood: and the names of the countries which they are said to encompass, are pretty clearly those adopted *after* the flood: as *Cush*, so named from a person born after the flood, and *Ai Shur*, named from occurrences after the flood. Now *Adon*, *Adonis*, "lord," seems to have been one name of the patriarch *Noah*, and if *Eden* be coincident with this name, then that might originate after the flood also: but nothing which I am aware of prevents its having been given to this country both before and after the flood: as I am not certain that every part of this territory was absolutely destroyed by that terrible desolation.

NO. 542. INQUIRIES CONCERNING THAT MOUNT ARARAT, ON WHICH THE ARK RESTED AFTER THE DELUGE.

Moses omits all mention of geography, during the prevalence of the mighty deluge: he only hints at the progress of the waters, their depth in the highest regions, and their gradual abatement, "in going and returning," *i.e.* their waves advancing, then retreating, which we know is the nature of water, and the constant character of the ebbing tide. But as other narrations of this event mention places, and stations, connected with it, we shall submit them to the notice of the reader, on the authority of Capt. WILFORD.

"From particular circumstances it appears, that SATYAVRATA, or NOAH, before the flood lived generally in the countries about the *Indus*, between *Cabul* and *Cashmir*; and if we find him in *Dravira* or the southern parts of the peninsula, it seems that it was accidentally, and that he went there only for some religious purposes. Even after the flood, he resided for some time on the banks of the *Indus*. According to tradition which my learned friends here inform me is countenanced by the *Puránas*, he lived and reigned a long time at *Beitoor*, on the banks of the *Ganges*, and to the south of *Canoge*."

"The famous peak of *C'haisá-ghar*, which we mentioned before, is situated on the road between *Gazni*, and *Derá Ismáhil*: the *Musulmans* call it *Tuckt Sulieman*, or the throne of SOLOMON; and to the adjacent mountains they have given the name of *Coh-Suleiman*. It is seen at the distance of one hundred coss, and begins to be visible near the extensive ruins of the famous city *Sángalá* about sixty miles west by north of *Lahore*."

"The summit of *C'haisá ghar* is always covered with snow; in the midst of which are seen several streaks of a reddish hue, supposed by pilgrims, to be the mark, or impression made by the feet of the dove which NOAH let out of the ark. For it is the general and uniform tradition of that country, that NOAH built the ark on the summit of this mountain, and there embarked: that when the flood assuaged, the summit of it first appeared above the waters, and was the resting place of the dove, which left the impression of her feet in the mud, which with time, was hardened into a rock. The ark itself rested about half way up the mountain, on a projecting plain of a very small extent. There a place of worship was erected, near which is a caldron of copper of such dimensions, that one hundred maunds of food may be dressed in it at the same time. Near it is an hermitage inhabited by several *Derveishes*, and a little above, is a flag. The inhabitants of the country resort there occasionally on *Fridays*. With respect to the footsteps of the dove, they are known only by tradition, for the inhabitants of that country assert, that they have never heard of any body going up so high on account of the ruggedness of the mountain, and of the snow. The *Bhauddhists*, who were the first inhabitants of that country, are, I am told, of the same opinion as to the place where the ark rested; but hitherto I have been able to procure a single passage only, from the *Buddhadharma chárya-Sindhuh*, in which it is declared that SHAMA or SHEM, travelled first to the northeast, and then turning to the northwest, he arrived on the spot, where he built afterwards the town of *Bámiyan*. SHAMA they say, having descended from the mountain of *C'haisá-ghar*, travelled northeast, as far as the confluence of the *Attock* with the *Indus*; where he made *Tapasya*: he then proceeded northwest to *Bámiyan*."

"The *Pauranics* insist, that, as it is declared in their sacred books, SATYAVRATA made fast the ark to the famous peak, called from that circumstance, *Nau bandha*, with a cable of a prodigious length, he must have built it in the adjacent country. *Nau*, a ship, and *bandha*, to make fast, is the name of a famous peak situated in *Cashmir*, three days' journey to the north northeast of the purganah of *Lar*. This famous place is resorted to by pilgrims, from all parts of *India*, who scramble up among the rocks to a cavern, beyond which they never go. A few doves frightened with the noise, fly from rock to rock: these the pilgrims fancy to be their guides to the holy place, and believe, that they are the genuine offspring of the dove, which NOAH let out of the ark. At all events in the numerous legends, which I have extracted from the *Purânas* relating to SATYAVRATA and the ark, no mention is made of his letting out the dove: the whole story I shall give in abstract.

"SATYAVRATA having built the ark, and the flood increasing, it was made fast to the peak of *Nau-bandha*, with a cable of prodigious length. During the flood, BRAHMA, or the creating power, was asleep at the bottom of the abyss: the generative powers of nature, both male and female, reduced to their simplest elements, the *Linga* and the *Yoni*, assumed the shape of the hull of a ship, since typified by the *Argha*; whilst the *Linga* became the mast. MAHA DE'VA is sometimes represented standing erect in the middle of the *Argha* in the room of the mast. In this manner they were wafted over the deep, under the care and protection of VISHNU. When the waters had retired, the female power of nature appeared immediately in the character of *Capotés'wari* or the [female] dove, and she was soon joined by her consort, in the shape of *Capote's'wara*: [the male dove.]

"The mountains of *Coh Sulieman* are sometimes called by the natives the "mountains of the dove:" the whole range as far as *Gazni* is called by PTOLEMY the *Paruetoi mountains*, probably from the *Pár'vata* or *Paravat*, which signifies a dove. The peak of *C'haisa ghar* is called also *Cala Roh* or the black mountain: the summit alone being covered with snow, is not always seen at a great distance; but the body of the mountain, which looks black, is by far more obvious to the sight."

"The followers of BUDDHA acknowledged that the ark might have been fastened to *Naubandha* near *Cashmir*; but surely they say, the ark could not have been riding perpendicularly above this peak, as such a vessel required a vast length of cable: in short, though the cable was made fast at *Naubandha*, the ark was riding above *C'haisa-ghar*. According to the *Pauranics* and the followers of BUDDHA, the ark rested on the mountain of *Aryavarta*, *Aryawart*, or *India*, an appellation which has no small affinity with the *Ararat* of Scripture. These mountains were a great way to the eastward of the plains of *Shinar* or *Mesopotamia*, for it is said in *Genesis*, that some time after the flood "they journeyed from the east," till they found a plain in the land of *Shinar*, in which they settled. This surely implies that they came from a very distant country eastward of *Shinar*. The region about *Tuckt Suleiman* is the native country of the olive tree, and I believe the only one in the world. There are immense forests of it on the high grounds; for it does not grow in plains. From the saplings, the inhabitants make walking sticks, and its wood is used for fuel all over the country; and, as *Pliny* justly observes, the olive tree in the western parts of *India* is sterile, at least its fruit is useless, like that of the *Oleaster*. According to *Fenestalla*, an ancient author cited by *Pliny*, lib. xii. cap. 6. there were no olive trees in *Spain*, *Italy*, or *Africa*, in the time of *Tarquin* the eldest. Before the time of *Hesiod*, it had been introduced into *Greece*; but it took a long time before it was reconciled to the climate, and its cultivation properly understood: for *Hesiod* says, that, whoever planted an olive tree, never lived to eat of its fruit. The olive tree never was a native of *Armenia*; and the passage of *Strabo*, cited in support of this opinion, implies only, that it was cultivated with success in that country." *Asiat. Res.* vol. vi.

We are now led to that mountain on which sacred history informs us the Ark rested: and we perceive, that in the same country as the first father of mankind inhabited in the early days of the world, did the second father of mankind quit that floating residence, which had been the mean of his deliverance.

This agrees with what we have said in another work on the situation of Paradise, vide EXPOS. IND. *in loc.* it agrees too with the supposition, that Noah was the elder branch in descent of his family, and in his personal right was king of the district, where he dwelled, which was where the natural heads of the whole human race had established their abode.

It is nevertheless proper to note, that those writers who suppose the seat of Paradise to be in Armenia, suppose also that the ark rested in that country: and they are not without arguments for this: but they have never been able to meet that text which says, mankind, at least, a great division of mankind, journeyed *from the east* to Shinar, because *Armenia* is not only not east, but is very much north of Shinar, and considerably to the west; so that the journey mentioned could not have been from the direction of *Armenia*. Tradition is

quoted in favour of both opinions, but this text must be allowed to settle the point.

As we propose to attempt illustrating the religious attachments of certain cities and people which may be attended to in our work, we shall here show the origin of those observances, which afterwards became in the highest degree superstitious: and which degraded the human mind below the brutes which it venerated as objects of worship.

NO. 543. OF MOUNT CAUCASUS.

Caucasus is the name of a series of mountains of which *Ararat* is a part; and another part of Caucasus is named *Taurus:* or else, the names of *Taurus*, and *Ararat*, are general over the whole ridge, and denote nearly, or altogether, the same as *Caucasus*. This is not easily determined; as ancient authors seem to use these names without sufficient precision to direct our opinion. We shall, however, consider Taurus, as a mountain forming part of Caucasus: Capt. WILFORD gives the following account of its *Hindoo* appellation:

"The true *Sanscrit* name of this mountain is *C'hasa-giri*, or the mountain of the *C'hasas*, a most ancient and powerful tribe: who inhabited this immense range, from the eastern limits of *India* to the confines of *Persia;* and most probably as far as the *Euxine* and *Mediterranean* seas. They are often mentioned in the sacred books of the *Hindus*.

"Their descendants still inhabit the same regions, and are called to this day *C'hasas*, and in some places *C'hasyas* and *Cossais*. They belonged to the class of warriors, or *Cshettris:* but now they are considered as the lowest of the four classes; and were thus degraded, according to the institutes of *Menu*, by their omission of the holy rites, and by seeing no *Brahmens*. However, the vakeel of the rajah of *Comanh*, or *Almora*, who is a learned Pandit, informs me, that the greatest part of the zemindars of that country are *C'hasas;* and that they are not considered, or treated, as outcasts. They are certainly a very ancient tribe; for they are mentioned as such, in the institutes of *Menu;* and their great ancestor *C'hasa* or *C'hasya* is mentioned by *Sanchoniathon*, under the name of *Cassius*. He is supposed to have lived before the flood, and to have given his name to the mountains he seized upon. The two countries of *Cashgar*, those of *Cashmir*, *Castwar*, and the famous peak of *C'has-gar*, are acknowledged in *India* to derive their names from the *C'hasas*. The country, called *Casia* by *Ptolemy*, is still inhabited by *C'hasyas;* and *Pliny* informs us, b. vi. c. 20. *Cesi* montani, &c. that the inhabitants of the mountainous region, between the *Indus* and the *Jumna*, were called *Cesi*, a word obviously derived from *C'hasa* or *Chésai*, as they are often denominated in the vulgar dialects.

"The appellation of *Caucasus*, or *Coh*-CAS, extended from *India* to the shores of the *Mediterranean* and *Euxine* seas; most probably, because this extensive range was inhabited by *C'hasas*. Certain it is, that the mountains of *Persia* were inhabited by a race of people called *Cossæi*, *Cussæi* and *Cissii;* there was mount *Casius* on the borders of *Egypt*, and another in *Syria;* the *Caspian* sea, and the adjacent mountains, were most probably denominated from them. *Jupiter Cassius*, like *Jupiter Peninus* in the *Alps*, was worshipped in the mountains of *Syria*, and on the borders of *Egypt:* moreover, we find, that the titles of *Cassius* and *Cassiopæus*, given to *Jupiter*, were synonymous, or nearly so. In *Sanscrit* the words *C'hasapa*, *C'hasyapa* and *C'hasyapati*, signify the lord and sovereign ruler of the *C'hasyas: C'hasyapéya* or *C'hasapéya*, in a derivative form, implies the country of *C'hasapa*.

The original country of the *C'hasas* seems to have been the present country of *Cashgar*, to the northeast of *Cabul;* for the *C'hasas*, in the institutes of *Menu*, are mentioned with the *Daradas*, who are obviously the *Dardæ* of *Ptolemy*, whose country, now called *Darad* by the natives, and *Daward* by *Persian* authors, is to the northwest of *Cashmir;* and extends toward the *Indus*: hence *Ptolemy*, with great propriety, asserts, that the mountains to the northeast of *Cabul* are the real *Caucasus*.

The country of *Cashcar* is situated in a beautiful valley, watered by a large river, which, after passing close to *Cháçá Seray*, *Cooner* and *Noorgul;* *Cooner* and *Noorgul* are called *Guznoorgul* in the Ayeen Akbery, joins the *Landi-Sindh*, or little *Sindh*, below *Jálalabad*, in the small district of *Cameh*, for there is no town of that name, and from this circumstance the little *Sindh* is often called the river *Cameh*.

The capital city of *Cashcar* is called *Chatraul*, or *Chatraur*, and is the place of residence of a petty *Mahomedan* prince, who is in great measure tributary to the emperor of *China;* for the *Chinese* are now in possession of *Badacshan* as far as *Baglan* to the northwest of *Anderab*."

"*Pliny*, book vi. cap. 30. informs us, that mount *Caucasus* was also called *Graucasus;* this appellation is obviously *Sanscrit;* for *Grava*, which in conversation, as well as in the spoken dialects, is invariably pronounced *Grau*, signifies a mountain, and being a monosyllable, the final being surd, according to the rules of grammar, it is to be prefixed thus, *Grava-C'hasa*, or *Grau-C'hasa*.

Isidorus says, Orig. b. 14. c. 28. that *Caucasus*, in the eastern languages, signifies *white;* and that a mountain, close to it, is called *Casis* by the *Scythians*, in whose language it signifies snow and whiteness. The *Casis* of *Isidorus* is obviously the *Casian* ridge of *Ptolemy;* where the genuine appellation appears stripped of its adjunct. In the language of the *Calmack Tartars*, *Jásu*, and *C'hásu*, signify *snow;* and in some dialects of the same tongue, toward *Badacshán*, they say *Jushá* and *Cushá*, *Tushá* and *Tuchá*, or *Tuca*. These words, in the opinion of my learned friends here, are obviously derived from the *Sanscrit Tushára*, by droping the final *ra*."

"The words *Chasu* or *C'hasa* are pronounced *C'hasa* or *Cas;* *Chusa* or *Cusa*, by the inhabitants of the countries between *Bahlac* and the *Indus;* for they invariably substitute *ch* or *c* in the room of *sh*"

"This immense range is constantly called in *Sanscrit Himáchel*, or snowy mountain; and *Himálaya*, or the abode of snow. From *Hima*, the *Greeks* made *Imaus: Emodus* seems to be derived from *Himoda*, or snowy: *Himána*, *Haimána*, and *Haimánas*, which are appellations of the same import, are also found in the *Puránas:* from these is probably derived *Amanus*, which is the name of a famous mountain in the lesser *Asia*, and is certainly part of the *Himá-laya* mountains; which, according to the *Puránas*, extend from sea to sea. The western part of this range was called *Taurus*; and *Strabo* says, b. xi. p. 519. that Mount *Imaus* was called also *Taurus*. The etymology of this last appellation is rather obscure: but since the *Bráhmens* insist that *Toc'hárestán* is corrupted from *Tushára-sthán*, by which appellation that country is distinguished in the *Puranas;* and that *Turan* is derived from *Tusharan*, its *Sanscrit* name, the *sh* being quiescent; may we not equally suppose, that *Taurus* is derived from *Tushara* or *Tusharas:* for this last form is used also, but only in declensions for the sake of derivation. *Tushara* signifies snow; *Tushara sthan* or *Tuc'haras sthan*, the place or abode of snow, and *Tusharan* in a derivative form, the country of snow."

This last denomination does not seem very satisfactory: but possibly if we consider the animals as issuing from the ark on this mountain, and of what transactions it was the scene in consequence, we may see why the name of *Taurus* was given to it. The word *Taur* in many languages signifies a *bull:* it is so in Spanish, French, &c. at this time: it was so in Latin, Greek, Arabic, &c. and above all, as being most ancient, it was so in Chaldee; which language was little distant, either in time or place, from the first settlement of Mount *Taurus*. To account for this name, observe, 1. that Noah on coming out of the ark sacrificed to God, no doubt a young bull, or beeve, as the most acceptable offering in his power: so the place of sacrifice *might* be denominated from this first offering. 2. As Noah was an agriculturist, and of pastoral manners, no doubt he kept around him all the valuable domestic animals he possibly could; these he cherished, these he multiplied, these he employed, while the ferocious kinds he banished far away.

Now, among domestic animals, the BEEVE claims the first place; and for this reason, very credibly, this was called the "mountain of the bull," or beeve; and it was also, as appears to me, *commemorated* under the figure of a bull: though possibly sometimes under that of other domestic animals. The number of animals whose nature renders them companions to mankind, is not very great; after the beeve, the goat and sheep, the swine, the horse, perhaps the elephant, and the camel; I say, *perhaps*, because the elephant could not breed in a mountainous region; neither could the camel walk on crags or precipices; the swine, though domestic, is unclean: the number of birds also is not great, the house cock, the swan, and especially the pigeon or dove; among reptiles, though it may startle *us*, is the serpent, of which some kinds are esteemed in many parts of India to be guardians of the house and premises, and are accordingly admitted as inmates to every apartment. Indeed, of the whole serpent tribe, terrible as its very name sounds in our ears, not one kind in ten is venomous; and those which are fatal, seldom strike without provocation. To the serpent we may add the lizard. Among insects the bee.

Such are the chief pastoral riches of mankind; and such were the pastoral riches of Noah. From these must have descended whatever breeds afterwards ranged other parts of the earth; and the mountain on which these first swarmed, seems to have been typified by the figure and appellation of some one, or more of them, while other parts of the same range of mountains, to which the savage creatures were exiled, were typified by figures and appellations of them; as the lion, the tiger, &c. among beasts; the eagle, &c. among birds. And in like manner, as part of these mountains might derive its name from the bull, or beeve, so might other parts from the lion, or from the eagle; and this is the reason, as I apprehend, why the gods of the heathen had in company with their images those kinds of creatures which referred to these mountains. So Jupiter had the eagle, because he resided on or about Eagle Mountain, or in a district called "the Eagle:" which is the Garoora-sthan of the present Bramins. Dionysius had the bull; Cybele had lions: Venus had doves, or bees, &c. From a desire of uniting these into extremely expressive sym-

bols, arose the combination of figures into unnatural forms: as a bull, with a human head; meaning "bull mountain," with the man who resided on it, and governed it; this composes the minotaur, *i.e.* *menuh-taur*, the *taur*, or bull, of *Menuh*. On the same principle, the goat and the lion, are compounded: and, when the party, who directed the representation, being dissatisfied with a single mountain, or district, [perhaps dominion,] was desirous of including the whole range, or Caucasus, at large, he combined together, the lion for one mountain, the goat for another mountain, and the tail he converted into a serpent, to show who was the person whom he commemorated, in conjunction with Caucasus: hence originated the griffin; an eagle's head, Mount Eagle, with a lion's body, Mount Lion, and many other compound emblems, all referring to the region where mankind originally settled, or to events in or about that region.

Nor let it be thought strange, that these names should be given to mountains, as descriptive of them, originally, since we know that they are so given at this day, as well to mountains as to rivers and plains: and, indeed, we need but to read the histories of late discoverers, to be convinced that names are often given to places, from occurrences of much less consequence than those we have hinted at.

It is indeed true that these emblems were in later ages so confusedly associated that we look in vain for meaning or commemoration among them, sometimes the person was mistaken for the dwelling, sometimes the dwelling for the person, and sometimes by means of additions, considered as improvements, the original ideas were overwhelmed: which has always been the case with religious memorials when varied from their original simplicity.

As clear an instance as I know of this language of reference, is in a medal of *Perinthus*, which is in the cabinet of the late Dr. Hunter: the coin is in good preservation, and I have examined it very carefully: it represents a bull, Mount Taurus, supporting between his horns the egg of mankind; *i.e.* the ark, in which is the serpent, or good genius, Noah: These three allusions are distinctly marked in this type: and herein we cannot mistake one for the other, as is very frequently the case. The obverse of this medal is the heads of Serapis and Isis; which also lead us to the great patriarch. Neither can we here, as Mr. Bryant has done, take the bull to signify the ark; for that is certainly denoted by the egg in which is the serpent: but we must read it, to render it intelligible, as implying, that on the head of Bull Mount, the ark rested, with its enclosed progeny.

If we reflect that great part of mankind travelled westward, we shall find, that with respect to them, Mount *Taurus* assumed, and preserved, an *eastern* bearing, of course, and the east being that quarter of the heavens in which the sun rose, every rising sun would remind such *western* migrators, that in *that* direction was their great ancestor seated. Hence among other causes, their worship of the *rising* luminary; wherein they paid homage to their distant parent; and hence, after his death, they continued to worship it, as it reminded them of their origin, and of him whom they peculiarly venerated. For this reason we often find on medals a bull, with a star, or sun, between his horns, *i.e.* on the *head* of Mount *Taurus*. The same principle, explains the standard of the Great Mogul, which is, the sun rising behind a lion; implying, that where the royal race was originally native, the sun rose behind "Mount Lion." Much the same may be said respecting the moon, which also rising in the east, reminded western nations of their eastern connections: nor do I recollect that the idolatry of the nations east of Mount Caucasus adopted these ideas: or but little, if at all, because the course *they* had taken was not allied to these principles, which are founded on the geographical situation of places in respect to each other.

As to the extent of Mount *Taurus*, we find the name is given to the whole range of mountains from India to Western Asia: no doubt, this was originally otherwise, but, as mankind travelled along, or around, this ridge, they continued the name whereever the ridge continued, throughout their journies. The same may be said of Mount Caucasus: hence we have Caucasus in Armenia; a part, to be sure, but a very distant part of the original: and we need not doubt, that many names were prolonged in those early ages, much beyond what modern geographers could wish them. Hence many things are said to have been done in such or such a place, of such a name, which were not done in the *original*, but in the *secondary*, place of that name: or *vice versa*, events have been attributed to the first, which only belonged to the second: and this has greatly embarrassed those who have directed their labours toward the discovery of truth.

It is natural, and customary, for mankind when forming colonies, distant from the parent state, to retain the appellations of their former dwellings, and to give the old names to their new towns: we see this in our own colonies in America; where we have New London, in memory of old London; New York, in memory of old York, and so of other places in Britain, as Boston, Halifax, &c. &c. the same principle prevailed anciently; whence Carthagena, or New Carthage, &c. This has misled many men of learning, who stopped at the colony, instead of going to the *original* station: so Cush, for instance, sent out many tribes, who retained his name; but perhaps the *original* Cush has not yet been ascer-

tained: so many towns were called *Thebes*, from *Thebet*, the ark, but the *first* of the name, perhaps is not known to us. Our endeavour therefore in justifying these sentiments will be, by means of the *secondary* station, to discover the *primary*; by means of *western* memoranda to discover *eastern* localities, and those situations of which we can at this time only offer hints to the reader. We shall see, when we come to consider the insignia of towns distinctly, that many of our observations will be confirmed, and others will arise to support them, which taken together will form a mass of evidence, we presume to think, decisive in its nature, and import, as it is certainly new in its application.

NO. 544. DISTINCTIONS IN MOUNT CAUCASUS.

We proceed to the further consideration of Mount Caucasus, and its districts, always bearing in mind, that we attend to the character and description of places by original authors, rather than to the application of those descriptions by later writers: for instance, the following testimony is not true, if it be referred to Armenia, west of the Caspian, but it is perfectly descriptive of Caucasian *Aramenia*; and we shall find the three mountains remarked by this author, have not escaped the notice of others: but on the contrary, have been adopted, as a discriminating character of the prodigious chain of this eastern ridge of mountains.

"*Armenia Alta* is one of the highest regions in the world," says Moses Chorenensis, "for it *sends out rivers* in contrary directions toward the FOUR *cardinal points* in the heavens. It has *three mountains*, and abounds with wild animals, and species of fowl for food: also, with hot baths, and mines of salt, and other things of utility; and the chief city is called *Carina*." [The *keel* of a vessel, as some suppose, deriving its name from the Latin: but I rather think it is allied to the Hebrew *keren*, a HORN.]

I must now remind the reader, that in coincidence with this testimony, Moses, in Genesis, specifies *three* provinces, as adjacent to Paradise: I say, though the number of his rivers be *four*, the number of his provinces is only *three*; Ethiopia, Havilah, and Assyria: and we can scarcely doubt, that this number three was received in like manner among the ancients.

In proof of this we may refer to the well known emblem of Caucasus, a lion, a goat, and a serpent, three: or, the bull, the eagle, and the man, three: or, the lion, the eagle, and the human head, three: which form the griffin: or the sphinx. But, I think, there is a yet more simple proof of this *triplicity*, in the figure called *triquetra*, which is formed by a disk, or round, in the centre, from which issue three bended legs, in their bendings following each other; now these are sometimes separated by ears of corn, implying so many provinces, fertile in that grain; or alluding to the ears of corn in the hand of the tutelary goddess, from whose rock issues water, as we shall see in our plates; and sometimes they are legs, separated by ears of corn; if these legs could be thought to hint at long journeys, migrations, devious ways, and these ears of corn to signify provinces, around a disk, or mountain in the centre; then it must be owned, their emblematic meaning is not undeserving attention. And this may be further supported, if we take this disk or centre, for a *head*, from which head the legs seem to be departing; as appears on our plates: and to show from what part of the globe this departure is described as commencing; we find an eagle forming part of the emblem; for the *triquetra* upon an eagle, is a device inserted on a medal which will be further noticed; and if this be "Mount Eagle," the intention of this type is clear. In like manner, we find on other medals the *triquetra* on one side, the bull, or the lion, winged, or not winged, on the other side: take these for "Mount Bull," and "Mount Lion," originally, the allusion needs no explanation.

And besides the medals of ancient cities, which show this emblematic composition clearly, we may refer to those famous figures now extant at *Tchel minar*, commonly called Persepolis, in Persia: these stand at the portico, or entrance, of this extensive structure, which probably was a temple, and is certainly of great antiquity. These figures combine, one of them the body and legs of a bull, the wings of an eagle, and the head, with its attire, of a man: the other combines, the body of a lion, with the feet of a bull; thus including, in both taken together, the man, the lion, the eagle, the bull.

The existence of these emblems is absolutely undeniable: their application can only be inferred by arguments, and of those arguments the reader must judge: I offer them with some confidence: but, what was the *origin* of these emblems? We have already stated the *possibility* that they might originate in the natures and numbers of the animals which first swarmed around Mount Caucasus: and on this principle we need not be surprised, at finding emblems composed of horses, with eagles' wings, as well as bulls, or swine with eagles' wings, or in short any well known creature, whether quadruped, or reptile, though I believe the fact is, that, except the serpent, the creatures usually winged, are those in some degree accounted sacred, or such as were offered in sacrifice. As ALL creatures issued on the same mountain, different ideas might combine different portions of whatever species choice might prefer.

Nevertheless, if we accept the early distinctions in Mount Caucasus, those of bull, lion, and eagle, with a human head, as most popular and most prev-

alent, there still remains a question, why these were preferred? and this introduces another inquiry, whether such preference contained any allusion to the component animals of the Hebrew *cherub?* That the animals are the same is clear; but the question may justly be asked, was the Hebrew *cherub* in after ages commemorative of Mount Bull, Mount Lion, and Mount Eagle, as the heathen emblems were, or, were Mounts Bull, Lion, and Eagle, commemorative of an emblem, the cherub, which was still more ancient and even paradisaical? Gen. iii. 24.

This inquiry may be answered, by observing, that Moses describes *cherubim* as being stationed, together with a flame, on the outside of Paradise, to keep the way to the tree of life. The flame, I doubt not, was the origin of all sacred flames; every altar that ever blazed commemorated, known, or unknown, to the worshippers, that symbol of the divine presence, stationed at the entrance of Paradise; but, as this one symbol was sufficient, and in every view was expressive, no addition seems to have been needed; a second symbol could convey no stronger ideas, nor indeed any ideas additional to those conveyed by the first. I have therefore been used to consider the passage alluded to as denoting, that "the Lord God, drove out mankind from Paradise, but he stationed, מ *beyond Kedem*, ל *toward the garden of Eden*, the very symbol of his presence [literally, "the likeness of greatness," expressed here *cherubim*,] even the flame involving itself every way, to keep the way of the tree of life." This notion makes the flame the cherub; but, if this be incorrect, and if the *compound* figure of the cherub were known in the days of Adam, then possibly Noah and his descendants would commemorate this solemn appearance, no longer extant after the deluge, by giving correspondent names to parts of their residence, and these now local names, becoming as it were sacred, were afterwards commemorated among their posterity, by sacred symbols; which symbols were adopted by those cities whose direct and early colonization kept them fresh in their minds. Indeed, it deserves notice, that the most ancient cities, and those whose inhabitants we reasonably conclude came most direct from Caucasus, adopted these referential emblems, at first to maintain a memorial of their origin, and, in later times, in proof of their antiquity, agreeable to a very natural principle in the human mind. These symbols appear on the medals of Damascus, which city was extant so early as Gen. xv. 2. on those of Singara, in the plain of Shinar; of Antioch, &c. but I have rather chosen medals of Rhesain, or *Resen*, Gen. x. 12. because we are sure, that this city is of very early foundation, and was colonized from Shinar; not long after the departure from Kedem, or Caucasus; and the symbols on its medals are not dubious, but direct allusions to the original country of the primitive colonists.

Mount Caucasus had anciently the reputation of furnishing one or more orifices, from whence issued fire: but fire may be either destructive, or innocent; either volcanic, for instance, or of the nature of those lambent flames which are fed by certain inflammatory vapours, and commit no devastation. So we have in our own country burning wells, [as that of Brosely] and other spontaneous flames, which are truly earth born, and never spread beyond their original limits. On the shore of the Caspian sea is a famous station of spontaneous fire named *Baku;* which is an object of worship; and in general, *Naphta* springs are capable of this placid combustion. I rather think that this was the kind of flame attributed to Caucasus, because, we have no marks on medals of its having been at any time volcanic; no thick and heavy clouds, no falling stones, or, &c. That it was a seat of thunder and lightning, may be inferred from the symbols and arms of Jupiter, but countries not subject to eruptive fires produce those meteors. However that might be, we certainly find Caucasus expressed on medals with flames rising from it; and not only from among its prominencies, but also from its summit; and this seems to be perfectly coincident with an Indian representation of Vishnou, in which his head appears surrounded by flames, while two of his hands hold in each a trident, the sign of a triplicate partition; but he has no emblems of vengeance about him, to characterize this fire as destructive, but rather as a mild, or salutary flame, diffusing illumination and radiance.

Such I presume was the flame placed at the entrance of the garden of Eden; not vindictive, but gentle; and whether it be too much to suppose the worship of the gentle vapour fires which is still practised, originated from that emblem, or from a commemorative symbol of that emblem, must be submitted to superior judgment.

Very often however, we find this mountain without flames, being merely an assemblage of rocks and huge stones, nor should we be able to identify the application of such types to this mountain, since all mountains are much alike in general form, had not the commemorator kindly inserted an inscription, *Zeus Kassios*, meaning, no doubt, "to the divinity of Mount *Casus:*" and we occasionally find this written *Kassios*, which determines the pronunciation to be according to our notion of it. The memorial of Mount *Cassus*, or rather *Cas*, is sometimes a rude mass of stones, exposed to the open air, sometimes a mass enclosed in a temple, but that temple open, having no side walls: and to determine the reference beyond ambiguity, on the apex of this temple

is placed an eagle, emblematic of the district so often alluded to under the name of that bird.

If Mount Casus was the first residence of mankind after the flood, the first habitation of Noah and his family must have been some of the clefts or grottos in it, till more commodious dwellings could be erected; accordingly, we find in some medals of Caucasus, such a kind of cavern is particularized, and hence temples cut into mountains, as those in India at Elephanta, Ellora, &c. were in after times formed with great labour, and prodigious application, in resemblance, and consequently in commemoration, of that original recess of the human race, where first the sacred fire glowed, and the altar of devotion first diffused its bright beams around.

This circumstance probably formed one characteristic of this mountain, whose name, should be, as I conceive, divided into two parts, *Cau*, or *Co*, "the mountain;" and *Cas*, which seems to signify "sacred, by reason of dignity." The Hebrew word, *Casa*, signifies a throne, or royal *settle*, and I think we usually find *Zeus Kassios seated* on a throne; hinting, no doubt, at the original *Zeus*, who first had any right to that distinction, and office, among the second race of mankind; and if the Hebrew word *Casa* had the same reference as *Cas*, in *Cau-casus*, and Kassios, then the meaning is "the royal mountain;" the mountain dignified by royal residence. Now where the royal residence *settled*, there, no doubt, were religious rites performed, and as these rites consisted much in sacrifices, the combined dignity of religion and government distinguished, in an especial manner, and degree, this mountain, in which they were *seated* and *settled* originally. We know that the throne, habits, &c. of royalty, were esteemed sacred, and still are in the east: and that kings combined the priesthood, as part of their dignity.

The natural form of an assemblage of stones, when thrown together to imitate a mountain is, that of rising in the middle, and spreading at the base; stones so combined give also the idea of steps, and thus the form of a pyramid is very naturally suggested to the mind: thus too the connection of a pyramid with flame, either as to its general figure, or as to its relation to the flaming Caucasus, is evident, as is its reference to the sun, to religious ideas, rites, &c.

To show that not the mountain only, but the resident on it is commemorated on western medals, as on eastern delineations, we have *Zeus Kasios* in the form of an old man, holding the staff of dignity, and when not seated on a throne, sitting on a mountain or rock; occasionally he holds a patera, strongly conformable to the Indian figure of Brouma, in our plate of the origin of the Ganges, at other times he is accompanied by an eagle, and that eagle not unfrequently grasping a serpent. Sometimes the reverse of such medals is an old man, the divinity, standing under an entrance or archway, with pillars. In other medals, the reverse is a goddess, holding a flower with the motto *Agreus*, "the Hunter," which rather refers this symbol to a craggy mountain, than to laboured and cultivated levels.

NO. 545. ADDITIONAL INFORMATION DERIVED FROM SYMBOLICAL REPRESENTATIONS.

As it is of consequence to recur, if possible, to the origin of ideas, and to understand their application as primarily intended, we have introduced one of those Indian representations, which comprises the very essence of geographical allegory. The subject of it is, the origin of the river Ganges; and we shall perceive, as we proceed, how great influence the principles on which it is composed, have had on many other memorials, and commemorative references. We must desire the reader in noticing these and similar emblems to lay aside all ideas of sex; god or goddess, cow or bull, lion or lioness, are used indifferently: and often the parts of both sexes are united, as a lion with the dugs of a lioness, &c. The Bramins say that two drops of water falling from the eyes of the supreme Being, to which they give the name of *Bechund*, formed the lake *Mansarovara*, whose waters compose the principal stream of the Ganges. This lake which is very large, rises in the mountains of *Tibet;* and *Bechund* is one of the names given to the Garden of Paradise: indeed Josephus, Epiphanius, Augustin, and Jerom, consider the Ganges as the *Phison* of Moses, and consequently, one of the rivers of Paradise; according to this notion of the Indians. In fact, it may be admitted as one of the rivers of *Eden*, the region, largely taken, whether or not it be one of the rivers of the *Garden* of Eden.

From the same mountain, though on different sides, rise two rivers, the *Ganges* and *Bramahpooter*, or *Sanpoo: Ganga* is a word of the feminine gender, and accordingly, this river is taken for a goddess: *Bramah putra* signifies son of *Bramah*. Beside the lately mentioned origin of these rivers, they are described as issuing from the feet of the Deity; this may possibly refer to the foot of some hill, or rising, some knoll, in this chain of mountains, where the stream first appears. It is not easy to determine this, because there is no passable road leading to it, vast precipices and gulphs joined to the excessive height of the mountains, always covered with snow, which never is thawed, unite to prevent the boldest pilgrims from going higher than the cataract, marked in our plate. [This cataract is placed in lat. N. 33. by some.]

The Ganges, in our print, is seen to issue from the foot of the goddess, who is *Vishnou* in a female form, marked A. she has four arms: in one hand C. she holds a somewhat, not easily distinguished, a *patera* perhaps, the other three are quiescent. Next to this goddess, is another, D. who expresses her joy for the donation of water, by dancing; and next to her is *Brouma*, E. depicted with four faces, and rather referring to the terrestrial, than the celestial deity of that name. Behind the goddess, A. sits *Nared*, or *Sannon*, B. with two vases, such as the Hindoos bring from afar, to fill with the water of the Ganges. The stream that issues from the foot of the goddess, dashes on the head of a deity, 2 D. sitting at some distance below, on a great rock, and in the early part of its course it is visited by *Brouma*, 2 E. who receives part of the water into a *patera*, or vase, as if he intended to drink of it; and by this he confers additional sanctity on the stream. From the head of the deity, 2 D. the water rebounds into another direction, and falls in a cascade, or cataract, forming a kind of spray, where it is received by a number of men, seven, denoted as the *Richis*, peculiarly holy persons or devotees, and it seems that baptism, by being wetted with the falling spray of this cataract, is esteemed a very happy and sacred ablution; and is a kind of baptism very ancient among the Indians and other people. These seven Richis are said to come every *seventh* day of the week, to receive this falling shower on their heads. From this cataract the river proceeds to another rock, signified by the head of a cow, N. and known under that name; through this rock it passes, and is received into an octagon basin O. apparently formed by art, leaving which, it prolongs its course to another fall, near the city of Hordear, or Hardwar, Heridwar, where it enters the fertile provinces of India. Now as this city, which is known to us, fixes the limits of this map, at the same time it fixes also its character, and describes it to be a delineation of the Ganges, in its origin and early course among the mountains: so that if we trace the river upwards from Hardwar, we notice first the pagoda of *Harki*, then the province of Sirinigar, in part of which, on the rocky shore of the river, stands a city, and beyond it is the temple of Bavani, or Venus; further up the river, and higher than the extent of Sirinigar, stands the Temple of Mahadeo, who is typified by a pyramid, in that temple; and here the mountains present a formidable barrier, which denies all passage. These mountains are denominated *Golden*, but they unite with others, called *Frozen Mountains*, or *Ice Mountains*, or Rain Mountains, among which, or perhaps beyond them, are three distinct and distinguished places of worship.

That nearest to the source of the Ganges is called *Scheu Log*, "the remarkable residence;" one of its temples is of *Parvati*, the "general mother:" in the sanctuary adjoining, is represented *Ganesh*, or *Policar*, with the head of an elephant; and the attached house is that of the Bramins of *Chiven*. The next *Beschan Log*, "the residence of *Vishnou*," is inhabited by the Bramins attached to his worship. Here are worshipped *Lachmi*, wife of *Vishnou*, and mother of the world: she is goddess of riches, of perfect beauty, and mother of *Manmadin*, god of love. *Zé*, or *Bow-mideví*, "mother of the bull," is the other wife of *Vishnou*, and presides over the earth. The third structure, *Brem log*, the "residence of *Bramah*," stands on the red mountains; here was no doubt the dwelling of *Brama* and the Bramins attached to his service: this is said no longer to exist; and this seems to prove that the *original* drawing of this subject was composed while his worship still subsisted; which is supposing it to be of considerable antiquity. *Gaitris* and *Sarsatis* appear in the chapel of this convent, the last is the wife of *Brouma*, and the goddess of the sciences. *Sanoc Sanandam*, the eldest of her sons, is here in the chapel dedicated to his family. [The reader will observe the relation of these deities to *Cybele* and *Rhea*, *Venus* and *Cupid*, and *Minerva*, of the Greeks and Romans.] The figure I. is that of *Bagirithus* who solicited the blessing of *Ganga's* appearance. 2 I. is the same person a second time.

If we take this representation *geographically*, it imports, that the Ganges originates from the foot of a hill, in the snowy mountains, descends on the head of a rock, over which it falls in a cataract, then, turning in its course, it passes through an opening, called "the Cow's Mouth," into an octagon basin, and so to the town of Hurdwar; where it quits the mountains, after making many eddies by its descent, not far from that town.

If we take this representation *mythologically*, we find that *Vischnou*, in the character of a benevolent deity, and at the request of *Brouma*, gives issue to the sacred stream, to the great joy of other deities, and to the performance of sacred rites; we find also, that among the mountains where this river rises, and on its banks, are temples, &c. of great renown, and of wonderful sanctity.

And if we may be allowed to suppose that any allusions to real *history* are contained in it, they should seem to prove that Noah, *Brouma*, was the first that drank of the stream, and that its course was not unknown to, or unvisited by, him. We are desired by Mr. D'Ankarville, who published the original, to take particular notice that *Brouma* in the figure 2 E. is speaking on one side, while receiving water on the other, as if he were appointing laws or forming institutions in relation to this sacred stream.

We ought also to observe, that the Hindoo goddess Siri is the Ceres of western mythologists, and Sirinigar is probably "the province the residence of Ceres;" now Ceres being the goddess of corn, we may expect that this circumstance should not be omitted in the allusions of distant colonies to this district. Observe also, that the circular figure which we have supposed to denote eddies in the stream adjacent to Harki Pagoda, is marked with *three* bending members, somewhat like *thumbs*: what these may signify we can only conjecture.

To apply these ideas to our immediate purpose, it is proper to inquire, what reference to them we find in the west? and then, the inference will be, not that these eastern combinations are commemorative of western facts, but that western commemorations refer to these eastern combinations of ideas: and if we find this connection in one instance, clearly, we shall more readily understand what confidence is due to other instances of a like nature. To render this more evident, the image of *Vishnou* in the female form, as giving birth to the Ganges, is traced at large, for the purpose of comparison with that class of medals which Mr. Bryant has selected as emblematic of the deluge: we find in both delineations, the idea of a goddess, crowned, sitting on a rock, at, or from, whose feet, flows a river, in which river a man is bathing: or else, this man is a personification of the river itself. In Nos. 5, 6, 7. the goddess holds ears of corn, the attribute of Ceres, allusive to the fertility of the territory, or perhaps to the revival of life after long seclusion, Vide Frag. No. cxlv. in Calmet. In No. 6. we have the additional idea of an eagle on the head of the goddess, holding in its beak a wreath, I suppose of laurel. And this eagle we may refer to a province, or mountain, *Ætia*. The temples of *Bavani*, and *Mahadeo*, which the Indian delineation places on the banks of the Ganges, are also traced at large, for the purpose of comparison with certain medals, Nos. 4, 5. of the same city as the former, which represent a temple, with an eagle inside it, in No. 4. and before it a river, in which a man is swimming, or bathing: this eagle connects with No. 6. as does the swimmer also. In No. 9. the bird in the temple is an owl.

I acknowledge, that I was long in doubt, whether this bather denoted one of the religious persons who bathe in this river, or was the river itself personified, but on No. 7. a medal of Tarsus, I find the same goddess, crowned, and at her feet the waves of the river, and the man, as usual; but, he has *horns* on his head: for so it is noted in the margin of Liebe, *Goth. Numm.* p. 452. *Fluvius caput cornutum ostentat.* These horns then, being too small to be distinctly marked on the plate, they are expressly noted in the margin; and these, I think, allude beyond all contradiction, to the horns on the cow's head, through which rock, as we have observed, the river passes; and they prove this figure to be the river itself personified.

This medal is further applicable to our purpose, because, the goddess sits on a seat, decorated with a figure of the griffin, or lion and eagle united, two mountains on our principles, and on the reverse of this medal, is the emperor *Antoninus*, in the character of *Jupiter Cassius*, holding a victory.

In combining these ideas, it is impossible not to admit their perfect correspondence, though employed in distant parts of the globe, nor can we doubt whether they be repetitions of the original emblems, adopted by those colonies which had quitted the region of their nativity, but had neither forgotten its memorials, nor forsaken its manners.

In No. 8. the figure of the river is swimming, flowing, toward the temple: in No. 9. the figure is swimming from the temple: this figure therefore could never intend a bather. Nos. 6, 8, 9. are coins of *Rhesen*, which we have selected because Scripture informs us of its early settlement, direct from Kedem. No. 5. is of *Singara* in the district of *Shinar*. It is remarkable that the goddess Vischnou has *three* turrets on her head, and so have the goddesses on the western medals, witness Nos. 5, 6, 7.

EXPLANATION OF THE PLATES, ACCOMPANYING THE INQUIRIES CONCERNING MOUNT ARARAT.

PLATE I.

The plate of "the Origin of the Ganges," has been already explained; we shall therefore now only remark its contents, in their order.

No. 1. Rise and course of the river Ganges, mythologically delineated, from its origin to the town of *Hurdwar*, where it enters India.

No. 2. Temple of *Bavani*, on a larger scale. This image has on the top of it a crescent, &c.

No. 3. Temple of *Mahadeo*, on a larger scale: the image is that of a pyramid, formed by steps.

No. 4. Figure of the deity *Vischnou*, in a female form, crowned, holding in one of her hands . . . the river issues from her foot. Given on a larger scale, for the purpose of comparison with

No. 5. A coin of *Singara*, drawn at large; in which we see a goddess sitting on a rock, her head crowned with three turrets, in her hand she holds two years of corn, at her feet originates a river; a man is seen in that river.

Singara was a city in Mesopotamia: its name is a different pronunciation of the Hebrew *Shinar*. Vide in Dr. Wells, No. 52.

No. 6. A coin of *Rhesen*, representing the same goddess, rock, river, and man; on her head an eagle, holding a wreath in his beak.

Rhesen is a very ancient city in Mesopotamia, mentioned Gen. x. 12.

No. 7. A coin of *Tarsus*, metropolis of Cilicia, showing the same goddess, river, and man: but of this man it is remarked, that in the medal he appears to have horns on his head. The seat of the goddess is adorned with a figure of the *griffin*, composed of an eagle, lion, &c.

No. 8. A temple on the bank of a river, in which river is a man swimming toward the temple, in which is an eagle.

No. 9. A similar temple, river, and man swimming from the temple, in which is an owl, the bird of Minerva, the goddess of science. The reference of these emblems to the deities of Western Asia, and of classic Europe needs no illustration.

PLATE II. CAUCASUS.

If mankind were born, as it were, a second time, in any imaginable situation, and from thence had migrated to distant parts, we may naturally suppose, that where their colonies were settled, they would not entirely forget their birth place, but would establish, by consent at least, some memorial of their original. This principle is implanted by Providence in the human mind, and must have been active formerly, as well as at present, perhaps even more strongly than at present. Had the human race been born on a *mountain*, they would not have consecrated a *plain*, as an emblem of their native spot; had they been born on a plain, they would not have consecrated a mountain.

Our plate shows what they did consecrate.

No. 1. A heap of rocks rising into a mountain. A medal of *Dokimeon*.

No. 2. A heap of rocks, rising into a very high peak.

No. 3. The resemblance of a mountain, surrounded by an open temple, on the top of which is an eagle: motto at bottom *Zeus Kasios*, *Deus Kassios*, "the deity *Kasius*."

No. 4. The image of a rocky mountain, surrounded by a temple: motto *Zeus Kasios*, on the top of the temple a flower: a wreath running round the whole. From these coins it appears, either, that the mountain they commemorate was itself a deity, *Zeus*, or at least, was sacred: or that some sacred person, who resided on this mountain, or some sacred place extant in this mountain, was entitled to special commemoration.

No. 5. The temple of *Mahadeo*, on the banks of the Ganges, given here, to show its resemblance to the open temples of the numbers above it: the outlines of a pyramid may easily be imagined as bounding the form of the roughest pile of stones.

No. 6. A pyramid, raised for the consecration of a Roman emperor: the reader will observe its correspondence to the pyramid above; and the recollection of the custom in so distant a region, will renew many ideas analogous to the *commemorations* of this plate.

No. 7. A representation of Caucasus from Mr. BRYANT, in which we observe, a cavern, or grotto, intended no doubt to mark a place of special import; probably the first dwelling, or first temple, of mankind.

No. 8. A representation of Caucasus, as a flaming mountain; at the foot of it a grotto, cut with care, marking peculiar attention, and no doubt sanctity; such grottos are common in India.

No. 9. Caucasus marked by its flames; on the head of the mountain, a figure of Jupiter, naked, but holding the staff of dignity: on one hand the sun, on the other the moon.

No. 10. An Indian representation of *Brouma*, whose head appears surrounded by flames. Whether this be the mountain personified, or a personage appertaining to the mountain, the reader will judge: in the original he is writing on a leaf, the original paper, and therefore, probably denotes a person who resided where flames were understood to issue.

Nos. 11, 12, 13, 14, 15, 16. *Zeus Kasios* instead of being referred to the mountain commemorated by a person of dignity: in No. 11. sitting on a rock, the representative of Mount Cas: in No. 13. sitting on a throne, a mark of his sovereign authority: in No. 15. holding out a *patera*, a mark of his priestly dignity, being an implement used at sacrifices, and for libations: in No. 16. his title is writ *Kassios*: so that, in all these medals, he is clearly the "Deity of Kass," to which if we prefix the term *Cau*, or *Co*, which signifies *mountain*, we have *Cau*CASS: the termination, *us*, is no part of the root of the word.

No. 11. We have already observed that Mount *Taurus* seems to be taken, sometimes for a part of Caucasus, sometimes as another name for the whole. In this gem we have the name *Taurus* written, so that we are certain of its reference; it represents a pile of rocks, like Caucasus; on the head of these rocks stands *Apollo*, or the sun, his head crowned with rays, and a whip in his hand as a charioteer of the solar light. By the side of the mountain a goat, which I suppose is the *Ibex*, or rock goat, and a part of the insignia of Caucasus.

In Nos. 12 and 14. the motto "*Agreus*," seems to denote a hunter; and the flower which these figures hold in their hands *may* be a flower of the field, or mountain at large; but its connection with the motto does not appear. Pindar calls the hero Aristæus, *Agreus*, Pyth. ix. because, says the

scholiast, "he invented the keeping of cattle, and hunting." He is the same as Jove. We shall see him again hereafter.

PLATE III. CAUCASUS.

We have seen, that this mountain is described as having three most noticeable heads, or peaks, these are symbolized by the medal.

No. 1. which shows a lion, a goat, and a serpent, conjoined, forming the chimera: between the goat and serpent is a wreath; on the reverse of this medal is a wreath, including an eagle, flying upwards. It is a medal of *Seriphion*.

Seriphion was an island, placed among the Cyclades, by Pliny, by Stephanus reckoned among the Sporades: it was but small, and is so characterized by Juvenal.

"Ut Gyari clausus scopulis, parvaque Seripho."

It was rocky throughout; whence Tacitus calls it *stony Seriphio*. Ann. lib. iv. so that banishment to it was employed as a punishment. The fabulists say, that Danae with her son by Jupiter, Perseus, being exposed on the sea in an ark, or chest, was, by the interference of Jupiter, driven to *Seriphion*. From *Seriphion* Perseus departed to fetch the head of Medusa: and went into Ethiopia, where he rescued Andromeda; he returned to *Seriphion* where, by the effect of Medusa's head, he converted into stone his enemy, the king, &c. The winged horse Pegasus, sprung from the blood of Medusa; and from the drops of blood which fell from this horse into Lybia, sprung broods of serpents. It is remarkable that Virgil gives *Seriphion* the epithet *serpentiferam*, serpent making. Medallists acknowledge their ignorance of the reason why the *Chimera*, &c. has been inserted on its medals. The *Chimera* was a dreadful monster, which continually vomited flames. *Lucret.* v. 902. *Serv. Vir. En.* vi. 288. vii. 785. *Hor. Od.* ii. 17, 13. iv. 2, 16. having, according to Homer and others, the head of a lion, the middle of a goat, the tail of a serpent; but others give the *Chimera* three heads, *Schol. Hor.* i. 27. *Palæph.* 29. *Hygin.* 57. hence it is called TRIFORMIS. *Hor.* i. 27, 24. and it is thus described by Hesiod; "having three heads; the first like a Charopian lion; the other that of a goat; the third that of a large serpent," or dragon. The goat of this symbol is the wild goat, or mountain goat. Now, what can all this possibly have to do with *Seriphion*, an island of mere rock? the reference is perfectly unnatural, and even monstrous: there is no conformity between the symbols, and the place symbolized. Taking this as certain, I proceed to suggest, that *Seriphion* was colonized by inhabitants from *Seripha*, [a city and] a mountainous district in Caucasus, placed in our map, and well known and acknowledged; these colonists, to perpetuate the remembrance of their original station, adopted on their coins the *insignia* of that original station; and if we refer these emblems to *Seripha*, all becomes easy. The lion, the goat, and the serpent, are the three most considerable heads of Caucasus: The Eagle refers to Mount Eagle, and the wreath, though a common ornament, has its allusion to the productions, or the history, of this mountain, and its districts. See the following numbers. The fables of *Andromeda*, &c. are those of the Hindoos, as appears from the testimony of Captain Wilford.

I have been thus particular on the type of this medal, because, I think the allusion clear; and the evidence of the colony, the secondary *Seriphion*, proves a reference of derivation not only of name, but of commemoration, from the parent *Seripha*, much further east. And this may stand as an instance of such reference, for we shall not so particularly examine every coin whose evidence would be to the same effect.

No. 2. is a medal of *Tarsus;* a city said to be built by Perseus, and qualified on our medal as a *mother city:* no doubt of great antiquity. Vide Geog. No. xiv. p. 9, 10. This medal shows the lion at full length, but, as the place of the goat, on the lion's back, is otherwise occupied, not to omit the goat, the artist has given the lion goat's horns: on the back of this lion stands a *Scythian*, characterized by his dress, his cap, his bow, and his quiver; in his left hand he holds a cup, and a wreath; the cup refers to religious rites; the wreath is the same as we have seen before. This figure has the air of delivering a discourse. The reference of these emblems to Caucasus is clear, on principles already explained, and which we shall see corroborated, as our inquiries proceed.

No. 3. Another medal of the same city, and precisely of the same import; but, in this emblem the lion has a *bull's* horns and head: and so LIEBE, who published the medal was convinced "*tauro pariter, cujus certe caput junctum capiti leonino videas.*" A compounded lion and bull is also exhibited by Augustin, *Gem. Ant.* tom. 1. tab. 207. On the back of this lion stands a Scythian, partly naked, but having a robe falling down from his head; in one hand a wreath, the other raised as in action of discourse: on his head the sacred *calathus*, or bushel. This figure explains the former, both by its similarities and its variations. It is clearly, a human sacred person, the head, principal, or ruler of Mount Lion and Taurus. This person is the Apollo, Osiris, or Sun, &c. and may engage our attention hereafter. His attitude implying discourse, agrees with what D'Hankarville remarks of *Brouma* at the Ganges, vide Plate I.

Nos. 4, 5, 6, 7, 8, 9. are so many instances of a triple, but conjoined, reference, this is usually called the *triquetra:* we have seen what we conjectured to be the rudiments of it, in the plate of the origin of the Ganges.

No. 4. shows the *triquetra*, in conjunction with the flying eagle; in fact, it seems to be a division of this bird into three parts; so that, if we take it for a reference to Mount Eagle, in Caucasus, then the *triquetra* will refer to the same, also, in three divisions.

Nos. 5, 6, 7, 8. show these legs around a central *head*, and the intervals filled by ears of corn, the attributes of *Sri*, *Siri*, or *Ceres*. One of these heads is that of Mercury, another that of Medusa, &c.

No. 9. The triquetra: on the obverse a head of Jupiter *Zeus*, with a star denoting the sun: this face of the medal being injured, it is impossible to say whether the inscription was *Zeus Kassios*, or not: but the sun leads to the same quarter, as a reference.

No. 10. A *Griffin*, composed of the lion, and eagle only.

No. 11. A *Griffin* composed of the lion, and eagle, with a human head.

No. 12. A lion looking behind him, at a star denoting the sun.

No. 13. A lion with rays round his head, denoting the sun. A coin of Berytus.

No. 14. A coin of Persia, the only coin allowed to have figures on it in currency, being the insignia of the Sultaun: it represents the sun rising behind a lion; and its import is perfectly similar to that of the ancient medals. From Taverner's Trav. in Persia, Part I. p. 50.

No. 15. A coin of Delphi, where was a famous temple of Apollo. The goat's head is given as appearing to be that of the Ibex or rock goat, the wild goat, not the domestic.

No. 16. A coin of Pylion: the human head of this coin has two horns which appear to be those of the rock goat, or Ibex. The reverse of this medal being a bull with a branch of laurel, contributes to mark the reference.

Nos. 17, 18, 19. Medals intended to confirm the reference proposed in the former plate. In No. 17. the foot of the goddess is absolutely placed on the shoulder of the bather, the river, which seems to be springing away from the pressure. The goddess holds a palm branch. In No. 18. there is an interval of land between the foot of the goddess and the bather. In No. 19. the bather is evidently struggling to get free from beneath the foot of the goddess and the rock by which he seems to be crushed, and to issue with difficulty. The reference on all these medals is clearly one and the same; these minor variations may incline those to whom the study of medals is novel, not to reject a reference which is not precisely what is wished for; because what is omitted on one medal may be supplied by another. This is a coin of *Karra*, or *Carrhæ*, the ancient *Haran*, No. LXIII. p. 23. Gen. xi. 31.

No. 20. Jupiter standing up holding in one hand a star denoting the sun, on his head a crescent denoting the moon, given to show his connection with the moon and the sun, which we shall see again.

No. 21. Jupiter sitting on a rock, out of which issues a river; and, to mark the reference, in the field, is an eagle with thunder; Jupiter holds a palm branch, like the goddess of Nos. 17, 18.

No. 22. Jupiter holding a wreath, at his feet a large owl: in the field what is uncertain, perhaps a temple. We have seen both eagle and owl in a temple, with a bather on the former plate; and if this symbol in the field be a temple with a pyramid inside it, then it contributes to the same reference as the owl in our former plate.

I am not uninformed that the authenticity of the representation of Goltzius, from whom No. 21. is taken, has been called in question, as have some others of that author's medals, but I am led to conclude that other medals have been mistaken for those designed by him, as his annotator Nonnius was hardly so ignorant as to be imposed on, or so fraudulent as to impose on others, and I am sure Goltzius himself was too competent an engraver to delineate what he did not see. On the whole, I believe the credit of his work need not be questioned.

PLATE IV. MOUNT TAURUS.

Our former plate showed the reference to Caucasus as a *whole*, but divided into three distinctions. The present plate shows principally the same mountain, under the character of one of those distinctions, Mount *Taurus*, or BULL.

No. 1. A medal of *Perinthus*, in which we find the bull, with an egg supported on his head, between his horns, and in that egg a serpent: no doubt, but the egg typifies the Ark; the serpent, *Agatho-Dæmon*, the good genius, Noah; and the bull, Mount *Taurus*, on which the ark is here understood to have rested. In this medal the bull cannot be the person in the ark, neither can it be the ark itself.

No. 2. The Egg and Serpent, of the former medal, drawn at large; by way of showing this subject more distinctly: also of justifying the conjecture that No. 3. taken from Mr. BRYANT, might be intended to represent the same subject.

No. 4. Another medal of Perinthus, in which we find the bull to be of that breed common in India which has a hump between its shoulders.

No. 5. As we have already seen Caucasus alluded to, under *three* distinctions, we shall not be surprised to find such allusion varied into other emblems. This number shows the bull's body and legs, the eagle's wings, and the human head, compounded into one emblem: on one side of it is the sun, on the other side the moon. [This appears to me to be the closest approach among the heathen to the idea of the Hebrew *cherub*, which had four component parts: the man, the bull, the eagle, and the lion; which last is wanting here.] It is the impression of an ancient agate seal, brought from Persia by NIEBUHR.

No. 6. A similar subject, from Dr. Hunter's collection: comprising the bull, eagle's wings, and a human head. The *tiara*, or crown, of these heads deserves attention, as it seems to be intended to denote considerable dignity. On the reverse of the medal is the *triquetra*, whose application the reader has already seen.

Nos. 7, 8. The *triquetra*, by which these medals are allied to the former: in No. 8. the bull is single, in No. 7. the bull is double [or else, one is a male, the other a female,] the *triquetra* over this compound bull, has, no doubt, a determinate allusion, like the other. This double bull I take to be a Persian emblem; and therefore have added a similar figure No 9. taken from the tomb at Naxi Rustan, in Persia: but one peculiarity has struck me, in these bulls, they have only *one horn;* and their ears are placed so far from this horn, as to render it very credible, that this was done on purpose to show the horn distinctly. As those subjects are small, I have traced No. 10. from Persia also, which is given at large by Le Bruyn, in which the peculiarity of a *single* horn is apparent; and it is placed over the forehead, in a manner which shows clearly its singularity. This being contrary to nature, proves the composition to be of purpose and intended, consequently the figure to be emblematical. From *Le Bruyn, Trav. Pers.* vol. ii.

No. 11. A Bull, Taurus, with the Persian emblem of deceased parental power deified, over his back: reverse an Eagle. The symbolic disk of this medal is seen to advantage in the medal below this number.

This circumstance of a single horn, combined with that of the horn being adopted as an emblem of power and government, and this allusion being employed by the prophet Daniel who was versed in Chaldæan imagery, and the peak of a mountain, being called "the horn," as it is in Hebrew, deserves attention, and greatly favours our principles.

Nos. 12, 13. a disk or circle held by a demi figure having two faces; this figure also has wings, I suppose of an eagle. Below this figure is the bull with a human head, bearded, but having only one horn. Reverse ▪ Swan: motto MARL.

The *Amardes*, were originally neighbours to the Geleans, between the Caspian Sea and Media, so that they are clearly of Caucasean origin. The types of these medals strongly speak their Persian origin; but their inscription is MARL. not MARD. [which M. D'HANCARVILLE attributes to the *Mardes*.] Our purpose does not require an examination into this difficulty; it is enough that we find on their medals the type of the bull with a human head, as in these numbers, and this accompanied by an ancient figure having two faces, and thereby looking both to right and left at the same time. We have seen elsewhere that the chief of the Indian deities has *four* faces; and among the Greeks and Romans there are not wanting deities with two or more faces. Vide Fragment, No. CLII. This figure holds a disk, and has wings, I suppose eagle's wings, issuing from his sides. This symbol, the disk and wings conjoined, formed, so far as I have been able to ascertain, the mark of a departed spirit; an ancestor elevated to the rank of Deity; and we find it so employed in Egypt, Greece, and Rome; but, in Persia, we find the human figure retained with it: however, the import of the emblem is the same. This winged disk the reader sees in No. 11. over the bull.

I cannot refrain from introducing on the subject of this double figure the following passage from Sanchoniatho. "*Tauth* contrived for the ensign of the royal power of *Cronus*, [*the supreme King*, ▪ *figure with*] four eyes partly before partly behind, two of them closing or winking as in sleep: and upon his shoulders four wings, two as flying, and two as let down and at rest. The symbolical meaning was, that Cronus when sleeping yet was watching, and, waking yet slept: and so for his wings, that even resting he flew about, and flying yet rested. The other gods had only two wings." The figure on these medals seems to agree perfectly with this description. In No. 13. which is the best preserved of the two, one eye is clearly asleep, the other open and watching: and the circumstance of the four wings, two of them only in action, is strongly corroborative of the import of our medals, and of the correctness of Sanchoniatho's testimony. This mutual illustration proves that writer to be no modern forgery, as some persons to degrade Eusebius, that venerable bishop and father of the church, were inclined to assert.

No. 12. An animal which I think is the Tiger, having Eagle's wings. The tiger inhabits principally India, and the true tiger is only found in that country. Reverse the *triquetra*.

No. 13. The mask of a lion: reverse a demi bull butting, having only one horn.

No. 14. A subject which I hardly know how to express: at first sight it appears to be a Cow suckling her calf; but on closer inspection, this Cow has no udder, no teats from whence to deliver milk, nor in any medal of the kind, and they are not uncommon, have I been able to discover the parts necessary to this office: and yet to think of a calf soliciting a bull, is to contradict the appointment of nature; but to this we must submit in emblems, and symbols, wherein is properly no reference at all to sex. In the field of this medal is an ear of wheat growing from a stalk composed of the thunder of Jupiter: below is a plough. The whole is clearly symbolical, and a fertile "Mount Bull," Taurus, maintaining a whole herd of calves, would be no contradiction whatever in Geography or in Iconology.

No. 15. A bull, Taurus, having a human head, on his back a bird, which I take to be a Raven.

No. 16. A demi bull with a human head, having a long beard. A medal of Gelas. The Geleans are known to have been seated near the Caspian Sea, and together with the Amardes, the Docusinians, and others, peopled the region between that Sea and Media: so that they are clearly of Caucasean origin, or rather from Mount Taurus; which we see they commemorated on their medals, together with its human head. A party of them accompanied Xerxes in his invasion of Greece. Several towns in Sicily, being colonies of Geleans adopted nearly the same type.

No. 17. A demi bull, Taurus, having a human head, on his shoulder the type of the sun.

No. 18. The sun rising behind the back of a bull, Taurus, which bull is of the breed common in India, having a hump between the shoulders. From Hyde's *Relig. Pers.*

We saw in a former plate the sun rise behind a lion, and in this subject it rises behind a bull, the import of this emblem clearly implies the western situation of those who, when they made this observation, intended it as the prime point of their compass, having no better method of ascertaining their *bearing*.

No. 19. A bull having on his side the crescent, in allusion to the moon; between his horns, the star which denotes the sun.

No. 20. A bull having a globe between his horns, on his back a dove sheltered by an ample covering, and sitting on a kind of box: before him a fragrant plant in a garden pot.

These two subjects represent the Apis of Egypt, and are taken from Egyptian originals. Over the last is the Egyptian symbol of deceased paternal power, being a winged globe. The reader will observe how accurately it agrees with the Persian symbol of the same intention in No. 11. and it is in fact little other than part of Numbers 12, 13. *i.e.* the disk and the wings without the human figure.

No. 21. The Zor Aster, or sacred Bull of Egypt, at large, expressly showing the sun on the head of Taurus: who reclines on the top of a mountain; before him is a pot of perfumes, smoking: and he is clad in an embroidered robe, enriched with an *octagon* ornament. This Sun is composed of a human face surrounded by rays.

In the course of these plates the reader will have observed that our drift is to prove that the western cities, and countries were peopled from the eastern parts of Caucasus; that they preserved the memorials of their origin by emblems, and that these emblems which have hitherto been contemned as mere caprices, are, when properly understood, of great use in the study of ancient geography, by which only, they can be satisfactorily explained. As we conceive that Scripture expressly affirms the same migrations of mankind from Caucasus, we consider our discoveries as corroborating the geographical accounts of Scripture; but as these *memoranda* were afterwards perverted from their true intention to *idolatrous* commemoration, Scripture refrains from all reference to them, since the purpose of Revelation being to counteract idolatry, the less that could be said about it the better; and if it could have been totally omitted better still; but this the superstition of the nations prevented, since the idolaters were but too successful in availing themselves of temptations to "draw aside through the lusts of the flesh those who were clean escaped from such as lived in error." We shall see this confirmed by the memorials of certain towns: for the present we content ourselves with establishing our general principle.

NO. 546. NATIONS SETTLED ON AND AROUND CAUCASUS.

Though I have retained the customary account of the origin and settlements of nations stated by Dr. Wells, yet I am by no means certain that it is precisely coincident with fact. There seem to be at least two particulars, in which it is deficient. 1. It seems entirely unaccountable, and incredible, that all mankind should have journeyed *west*, from any supposable point where they were originally settled; and that none of them should have journeyed *east*. Were not the eastern parts, at least equally inviting to colonies, and are they not at this day, at least, equally populous as the west. Now the reason why we attribute so much to the west is, because we being seated in the west, derive our accounts from writers whose works have been within

our procuration, writers nearer to our situation; but, had we had equal access to eastern writers, or had we sufficiently esteemed the use to be made of them in this inquiry, we should have seen the propriety of settling some early tribes far east in Asia, and should have inquired, whether certain names of fathers of nations recorded in Scripture, are not preserved to this very time, in parts whereof we have some, though it may be imperfect information, by reason of their remoteness. A second particular depends on the situation of Paradise, and its identity with the first settlement of Noah after the flood. If we adopt that which appears in the Indian accounts, which removes us much further East than hitherto supposed, then in the same proportion we facilitate the population of the East of Asia. Nor is this all, for as we must suppose migratory colonies to have been influenced by natural causes anciently, as they are at this day, so we cannot but observe, that the courses of rivers must have been then as they are now, the guides of settlers, and inhabitants in a state of progress. The reader by casting his eye on the map of Asia, will perceive, that most of the considerable streams issue from Caucasus; and that from this mountain, largely taken, the course of these streams may be considered as marking the course of mankind to remote parts of this continent. In fact, they diverge on all sides; south to India, east to China, north to Siberia, west toward the Caspian, and this, I think, is decisive evidence, that mankind could not have been stationed *west* of the Caspian, from whence none of those mighty streams, which water, while they divide the provinces of Asia, either issue, or are easily attainable.

I would therefore, for instance, suppose the sons of Japheth, to have taken a northwesterly course toward Europe, passing the Caspian and the Black Sea, north, and many of them crossing the Wolga, and continuing their route in process of time along Poland and Germany, up the Danube, and other rivers of magnitude.

I shall not investigate the particular course of any of these tribes: their general result the reader has already seen, and they do not so strictly belong to our subject as some others.

But as it is not sufficient that we point out difficulties or errors, without endeavouring to diminish or correct them, I shall attempt to show the true state of this inquiry, and in so doing, I shall make use of many ideas and authorities for which we are beholden to the very learned Mr. BRYANT, but, I shall beg leave to differ from him in the application of some of those authorities, by considering as *colonies* certain people and cities, which he considers as *primitive stations*, and by considering as *primitive stations*, certain which he considers as *colonies*.

I have already hinted, that the names of the Regions where Paradise was situated, must be taken as imposed on them *since* the deluge, and this is all I shall desire to be granted me. The names are three, 1. *Havilah*, 2. *Ethiopia*, or *Cush*, 3. *Assyria*. I shall beg leave to begin with *Ethiopia*, or *Cush*.

OF THE ORIGINAL CUSH, OR ETHIOPIA.

It is necessary to recollect, that there are several countries in Scripture named *Ethiopia:* and properly so named, their inhabitants been derived from the same family: our present business is to determine where that family was first situated, and this we must attempt by inquiring to what country these colonies referred their original.

Ethiopia, south of Egypt, was well known as *western* Ethiopia, and this implies another Ethiopia in the east; so Strabo, lib. 1. p. 60. calls the *Ethiopians* a TWO FOLD *people*, they lie extended, in a long tract, from the *rising of the sun*, to the setting of the same. Homer says the same, Odyss. A. 22.

> The God, remote, a heavenly guest,
> In Ethiopia grac'd the general feast,
> (A race divided, whom with sloping rays
> *The rising* and descending *sun surveys;*)

and Apuleius, lib. xi. p. 364. mentions "*Ethiopians* and Arrians, born of the God, the Sun, whose *rays first illuminate their country:*" this is the same as Eusebius describes, Chron. p. 12. "Ethiopia which looks toward India to the southeast."

Arrian, in his Periplus 2. describing the course of the Indus, says, "After the country of Ora [*i.e.* AURA] the continent now by reason of the great depth of its gulphs and inlets, forming vast promontories . . . on the river Sindus [Indus] which is the largest river of any, that runs into the Erythrean [Red] Sea:" or Indian Ocean.

These testimonies prove, that Ethiopia was very far east; now it is impossible to suppose that the African Ethiopians sent colonies to such a distance east, but, we have testimony, that these western Ethiopians were those who migrated; and they migrated from near the river *Indus, i.e.* from a situation northwest of it.

"About this time," says Eusebius, "a colony of Ethiopians, taking leave of their country, *upon the river Indus*, came and settled in Egypt," Chron. p. 26. Syncellus, p. 151.

We have seen above, that "Ethiopia looks toward India to the southeast," which implies that itself laid northwest of that country, and as to the antiquity of these people, Stephanus the Geographer, says, "The Ethiopians were the first nation constituted in the world; the first which enacted laws, and taught men to reverence the gods." All this

is true of the *Chaldaic Ethiopians*, observes Mr. Bryant.

Moreover, that we may not mistake, since the Hebrew name employed is *Cush*, I shall add the testimony of *Zonaras*, who says expressly, p. 21. "*Chus* is the person, from whom the *Cuseans* are derived. They are the same people, as the *Ethiopians*." The same says Eusebius: "*Chus*, from whom the Ethiopians descended."

Chus, was the father of all those nations styled Ethiopians, says Josephus, Ant. lib. 1. cap. 6.

Apuleius in his Metamorphoses is thus addressed by the divinity of the Moon. "Those who are enlightened by the *emerging rays of the rising sun*, the *Ethiopians*, and the Arrians, and the powerful in ancient learning, the Egyptians, call me Isis." From the connection of the *Ethiopians* with the Arrians, whose situation we know to be west of the Indus, we find this author also acknowledging Oriental Ethiopians.

By these testimonies we are fixed to the rising sun, to the river Indus, and to the neighbourhood of India as the region of this Cush, *i.e.* the original Ethiopia.

OF THE ORIGINAL ASSYRIA.

I proceed now to consider the import of another country which is referred to as marking the situation of Paradise, *Assyria*, and this, I am persuaded, should be resolved into two parts *Ai* [אי] signifying *Region*, *District*, or *Country of*, and *Syr*, but this word being differently pronounced by the Hebrews and Chaldeans, was either *Syr*, *Shur*, or *Tyr*; so that the compound word would be *Aisyria*, or *Aishyria*, *Aithyria*, *Aitheria*. [*Ai-Thuria* would be in Chaldee, "the region of the mountains;"] these last compounds denote in some writers *Ethiopia*, but this was certainly *Cush*, though the same name might sometimes be attributed, especially by distant colonies, or by strangers, to part of the same country, from which in fact it was only separated by a river. I shall therefore presume, that *Aisyria*, or *Ai Syria*, or *Ai Serai*, was *radically*, that appellation, which we here render *Assyria*. I have already laid it down as a principle, that colonists repeated the names of their former country, so that we are not to be surprised, if we find another *Assyria*, where the migrators afterwards settled: our present inquiry is after the primary. "*Seira*," says Hesychius, "means a bee, or the house of a bee:" and seems to me to refer to the first swarm of mankind, which from *Ai Serai* spread over all the earth: but it might also refer to the insect cultivated by mankind, and possibly there is allusively a reference to this, Isaiah vii. 18. "The Lord shall hiss for the bee that is in the, distant, land of Assyria, and for the fly that is in the uttermost part of the rivers of Egypt," *i.e.* Ethiopia: in this reference we find a correlation between the Ethiopians, Western and Eastern.

That some nations had the name of *bees*, as others had of *serpents*, &c. is certain. Herodotus says, lib. v. cap. 10. "The Thracians affirm that all the places beyond the Ister, [Danube] are possessed wholly by *bees*;" at which he wonders; but, understand a people, as we well know they are populous, and the wonder ceases. Nor is this singular, *bees* are said to have fed Jupiter on Mount Ida; and other things are said of *bees*, which must refer to persons. Perhaps even the first dwelling of Noah, the first temple after the flood, which being on a mountain, was probably a cavern, was the sacred hive, *Seira*, as may probably be supported by the passage, Judges iii. 26. "Ehud escaped to the *quarries* [Eng. Tr. others render, *images*] and escaped unto *Seirath*, more properly *in the Seirath*, and being entering therein, he blew the trumpet," &c. which proves that the *Seirath* was something which could be entered, a temple, grotto, cavern, &c. cut out of the rock, perhaps, like those which occur in India. We may add the testimony of Josephus, Ant. lib. i. cap. 2. "that the sons of Seth erected pillars, which, says he, are still in being in the land of *Seirath*." This land then, must have had this name *after* the flood, and the writer gives us two names "*Seirath* or *Syrias*." This is otherwise called by Manetho in Eusebius and Syncellus "the land of *Syriad*, or *Syriadice*," and certainly means the same country. As this subject is curious, and has been controverted, we shall offer additional authorities:

In fact, the ancients often confounded *Syria* and *Assyria*, but, as Syria, of Palestine, was near them, it is probable that their error arose from another *Syrias*, *Seirath*, at a much greater distance, even beyond Assyria on the Tigris. Pliny says, "Letters were always extant in *Assyria*, as I think, but others say *apud Syros*, among the *Syrians*," probably this is a mere error of appellation, meaning the same country *ultimately*. Mr. Bryant quotes passages to prove that the same people were called Syri, Assyrii, Chaldæi, &c. Ant. My. p. 466. Vol. III.

Diodorus, in Euseb. P. E. lib. ii. quoting the sacred history of Euhemerus, says, "Jupiter went to Babylon, where he was received by Belus. From thence he went into the island Panchia, on the ocean. At his return he came into *Syria*, to *Cœsius*, who was then king there: the same as gave name to Mount *Cœsius*." Panchaia is probably Ceylon. *Vide* Diod. lib. v. cap. 29. Mount *Cœsius* is *Cau* Kasios, as we have already noticed.

Herodotus, describing the army of Xerxes, *Polh.* cap. 63. mentions the Persians, Medes, *Assyrians*, Bactrians, Indians: from this arrangement, it appears that these Assyrians are much further east than the Tigris, being beyond Persia and Media. He says the Persians were once called *Cephenes*, from *Cophene*, a branch of the Indus? The Assyrian forces, says he, had brazen helmets of a barbarous form. Their shields, spears, and daggers, were like those of the Egyptians; they had also large clubs pointed with iron, and linen cuirasses. These people the Greeks call *Syrians*, the Barbarians *Assyrians:* mixed with these were the *Chaldeans.*

He mentions also *Arabians*, cap. 69. which cannot be a nation of Western Asia.

Cap. 70. Those Ethiopians, says he, who came from the more *eastern* parts of their country, for there were two distinct bodies in this expedition, served with the *Indians.* The *Oriental* Ethiopians have straight hair. Their armour resembled that of the *Indians.*

I shall only add a passage in Virgil's famous fourth eclogue, which, as I think, refers to the country where the fall of man occurred, which is therefore to our subject. Speaking of the child who should unite the lion and the lamb, he says,

> Occidet et serpens, et fallax herba veneni
> Occidet; ASSYRIUM vulgo nascetur amomum.

"He shall slay the serpent: he shall also slay the delusive empoisoned vegetable (fruit;) and cause the *Assyrian* delightful vegetable, (fruit) to become common." This seems to allude to Gen. iii. to the tempter serpent, the tree of knowledge, the tree of life: all which seem placed by the poet in Assyria, of consequence in Paradise, into whose situation we are now inquiring.

Josephus says, Antiq. lib. ix. cap. 12. that "the *Syrians* of Damascus, were sent by Tiglath Pileser to UPPER MEDIA; and that he substituted a colony of *Assyrians*, in their room:" if these people changed places with each other, as is certain, then here is an another proof of an *Assyria* beyond that on the Tigris, though under the power of the same king. The book of Tobit agrees to this Upper Media as the place of the Israelites deportation also; and Josephus says, the Israelites when they were carried away were replaced by people out of *Cuthah;* or the land of *Cush. i.e.* the primary Ethiopia, that is to say, in a general sense, *Assyrians* also. Ant. ix. cap. 14.

But there is another medium of proof: for the *Assyrians* were always reckoned the first of men, in respect of antiquity; now this could not be true of the *Assyrians* on the Tigris, for certainly their forefathers came from the East, and in the East consequently, mankind must have been more ancient than they were.

Natalis Comes, quoted in BRYANT, says, "*Let us sing the* SEIREN, *the many named, of the sea born* VENUS, *and the great fountain of kings,*" &c. Now *Seiren* means the same I suppose as *Seirath*, here referred to the *earliest*, or sea born, Venus; that this Venus was first worshipped in Assyria we have the testimony of Pausanius, Attic. cap. xiv. "in Athens is the temple of the Cælestial Venus, who was first worshipped by the *Assyrians.*" So that the *Seiren* of the poet seems to be the same as the *Assyria* of the traveller: the prophet Ezekiel also calls Venus the *daughter of the Assyrians.* [Vide FRAG. *to Calmet* No. ccxvii. p. 302. new edit.] and I guess there is an allusion to the *original* Assyria in the same prophet, ch. xxxi. "The Assyrian, all the trees in Eden, *in the Garden of God*, envied him," which they well might, if he were "*the great fountain of kings.*" To the same *Assyria* as the original seat of idolatry may be the allusion chap. xxiii. 7. and no doubt the *Suria Dea* of antiquity was originally the very Venus mentioned above, the deity of *Seira*, or *Seirath.* These testimonies appear to prove, beyond contradiction, the existence of an *Assyria* very far east.

I will not however dissemble, that if any should suppose *ai shur* or *ai tur*, to mean the "land of *Taurus*" or the Bull, I should think it no improbable supposition; but observe, that we generally find *Taurus* described as a mountain rather than a country, and rather perhaps as part of another mountain, than alone by itself: whereas the word *ai* seems to import a *region.*

It is expressly said by Eustathius, "that the region [of *Tauric* Chersonesus] was denominated from the animal *Taurus*, or Bull: which was considered as a memorial of *'o-Siris* the great husbandman, who first taught agriculture." Now this seems to imply that *Siris* signified a bull, as well as *Taurus;* or else *Taurus*, the bull, would have no relation in its name to the person of whom it was a memorial: but if *Siris* was one way of pronouncing *Taurus*, as results from comparing the Hebrew and Chaldee *syr* and *tur*, then Taurus had a direct verbal allusion to its primary object. Such is the effect of different pronunciations of a word originally the same; and this would in time assume the appearance of two distinct words, so that we need not wonder, if we find one country described under two names, by two nations now distant from it and from each other, though both originally derived from the same situation; or two countries described under one appellation by those who only by tradition retained any information concerning the settlement of their early ancestors.

It will follow also, on the principles suggested, that there is no inconsistency in choosing or substi-

tuting, by way of commemoration, any species of domestic animals rather than another, according to the inclination of the community commemorating their original country. And as this matter depends on the pronunciation of the word, it should appear not unlikely that different nations, according to their different pronunciation, adopted that emblem which agreed with their mode of pronouncing this word. This simple principle accounts for such variation at once; and only leads to the remark, that the Chaldee pronunciation *tur*, seems to have prevailed among most nations we are acquainted with; therefore *Taurus*, the bull, was the name of the mountain among them; and it was commemorated under the figure of a bull, whether alone, or in composition with other symbols. Under this figure, we shall find it occur most frequently, and our further illustrations will be pretty much directed by this frequency of occurrence; moreover, there are in these different symbols no contradiction, if the mountain was known under one title, and the province or region wherein it stood was known under another.

OF HAVILAH.

If what has been said be sufficient to show the situation of two of the countries adjacent to Paradise, I may trust the third, *Havilah*, *Chabilah*, or *Chabuleh*, to what Mr. WILFORD has advanced; [but not without remarking, the resemblance to this name in that district in our map marked *Chaulanei;* which might easily be *Chauilanei*, or, the inhabitants of Chavilah, which perfectly agrees with the Hebrew text,] and shall proceed to conjecture what might be the situation of some of the regions occupied by the early races of men.

NO. 547. OF KEDEM OR "THE EAST."

It should seem that all mankind departed from *Kedem*, rendered in our translation "the East." There are several districts in Scripture called *Kedem*, or the East; some of these were in a manner close to Syria, but we are sure we must here direct our attention to a country east of Babylonia: since the inhabitants of Babylonia came thither after a long journey "from the East;" from *Kedem*.

Observe, therefore,

1. That *Kedem* was a *mountainous* country, for so we read Gen. x. 30. "as thou goest unto Sephareh, a *mountain* of Kedem:" to the same purpose *Balaam* says, Numb. xxiii. 7. "*Balak* hath brought me from the *mountains* of Kedem:" we must, therefore, place this province in a mountainous region.

2. We must find a mountain named *Sephareh*, in a suitable district, to mark it decisively. Agreeably to these principles, Dr. WELLS has laid down Mount *Sephar* in his map, west of the river Indus, but east of the Caspian Sea; and this situation is decided by that of a town named *Sephar*, noticed by Dr. WELLS, and marked in the maps: I suppose, the place from whence came the *Sepharvaites*, or people of the *two Sephars*, mentioned with *Cuthah*, Ethiopia, 2 Kings xvii. 24.

It appears to me, also, that Herodotus mentions these *Sepharvaim*, Mel. cap. 40. where he says, "To the east, beyond Persia, Media, the *Saperians*, or *Sepherians*, and Colchians, the country is bounded by"———This situation agrees with that we have assigned to *Sippara*, or *Sepher*, which is to the east beyond Persia.

The word *Sephar*, signifies a book; q. "Booktown," and I think it every way likely, that this place is named among the ancient writers of antiquities *Biblos*, *Pantibiblos;* "Booktown." "Many-booktown," it was, probably, a seat of learning, or colleges, like what we might denominate an University. *Pantibiblos* gave early kings to Chaldea: Berosus mentions Amillarus from the city of *Pantibiblus*, also Amenon, Megalanus, Daus; to whom Apollodorus adds, Aedorachus, so that this must have been an important town, a town of religious and regal study. Beside this, Berosus says, Sisuthrus, previous to the flood, was ordered to bury some writings, in the city of the Sun, at *Sippara*, the *Sepher*, *Sepharch*, of the Mount *Sephar* of Moses: afterwards, his descendants were ordered to dig up these writings from *Sippara*, and to communicate their contents, which they did. I suppose from this circumstance, this place obtained the name of the city of books, or of many books. This city also was near where the Ark rested; which Berosus says was on one of the Corcyrean [*Caucasean*] mountains in Armenia [*Aramenia.*]

The verbal import of the word KEDEM is, ancient, primary, of old, the first, originally, in which sense I apprehend it is applied geographically, and in that acceptation implies the primary province; that where mankind was first settled, accordingly, we shall find in proceeding, that this application of it is adopted with great and expressive propriety.

NO. 548. OF THE SETTLEMENTS OF THE SONS OF SHEM.

The sons of Shem were, 1. Elam. 2. Ashur. 3. Arphaxad. 4. Lud. 5. Aram.

ELAM we conceive to be PERSIA, and as this is the usual opinion we shall not enlarge on it.

As to ASHUR, it might be that the original country of *Ai Shur*, was inhabited by this patriarch, whence the name afterwards became confounded with his: but more probably he settled in Assyria,

on the Tigris, where certainly we find his descendants: In this case, the original *Ai Shur*, might rather give him name than receive name from him.

On ARPHAXAD, I shall attempt nothing new. The probability is, that he remained with his father, or at least removed not far.

We may now come to the settlement of ARAM, son of SHEM, and his posterity. We have in CALMET, *article* "SYRIA," ten or eleven countries named *Aram*, or *Syria*; but, I must nevertheless, beg leave to add another. Strabo says, "Those whom we Grecians call Syrians, are by the Syrians themselves called *Armenians*, and *Arameans*. On the other hand, says Mr. BRYANT, the people whom Diodorus, by mistake, styles *Armenians*, were the same that were in after times called *Arabians*. He adds this note, "*Arabia* has more than once been put for *Aramia*, or rather for *Armenia*. A mistake of this sort is to be found in Theophilus. Every body knows, that the Ark of Noah is said to have rested on Mount *Ararat* in *Armenia*. But this writer makes it rest on the mountains of *Arabia*, instead of *Armenia*." But, with all deference to so great an authority, I am of opinion, that the countries of the *Arabes* and of the *Aramites*, are not far distant from each other: and that both are to be sought for in the countries adjacent to Mount *Caucasus*, and to the river *Indus*. Agreeably to this supposition, Eusebius describing the people east of Babylonia specifies; the Elymeans [Persians] *Arabes*, Arkaians, Kedrosians, [Gedrosians] Scythæ.

As we should not look for Arabes so far east, neither should we for Arameans, but we shall see that what authority we have on this subject leads to an *Armen* as the father of Armenia, and certainly the word is more regularly formed from this primary than it is from Aram: so that wherever Aram was originally settled, we cannot with strict propriety place him in Armenia. I incline therefore to station him further east: but refer to what may be said on the subject of Aram Naharaim, in the history of Abraham.

The settlement of Uz, literally *Oulj*, may possibly be marked by such remainder of his name as the *Outzi*, a tribe placed west of the Gihon, by writers: and indeed the Gihoon itself is called *Oxus*, by the Greek pronunciation, and the *Oxii* Mountains adjoin it, east. North of the Gihoon are the tribes of *Uzbecks*, or *Uzbegs*. This may be one division of the family, or possibly the first settlement. A colony may also have passed down the *Indus* where we have the district of *Outch*, on the east side of it, and *Billouches*, on the west side of that river.

Now, if we could establish *Uz*, or *Oulj*, near the Gihoon, as I think likely, then we may consider whether this eldest son of Aram did not settle in the lot of his father, and consequently we must seek for the settlement of Aram, at no great distance from this neighbourhood.

Hul, or *Chul*, seems to have some remains of his name in Chol-as and Chol-besina, situated as may be seen on our map, which is not inconsistent with the situation assigned to *Uz*.

Dr. WELLS in a manner gives up the idea of marking the situation of GETER: but if we take the region of *Gedrosia*, lying on the Erythrean Sea, between the Indus and Persia, for this situation, or at least, in some degree, as retaining its name, then we shall find the sons of Shem to have settled almost in a circle around Mount Caucasus, or the head of the Indus: so that this family did not migrate so much, or so far, as those of Japhet and Ham.

ELAM, settled on the Persian Gulph.

ASHUR, on the Tigris.

ARPHAXAD.

LUD, in Lydia.

ARAM, east, west, and south of the Caspian.

The Sons of Aram settled:

UZ, east and west of the Gihoon, north of Caucasus.

HUL, or CHUL.

GETHER, west of the Indus: south of Caucasus.

MASH, southeast of the Caspian, northwest of Caucasus.

JOKTAN, from *Mash*, northwest of Caucasus, to *Sephareh* west.

MASH, or MESHECH, I conceive, seated himself about the district and mountain marked *Maxere*, and where the city *Meshed* stands: east of the Caspian, but south and west of the *Outzi*.

The reader will observe how properly this distance marks a district of country, wherein any tribe or family is described as dwelling; "the dwelling of the sons of *Joktan* were; from *Mesha*, as thou goest to *Sephareh*, a mountain of Kedem:" the very expression *as thou goest*, implies the journey of a day, or a few days, at most, for the distance; whereas, as this has heretofore been placed, the journey of many weeks, if not months, intervenes from Mount *Masius*, in Armenia, to *Sephar*, in Kedem: a strange mode of particularizing a district!

The reader will judge, whether this disposition of the families of SHEM, has not great probability attached to it: especially, when we consider the uninterrupted tradition, that SHEM built and resided in *Bamyan*, which is in a manner, the centre of that circle wherein his family were placed.

There still remains the direct east of Asia to be peopled; and in some degree the northeast, and southeast: but we should remember that Noah himself was, after the deluge, the father of a numer-

ous family, and these we must allow room for somewhere on this Continent.

Moreover, we ought not so strictly to station one family, as to suppose that none of the other families mingled with it, either at first, or in process of time: the probability is, that individuals accompanied, or visited colonies on various occasions, and occasionally also settled with them, thereby mixing the races, the posterities, of mankind together, and losing the remembrance of their distinctness, and diversities.

Scripture does not always give exactly the same account as we find in other writings of the sons of the patriarchs, or, in other words, the heads and fathers of nations; yet their coincidence is wonderfully striking: as an instance to our purpose, I submit the following extract from the History of the World, translated from the *Khelassut ul Akhbar*, of *Khondemeer*, in the Calcutta Asiatic Miscel. 4to. p. 148.

SHEM

Was appointed NOAH's successor by his will: and he is reckoned among the number of those prophets to whom the written law was revealed."

"According to tradition, God bestowed on him nine sons, namely *Arphaxad*, who is the father of the prophets; *Kiumers*, the father of kings; *Aswed*, who according to the *Tarikh Benagutty* built the cities of Nineveh, Rabah, Aklah, and Medain; *Turekh*, of whom historians have recorded nothing but his name; *Lawed*, among whose descendants are the Pharaohs of Egypt; *Elam*, who is said to have founded Khuristan; *Irem*, among whose descendants were Shidad and the tribe of Aad; *Cured*, who according to the *Tarikh Gozideh* had four sons, *Azerbijan*, *Arran*, *Armen*, and *Mughan*."

Here we find nine sons instead of the five, Gen. x. 22. but, the five of Scripture are easily identified, and it may be, that Shem had the additional sons, either after the record of Scripture had quitted the original establishment of the patriarch, or after the patriarch himself had quitted that station.

I would remark further on this extract, that the name *Aswed*, clearly points out the *Ashur* of Gen. x. 11. "Out of that land went *Ashur*, אשור or אשור, *Ashued*, and builded Nineveh, Rehoboth, Rabah, Calah, Aklah, Resen, [and Medain.] Now this composes the question how *Ashur* should be introduced among the sons of Cush a son of Ham, when he was in truth a son of Shem, whose family Moses had not mentioned. It justifies also the construction of the passage, in our English translation: and now it is pointed out, the resemblance of the letters, as the reader will perceive, might easily mislead a transcriber, though for want of knowing any variation of the name, its obscurity has been hitherto insuperable to the most learned commentators.

The reader will observe too, that *Armen* is enumerated as a grandson of Shem, and no doubt from him *Armenia* took its name.

As the chief difficulties which have hitherto been proposed from the Bible, are those referring to the children of Shem, we shall notice in a succinct manner only, the settlements of other nations. I shall first observe that Scripture gives to Ham *four* sons, but in the lately quoted History of the World by *Khelassut ul Akhbar* we read thus:

HAM.

"In the *Rozitul Suffah* it is written, that God bestowed on Ham nine sons: *Hind*, *Sindh*, *Zenj*, *Nuba*, *Kanaan*, *Kush*, *Kopt*, *Berber*, and *Hebesh*; and their children having increased to an immense multitude, God caused each tribe to speak a different language; wherefore they separated, and each of them applied to the cultivation of their own lands." *Ibid.*

N. B. The sons of NOAH, in this work are placed in the order, "1. JAPHET. 2. SHEM. 3. HAM. from whom the whole human race are descended."

Now most of these nations we can place to some certainty.

Hind must be the origin of, the Hindoos?

Sind, of the nations bordering on the Indus.

Zenj, Zanguebar? in Africa, E.

Nuba, of the Nubians in Africa.

Kanaan, and *Kush*, the same as S. S.

Kopt, the Egyptians; and hence we find that this people did not receive name from any town called *Coptos*, but from a father of this name, after whom such a town might be called.

Berber, whence the *Barabari*, beyond Nubia, and whence remotely *Barbary*.

Hebesh, Abyssinia: its name at this day among the Turks, and Arabs is *Habesh*.

We find then, that *Hind*, *Sind*, and *Kanaan*, with more or less of *Kush*, remained in Asia, notwithstanding Africa was the allotted portion of Ham. With this agrees, in part, the tradition of the Bramins, who acknowledge that they are not *originally* of India, but they came into India through the pass of Heridwar, or Hardwar. This also contributes to account for the finding of Hamite kingdoms, and powerful kingdoms too, in western Asia. But the reader will remark also, in perfect coincidence with this observation, that "God caused each tribe to speak a different language; wherefore they separated." This restricts the interference of Deity in the confusion of tongues to the sons of Ham; which is certainly the true import of the Mosaic history of that event; not, all mankind on the face of the

earth; but, all connected with *Shinar*, and its population.

NO. 549. ON THE SETTLEMENTS OF CERTAIN NATIONS, FROM THE INDIAN PURANAS.

We have seen the Arabian account of some of the settlements of the early nations, we shall find the Indian accounts no less corroborative of the Mosaic geography, and *this* representation can never be suspected of being drawn by any medium whatever, from the writings of the great Hebrew legislator. These extracts are from Captain Wilford's Essay on Egypt and the Nile, Asiat. Res. Vol. III.

"It is related in the Padma-Purana, that Satyavrata, whose miraculous preservation from a general deluge is told at length in the Matsya, had three sons, the eldest of whom was named *Jyapeti*, or "*Lord of the Earth;*" the others were *Charma* and *Sharma*, which last words are, in the vulgar dialects, usually pronounced *Cham* and *Sham*, as we frequently hear Kishn for Krishna. The royal patriarch, for such is his character in the Puran, was particularly fond of *Jyapeti*, to whom he gave all the regions to the north of Hiamalaya, or the *Snowy Mountains*, which extend from sea to sea, and of which Caucasus is a part: to *Sharma* he allotted the countries to the south of those mountains: but he cursed *Charma;* because, when the old monarch was accidentally inebriated with a strong liquor made of fermented rice, Charma laughed, and it was in consequence of his father's imprecation that he became a slave to the slaves of his brothers."

Afterwards we are told that "The children of Sharma travelled a long time, until they arrived at the bank of the river *Nila*, or Cali, in Egypt; and a Bramin informs me, that their journey began after the building of the Padma-Mandira, which appears to be the TOWER OF BABEL, on the banks of the river Cumudvati, which can be no other than the Euphrates. On their arrival in Egypt, they found the country peopled by evil beings and by a few impure tribes of men, who had no fixed habitation: their leader, therefore, in order to propitiate the tutelary divinity of that region, sat on the bank of the Nile, performing acts of austere devotion, and praising Padma-*Devi*, or the *goddess* residing on the lotos, that is, the spirit that floated on the surface of the waters, as is the nature of that aquatic plant. Padma at last appeared to him, and commanded him to erect a pyramid, in honor of her, on the very spot where he then stood. The associates began to work, and raised a pyramid of earth two *cros* long, one broad, and one high, in which the goddess of the lotos resided, and from her it was called Padma *Mandira* and Padma-*Matha*. By *Mandira* is meant a *temple* or *palace*, and by *Matha*, a *college*, or *habitation of students;* for, the goddess herself instructed *Sharma and his family in the most useful arts*, and taught them the Yacsha-*Lipi*, or *writing* of the Yacshas, a race of superior beings, among whom Cuvera was the chief. It does not clearly appear on what occasion the Sharmicas, or sons of Sharma, left their first settlement which had so auspicious a beginning; but it has been intimated, that they probably retreated to Ajagara, in the reigns of Sani and Rahu; at which time, according to the Puran, the Devatas, among whom the Sharmicas are reckoned, *were compelled to seek refuge in the mountains.*"

"The Padma-Mandir seems to be the town of Byblos, in Egypt, now called Babel; or rather that of Babel, from which original name the Greeks formed Byblos, it stood on the canal which led from the Balbitine branch of the Nile to the Phatmetic; a canal which is pretty well delineated in the Peutingerian table; and it appears, that the most southern Iseum of that table is the same with the Byblos of the Greeks. Since this mound or pyramid was raised but a short time after that on the Cumudvati, or Euphrates, and since both have the same name in Sanscreet, and it should seem, that both were inscribed to the same divinity, we can hardly fail to conclude, that the Padma-Mandiras were the two Babels; the first on the Euphrates, the second on the Nile.

"The Sharmicas, we have observed, rank among the Devatas, or demi gods; and they seem to have a place among the Yacshas of the Puranas, whom we find in the northern mountains of India, as well as in Ethiopia. The country in which they finally settled, and which bore the name of their ancestors, was Sancha-*Dweepa*, (continent,) and seems to comprise all that subdivision of it, which, in the Bhagavat, and other books, is called Cusha Dweepa *without.*

"Several other tribes, from India or Persia, settled afterwards in the land of Sharma: the first and most powerful of them where the Pallis, or *shepherds*, who probably gave birth to the shepherd dynasty of Egyptian kings."

"The source of the NILA is in the extensive region of SHARMA, near the mountains of Soma, the moon, in the masculine, or *Dei Luni;* and it issues from the "Lake of the Gods," in the country of *Chandri*, in the feminine, or *Deæ Lunæ*. The land of Sharma, or Sharma Sthan, called also the mountainous region of Ajagara, is said in the Brahmanda, to be 300 yojans, or 1476.3 British miles in length, and 100 in breadth, or 492.12 miles. But we cannot exactly distinguish its boundaries, however, it included Ethiopia *above* Egypt, as it is generally called, with part of Abyssinia and Azan,

and received its name from Sharma. His descendants, being obliged to leave Egypt, retired to the mountains of Ajagar, and settled near the "Lake of the gods." Many learned Bramins are of opinion, that by the children of Sharma we must understand that race of Devatas, good genii, who were forced to emigrate from Egypt during the reigns of Sani and Rahu, or Saturn and Typhon, evil dæmons, oppressors and tyrants, in other words, Cuthites: they are said to have subsisted by hunting wild elephants, of which they sold or bartered the teeth, and lived on the flesh. They built the town of Rupavati, or the *beautiful;* which the Greeks called Rapta, and thence gave the name of Raptii or Rapcii, to its inhabitants."

"We now come to the sons of Ham, the *Hasyasilas*, or *Habashis*, who are mentioned, I am told, in the Puranas, though but seldom; and their name is believed to have the following etymology: Charma, having *laughed* at his father Satyavrata, who had by accident intoxicated himself with a fermented liquor, was nicknamed *Hasyasila*, or the Laugher; and his descendants were called from him *Hasyasilas* in Sanscreet, and, in the spoken dialects, *Hasyas*, *Hanselis*, and even *Habashis;* for, the Arabic word *Habesh*, is supposed by the Hindoos to be a corruption of *Hasya*. By those descendants of Charma they understand the African negroes, whom they suppose to have been the first inhabitants of Abyssinia; and they place Abyssinia, partly in the *Dweepa* of Cusha, partly in that of Sancha proper."

Cush says Moses, was the eldest son of Ham; and we have already seen that the "Land of Cush,' was encompassed by the Gihon, one of the rivers of Paradise, which we have placed at the head of the Indus, and it is a very remarkable circumstance, that the north of India, is denominated in the Sanscreet geography Cusha-*Dweepa*, or the *continent of Cush*. This must be allowed as no small corroborating proof of the correctness of the Hebrew historian, for it is natural enough that a country should be denominated from its first planter. But it appears, that there are two Cusha-Dweepas: that of India is Cusha Dweepa *within;* there is one in Africa, called Cusha-Dweepa *without;* and the reason of that part of Africa being so called appears in the following passage by Captain Wilford.

"Cusha-Dweepa *without* is Abyssinia and Ethiopia; and the Bramins account plausibly enough for its name, by asserting that the descendants of Cusha being obliged *to leave their native country*, from them called Cusha-Dweepa *within*, migrated into Sancha-Dweepa, and gave to their new settlement the name of their ancestor."

By Sancha-*Dweepa* is here meant Egypt, but this was not the only name by which Egypt was known to the Sanscreet writers. The second son of Ham was Misraim; and the following extract from the Sanscrit proves that the name derived from him, by which Egypt is distinguished in Scripture, is equally applied to that country in India.

"Misra-sthan is called also *Misra* and *Misrena* in the sacred books of the Hindoos; where it is said, that the country was peopled by a *mixed* race, consisting of various tribes, who, though living for their convenience in the same region, kept themselves distinct, and were perpetually disputing, either on their boundaries, or, which is most probable, on religious opinions: they seem to be the *mingled people*, Jer. xxv. 20. Ezek. xxx. 5. To appease their feuds, Brahma himself descended in the character of Iswara; whence *Misr-eswara* became one of his titles. The word *Misr*, which the Arabs apply to Egypt and to its metropolis, seems clearly derived from the Sanscreet; but, not knowing its origin, they use it for *any large city*, and give the appellation of *Almisran* in the dual to Cufa and Basra: the same word is also found in the sense of a *boundary*, or *line of separation*. Of Misr, the dual and plural forms in Hebrew are *Misraim* and *Misrim*, and the second of them is often applied in Scripture to the people of Egypt."

These testimonies prove, that the geographical documents preserved to us in Holy Writ, are in perfect unison with the most ancient histories of those people who had, after the inspired writers, the most authentic sources of information.

NO. 550. OF THE CHALDEANS, OR CHASDIM OF SCRIPTURE.

The difficulty of determining the name and derivation of the Chaldeans being great, as appears in Dr. Wells, chap. v. No. 61. I shall bestow a few considerations on this subject: Some of them will, for their matter, be principally taken from Mr. Bryant; though the conclusion they are intended to support, will differ considerably from the hypothesis of that very learned writer. I cannot find any name in Scripture from which the appellation *Chasdim*, or *Casdim*, or *Casedim*, can be regularly derived, but I think we may safely consider the Babylonians and Chasdim as being in some respects the same people; for we read that "Nebuchadnezzar king of Babylon, was a Chaldean, *Chasedia*," Ezra. v. 12. that when Darius, the Mede, obtained the throne of Babylon, he was made king over the realm of the Chaldees, *Chasdim*, Dan. ix. 1. that when the Babylonian army besieged Jerusalem, it was the army of the Chaldees, *Chasdim*, 2 Kings, xxv. 4, 10. Jer. lii. 8. and Babylon being called the beauty of the Chaldees' excellence, Isaiah xiii. 19. is evidence sufficient to this point. By

inquiring who were the Babylonians, we may make some approach toward determining who were the Chaldeans; and if we look to Gen. xi. 2. we shall find that the inhabitants of this country journeyed from the East, *Kedem*, which *Kedem* we have fixed in the neighbourhood of Caucasus. We are next to remember that these Chaldees worshipped fire, and light, of which the name was *aur*, *ur*, *or*, or *our*, all words of the same sound, and varied only in spelling or writing, by different nations, so that whether we find *auritæ*, or *ouritæ*, the meaning is the same. The following are testimonies to our purpose:

> Upon the banks of the great river Ind,
> The southern Scuthæ dwell: which river pays
> Its watery tribute to that mighty Sea,
> Styled Erythrean. Far removed its source,
> Amid the stormy cliffs of Caucasus:
> Descending thence through many a winding vale,
> It separates vast nations. To the west
> The ORITÆ live.

Meaning, the *Auritæ* live to the west of the source of the Indus, in Mount Caucasus, which the reader will find agrees with our position of Kedem. This extract is Mr. BRYANT's version of a passage in the poet *Dionysius*. Anc. Myth. vol. iii. p. 226.

Mr. Bryant says, Obs. 253. "The Chaldeans were the most ancient inhabitants of the country called by their name; there are no other principals, to whom we may refer their original. They seem to have been the most early constituted and settled of any people on earth. They seem to be the only people which did not migrate at the general dispersion. They extended to Egypt west; and eastward to the Ganges."

But I think, by means of Captain WILFORD's account of Caucasus, given in No. 543. to which the reader is referred, we may conceive, without much danger of error, of the Sanscrit *C'hasas*, *Chasyas*, and the Scripture *Chasdim* as being nearly, if not entirely the same people, *originally*; for we learn that "they are a very ancient tribe," and mentioned in the institutes of Menu; their ancestor is the *Zeus Cassios*; is supposed to have lived before the flood; and to have given name to mountains he seized. Their station, then, is Caucasus: but when a considerable division of mankind withdrew to Shinar, they were accompanied by a certain proportion of *C'hasyas*, or *Chasdim*, who being a superior family, or in stations of trust and dignity, *i.e.* priests, at least, if not governors, also; or out of which body the governors, rulers, and kings were elected, as we have seen already, therefore the Babylonian kingdom, &c. is called the kingdom, &c. of the *Chasdim*, or *C'hasyas*.

Though we have said the Babylonian and Chasdim, were pretty much the same people, yet we do not mean to imply that they were identically the same: but they differed probably as the present Bramins differ from the Hindoos, yet are part of the same people.

We shall have occasion hereafter to speak more particularly concerning Abraham; at present, to exemplify this distinction, observe, that we know Abraham was of Kedem, and that Eusebius says, Abraham was a *Chaldean by descent*, το γενος χαλδαιος. Now Abraham was not a Babylonian by descent, but probably, the *Chasdim* were descendants in the line of Shem, who being a priest himself, these his posterity retained their right by descent to the priestly office, which they transmitted from father to son, in succession: for so we find the Chaldeans did: and in order to understand the better the true character of these Chaldeans, we shall adduce some testimonies on that subject.

Diodorus Siculus, lib. ii. cap. 21. gives the character of the Chaldeans at large, in the following terms:

"The Chaldæans are descended from the most ancient families of Babylon, and they maintain a manner of life resembling that of the priests of Egypt. For in order to become more learned and more equal to the service of the gods, they continually apply themselves to philosophy, and have procured above all a great reputation in Astronomy. They study with great care the art of divination. They foretel the future, and believe themselves able to ward off evils and to procure benefits by their expiations, by their sacrifices, and by their enchantments. They have also experience in presages by the flight of birds, and are versed in the interpretation of dreams and prodigies. Beside this, they consult the entrails of victims, and infer predictions which are considered as certain. Among the Chaldæans this philosophy remains constantly the possession of the same family; passing from father to sons, and this only they study. Whereby having only their parents for their masters, he who instructs conceals nothing through jealousy, and he who learns brings all his docility to receive instruction. Moreover, having commenced these studies from the earliest period of life, they acquire a perfect habitude in these matters, whether from the facility of learning which is natural to youth, or from the length of time which they have employed in it. The Chaldæans consider matter as eternal, neither needing generation, nor subject to corruption. But they believe that the arrangement and order of the world is the effect of divine intelligence, and that all which appears in the heavens, or on earth is the effect, not of a casual or of a fa-

tal necessity, but of the wisdom and power of the gods.

"The Chaldæans also having made numerous observations on the stars, and knowing more perfectly than other astrologers their motions and their influences, they foretel to men the most part of those events which will hereafter befal them. They consider above all, as a point of difficulty and of consequence, the theory of the five stars, which they call interpreters, and we call planets, especially Saturn. Nevertheless, they say that the sun is not only the most splendid of the heavenly bodies, but also that from which may be drawn most indications of great events. They distinguish the four remaining planets, by the names of Mars, Venus, Mercury, and Jupiter. They call them interpreters, because the fixed stars keeping always the same places, and the same distances among themselves, these, planets, have their own motion, which marks futurity, and they often assure mankind of the superintendance of the gods. Some by their rising, others by their setting, others by their colour alone, foretel various things to those who attentively observe them. They forewarn of extraordinary winds, rains, and heats. They affirm that the appearance of comets, eclipses of the sun and moon, earthquakes, and other deviations from the ordinary course of nature, are presages of good or bad fortune, not only to whole nations, but also to kings and to individuals. They conceive that the five planets command thirty subaltern stars, which they call counsellor-gods, of which, half rule over what is above the earth, the other half observes the actions of men, or what passes in heaven. Every ten days a messenger star is dispatched to know what passes above, and what in the regions below. They reckon twelve superior gods, who preside each over a month, and a sign in the Zodiac. The sun, the moon, and the five planets, go through these twelve signs; the sun takes one year to perform this course; the moon performs it in one month. Each planet has his proper period, but the revolutions of these bodies differ greatly in times and rapidity. The stars, they affirm, influence particularly over men at their birth; and the knowledge of their aspects at this moment contributes much to reveal the blessings or the evils which they may expect.

"They alledge as instances, the predictions given to many kings: but particularly to Alexander conqueror of Darius, and to his successors Antigonus and Seleucus Nicanor; all which predictions appear to have had their accomplishment. They affirm that they have foretold future events so correctly to individuals, that they have been astonished, and obliged to acknowledge something supernatural in it. They form beyond the limits of the Zodiac twentyfour constellations, twelve northern and twelve southern; the twelve visible together rule over the living, the twelve invisible rule over the dead, and they consider them as judges over all men. The moon, say they, is below all the stars and all the planets. As she is the smallest of all, she is also nearest the earth; and her revolution is complete in a shorter time, not because of her greater swiftness in her orbit, but because that orbit is of smaller dimensions. They agree that her light is only borrowed, and she is eclipsed by entering the shadow of the earth. They have at present but a very imperfect theory of eclipses of the sun, nor do they dare foretel them. They fancy the earth to be hollow, and bring many arguments to support this hypothesis. The Chaldeans, in short, are the most eminent astrologers in the world, as having cultivated this study more carefully than any other nation. But we cannot easily believe what they advance on the great antiquity of their early observations. For according to them, they began 473,000 years before the passage of Alexander into Asia." So far this ancient author: we shall have repeated occasion of reference to his account; I have therefore given it at large.

Philostratus, Vit. Apollon. lib. ii. says, The Indi are the wisest of all mankind. The Ethiopians are a colony from them; and they inherit the wisdom of their forefathers. The hieroglyphics on the obelisks, says Cassiodorus, lib. iii. epist. 2. 51. are *Chaldaic* signs of words, which were used as letters are, for the purpose of information. Zonaras v. i. p. 22. says, the most approved account is, that the arts came from Chaldea to Egypt; and from thence passed into Greece. The philosophy of this people was greatly celebrated. Alexander visited the chief persons of the country, who were esteemed professors of science. Consider the preeminence given to Solomon, 1 Kings, iv. 30. "and fuller, more extensive, was the wisdom of Solomon, beyond the wisdom of all the sons of Kedem, and beyond all the wisdom of Mizraim:" and with this character compare that of the Chaldeans as above, and that of the original *Indi*, who are Chaldæans, and of Kedem too, from whence also Abraham descended. We find they worshipped fire, so that they were *Auritæ*, and in short that *Ur* of the Chaldees might be the residence of such professors, and such devotees; for which reason Abraham was directed to quit it. *Ur* was probably terrestrial fire worshipped as the representative upon earth of the solar light in the heavens, which solar light was worshipped as having been the medium of commemoration of the parent of mankind, and, after his decease, that local station and residence of his departed spirit, which answers to those ideas by which we describe or characterize heaven, the abode of separate spirits, the region of felicity and bliss.

We may now consider the Chasdim or Chaldeans, as the philosophic, or priestly order, among the Babylonians, and rather a tribe among a nation, than a nation of themselves; much as the Bramins of India, a race by their own acknowledgement not truly Indian, are, at this day, who preserve knowledge, if any be preserved, who perform religious rites, and whose order sometimes furnishes kings and nobles.

So that, if in the history of Abraham we should say he came from Ur, a city of the Bramins: or if we should say the Bramins were the wisest of all mankind, yet Solomon was wiser than they were; though we should certainly offend against terms and titles, yet we should possibly be tolerably near to a fair notion of the Chasdim of Scripture, and their character.

NO. 551. MIGRATIONS OF ABRAHAM.

To ascertain the *original* country of Abraham, is of great consequence in SCRIPTURE GEOGRAPHY: as thereby we ascertain many places mentioned in the sacred books, and illustrate many particulars, not relating to that patriarch only, but also to his posterity in after ages, perhaps, even to the present day.

It is clear, that Abraham in the course of his journey to Canaan had several removes; the first was from his native country; the last from Haran: for so we read Acts iii. 2, 3, 4. "The God of glory appeared to our father Abraham, when he was in Mesopotamia, BEFORE he dwelt in Haran, and said, Get thee out, &c. Then he came out of the land of the Chaldeans, and dwelt in Haran." From this statement it appears, that the land of the Chaldeans, or Chasdim, was the earliest abode of Abraham. And this is conformable to the statement of Achior in the book of Judith, v. 6. "This people are descended of the Chaldeans, and they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea, so they cast them out from the face of their gods, *and they fled into Mesopotamia*, and sojourned there many days." It is clear then, that the *land of Chaldea* was not only different, but distant, from Mesopotamia, as understood by Achior and Holofernes; for certainly, when Abraham was flying from those who expelled him, he would not stop, and sojourn many years, within a few miles of their neighbourhood, and under the very same government. But, if Ur of the Chaldees was, as Dr. WELLS and others suppose, not far from Nisibis, or if it was any where within the dominions of Nineveh, it would be too near Haran, to admit of Abraham's safety, and to warrant that long residence which his father Terah, and his family made in this city. We may add that they left Ur of the Chaldees, purposing *to go into the land of Canaan*, Gen. xi. 31. this expression clearly imports preparations, &c. for a *long* journey, but this journey terminated in a very few days, if it extended only from Nineveh to Haran. This appears utterly irreconcileable with the intention of a flight, to a residence where his idolatrous enemies had no power of molesting him.

I think it may also be fairly objected, that the Haran, wherein Abraham dwelt, is in Mesopotamia, as certainly it is included between the rivers Tigris and Euphrates; was formerly reckoned by the Romans as part of Mesopotamia, and is now included in the province which answers to the ancient government of that region. I would infer, that St. Stephen, when he says, "The God of glory appeared to Abraham in Mesopotamia," means, a district very different from the Mesopotamia of Achior: *i.e.* that Stephen refers to a *primary* Mesopotamia, where Abraham was native; but Achior to a secondary Mesopotamia, to which Abraham fled. If it be said that Stephen refers to Gen. xii. 1. where the Lord directs Abraham to proceed to Canaan after the death of Terah: it should be recollected that the martyr expressly says, God spake to Abraham BEFORE he dwelt in Haran, and he, accordingly, came out of the land of the Chaldeans.

It is also generally agreed, that Abraham is described, Isaiah li. 2. "as the *righteous man* who came from the *East*," where the word is not *Kedem*, which is usually rendered *east*, but *Metzarah*, which signifies "*the sun rising*:" and it seems to be used to denote a remote region, not a country nearly adjacent. But, however that may be, we are told, Isaiah xlvi. 11. that from *Metzarah* should "a *ravenous bird* be called, even the man that executeth my counsel, from a far country;" this ravenous bird is usually understood to be *Cyrus*, and he arose not in the Mesopotamia between Tigris and Euphrates, but much further east, in Media. The same country seems to be intended by the same word, Isaiah xliii. 5. "I will bring thy seed from the East," from Media, &c. where we know they were led captive: Vide the testimony of Josephus, page 25. The same word is employed to express the same idea, Zech. viii. 7. "Behold I will save my people from the land of the *east*," from the land of the sun rising, "and from the land of the sun setting." The prophet Daniel also, describes one of the four horns of the successors of Alexander, as waxing great toward the *East*, (using the same word) now, as Daniel was far east of the Greek Mesopotamia, when he wrote, we are sure he could not mean that province, then lying west of him, but another, toward the rising sun. Moreover, we know that Seleucus, a successor of Alexander, did become great toward the east, even to

India. If then, the same word denotes in these passages the same country, or nearly the same, then "the righteous man," Abraham, came from a country, far east of Babylon, and consequently far east of that Mesopotamia, to which he fled "from the face of the gods of the country," which seems to hint as if it were the original seat and establishment of idolatry.

We must also notice what Joshua tells the Israelites chap. xxiv. 2. with the utmost solemnity, "Thus saith the Lord God of Israel; Your fathers dwelt on the other side of the flood, in old time, even Terah the father of Abraham and the father of Nahor, and they served other gods, and I took your father Abraham from the other side of the flood."

In this passage we must note, 1. the reference to *old time*, originally, very anciently, meaning, in the days of Terah, and even before the birth of Abraham: now Terah did certainly dwell in *Ur* of the Chasdim, in his early years; but, *Ur* of the Chasdim, if it were on the Tigris, as usually supposed, would be very ill described as "on the other side of the flood," meaning the Euphrates as some affirm: and certainly if it was near Nineveh on the Tigris, it was not in the country of Chaldea, which was much further south, in Babylonia. In fact, I think it may be doubted whether Babylonian Chaldea ever included the *upper* part of Mesopotamia, or Mesopotamia secunda; and if not, as we never read that Abraham came from Babylonia, it may equally be doubted whether he ever dwelt in *that* district of country, or whether *that* Chaldea could be described as the country "beyond the river" Euphrates.

2. "They served other gods," *i.e.* Terah did so, and to break off this servitude, they forsook this country: certainly then, as we have already observed, they would migrate to a distance, since they could expect no forbearance from their persecutors, who were thoroughly provoked, by their having first complied with the established worship, and then protesting against it, and relinquishing it.

But, 3. the original text does not say "beyond the *flood*," but *Ober e naher*; "I took your father Abraham from *Ober e naher*," which may as well be the name of a province, "*Ober* of the river," as descriptive of a situation, "beyond the river," and it is certain that in the Eastern Province of Persia, the country beyond the river Gihoon, [which name says HERBERT, signifies "the great river," and which certainly is the greatest river in those parts, therefore called eminently the river or flood,] is called *maver*, or *mober e naher*, *i.e.* "Mober of the river," to this day. And *Balk*, where the inhabitants have a constant tradition that Abraham was born, is on the eastern bank of the Gihoon. Moreover, the district of *Ober e naher* is between two rivers, the Gihoon and the Jaxartes, so that it perfectly answers to the Greek word *Mesopotamia*, which implies "between the rivers." I conceive therefore, that this appellation, like many others, travelled westward, among a variety of names which are only secondary, not primary; and that the western province was so called, from its similarity to the eastern. Moreover, this notion is confirmed by the appellation given to Abram so early as Gen. xiv. 13. "Abram the Hebrew," but the word is "Abram the *Oberite*," *i.e.* from the province called *Ober*; and I believe it is generally agreed by learned men, that the name "Hebrew" is not properly applied here to Abraham, since the form of the word denotes a provincial, and since the only reference it is, or ever can be, supposed to have, is to *Eber*, the ancestor of Abraham, distant six generations, and father of many families beside that in which Abraham descended: whereas this word has an ה *e* definitive THE *Oberite;* the individual known under this description, as we say the Englishman, the Spaniard, the Italian, meaning a person native of the respective country. The LXX understood this term in a sense perfectly coincident; for they do not render it "the *Hebrew*," but *perates*, "the passer over," *q.* the beyonder; meaning perhaps "the traveller who came from a great distance," as we should say, "beyond sea," though they only intended "beyond the river," which character was, probably, peculiar to Abraham, if he came from beyond the Gihoon, [the apostle seems to allude to something of this nature Heb. xi. 13.] It is every way probable that this district of *Ober* might be named from *Ober*, or *Eber*, the great grandson of Shem, by Salah and Arphaxad, and the addition, *e naher*, was subjoined to that part of it which lay on the river Gihoon; if this be admitted, then we find another of the family of Arphaxad east of his brother Reu: of whom more hereafter. And perhaps this simple mark of distinction "the river," was applied, because the Gihoon was well known as one of the rivers of Paradise. The Gihoon was "that river which encompassed the whole land of *Cush*," Ethiopia; and Tacitus, Hist. lib. v. cap. 2. speaking of the Jews, whose ancestors came from Ur of the Chaldeans, expressly styles them *Ethiopum prolem*, a posterity of Ethiopians: exactly coincident with, though differing in phrase from, Eusebius, who says Abraham was of Chaldean descent; that writer has also preserved a passage from Nicholas of Damascus, who says, that "Abraham came from a country, beyond the Chaldean Babylon." Accordingly,

We have already proved the existence of a *Chaldea*, or rather *Chasidia*, much further east than

Babylon, and we need only remark, that, if all other heads of families migrated, as we have supposed, from the mountain of *Cas*, then this patriarch did no more than was customarily done in his days.

It appears that, in his first removal he obeyed his father Terah. "Terah took Abraham his son:" but, no doubt, Abraham followed other dictates also, for had he so chosen, he might have remained behind with his brother Nahor, for it does not appear that Nahor ever quitted *Ur* of the Chaldees.

We may illustrate this transit of Abraham by a similar transit of his great ancestor Shem. Shem certainly inhabited the eastern district of Persia; "*Bamiyan* is represented in the books of the *Baudhists* as the source of holiness and purity. It is also called *Shem Bamiyan*, from the famous patriarch *Shem*, by whom according to the *Baudhists*, Bamiyan was built." This famous city, the Thebes of the east, being hardly known in Europe, a description of it will be acceptable.

"It is situated on the road between *Bálac* and *Cábul*, and they reckon eight *manzils* or days' journey from *Cabul* to *Bámiyan*.

"Like *Thebes* in *Egypt*, it is entirely cut out of an insulated mountain: the valley round it is called, in the language of the country, the *Tágávi* of *Bámiyan*. In this mountainous country, where the valleys alone are inhabited, the word *Tágávi* is become synonymous with district. To the south of it, or nearly so, at the distance of about two miles are the ruins of an ancient city, called *Ghulghuleh*, which, according to tradition, was destroyed at a very early period by the *Musulmans*. There are the ruins of several buildings of masonry round a small conical hill, on the summit of which are the remains of the palace of its ancient kings. A rivulet, rising in the adjacent hills, goes through the ruins of *Ghulghuleh* and the *Tágávi* of *Bámiyan*, and falls into a small lake, from which issue four rivers, the *Hirmend*, the *Landhi-Sindh*, the rivers of *Báhlac*, and of *Conduz*.

"The city of *Bámiyan* consists of a vast number of apartments, and recesses, cut out of the rock; some of which, on account of their extraordinary dimensions, are supposed to have been temples. They are called *Samach'h*. [this word is spelt *Samacheh'h* by the natives] in the language of the country, and *Smaj*, in *Persian*. There are no pillars to be seen in any of them, according to the information I have received from travellers, who had visited them. Some of them are adorned with niches and carved work; and there are to be seen the remains of some figures in relievo, which were destroyed or miserably disfigured by *Musulmans*. Some remains of paintings on the walls are still to be seen in some of them: but the smoke, from the fires made there by the inhabitants, has almost obliterated them. It is said in the *Ayeen Akbery*, that there are about 12,000 of these recesses, in the *Tumán* or *Tágávi* of *Bámiyan*; this is also confirmed, from general report, by travellers. The country of the *Afghans*, as far as *Báhlac* and *Badacshán*, abounds with *Samach'hes* or *Samajes*: some of them are very rude, whilst others are highly finished and ornamented. The most perfect are at a place called *Mohi*, on the road between *Bámiyan* and *Báhlac*: as they are situated among precipices, the *Musulmans* have never thought of living in them, and the paintings, with which they are adorned, look quite fresh.

"But what never fails to attract the notice of travellers, are two colossal statues, which are seen at a great distance. They are erect, and adhere to the mountain from which they were cut out. They are in a sort of niches, the depth of which is equal to the thickness of the statues. It is said, in the *Ayeen-Akbery*, that the largest is eighty ells high, and the other only fifty. These dimensions are greatly exaggerated, according to the opinion of all the travellers I have seen, and the disproportion is not so great between the two. According to the author of the *Pharang-Jehanghiri* cited by Th. Hyde, they are said to be only fifty cubits high, which appears to be the true dimensions. At some distance from these two statues, is another of a smaller size, being about fifteen cubits high. Natives and *Persian* authors, who have mentioned them, agree neither about their sex nor their names. The few *Hindus*, who live in these countries, say, that they represent Bhim and his consort: the followers of Buddha, that they are the statues of Shahama, and his disciple Salsala. The *Musulmans* insist, that they are the statues of Key-Umursh and his consort, that is to say, Adam and Eve: and that the third is intended for Seish, or Seth their son; whose tomb, or at least the place where it stood formerly, is shown near *Báhlac*. This is in some measure confirmed by the author of the *Pharang Jehanghiri*, who says, that these statues existed in the time of Noah; though he gives them different names, and supposes the third to represent an old woman, called Nesr, more generally represented with the countenance of a vulture. These statues are so much defaced, through the injury of all devouring time, and the intolerant zeal of the *Musulmans*, that I believe it is difficult to ascertain their sex. Travellers do, however, agree that one of them at least is a beardless youth; some more particularly insist that the swelling of the breasts is remarkably obvious, and that both look toward the east, so that, when the sun rises, they seem to smile, but look gloomy in the evening. Their dress, as described to me, is much the same with that of the two figures, half buried at

Tuct-Rustum, near *Istacar*, in *Persia;* with this difference, that the female figure has no head dress; but the male has such a *tiara* as is worn by the supposed female figure at *Tuct Rustum*.

"These statues were visited, at least ten or twelve different times, by a famous traveller, called Meyan-Asod-Shah, who is a man highly respected, both on account of his descent from Mohammed, and his personal character. He is well informed, in affluent circumstances, through the piety of the faithful, and keeps company with the princes of the country, and persons of the first rank. He informed me lately, that these two statues are in two different niches, and about forty paces distant from each other. That the drapery is covered with embroidery and figured work; which formerly was painted of different colours; traces of which are still visible. That one seems to have been painted of a red colour: and the other, either retains the original colour of the stone, or was painted gray. That one certainly represents a female, from the beauty and smoothness of her features, and swelling of her breasts: the head being so much elevated is secure from insult below, and is also protected from the weather by the projection above. The statue of their supposed son is nearly half a mile distant, and about twenty feet high. One of the legs of the male figure is much broken: for the *Musulmans* never march that way with cannon without firing two or three shots at them; but from their want of skill, they seldom do much mischief. Aurengzebe, it is said, in his expedition to *Báhlac*, in the year 1646, passed that way, and ordered, as usual, a few shots to be fired; one of them took place, and almost broke its leg, which bled copiously. This and some frightful dreams, made him desist, and the clotted blood, it is said, adheres to the wound, to this day. The miracle is equally believed by the *Hindus* and *Musulmans*: the former attribute it to the superior power of the deity; and the latter to witchcraft. According to Dr. Hyde, one of these statues is called *Surkh-But*, or the red idol; the other *Khink-But*, or the gray idol. As to their being hollow, I believe it is an idle tale: at least the travellers I have consulted, knew nothing of it. Between the legs of the male figure, is a door leading into a most spacious temple, the dimensions of which, they could not describe otherwise, than by saying, it could easily hold the camp equipage and baggage of Zeman-shah, and of his whole army. It is remarkable only for its extraordinary dimensions: it is dark and gloomy; and there are a few niches, with the remains of some figures in *alto-relievo*. At the entrance are stationed a few wretched *Banyans*, who sell provision to travellers. The greatest part of the *Samajes* in *Tágávi Bámiyan* are still inhabited by *Musulmans*, who live promiscuously with their cattle. I have been informed, that there are no other statues than these three; but, from the numerous fragments which are seen through the *Tágávis*, there must have been several hundreds of them. They show to this day the *Samach'h*, in which the famous Vyasa composed the *Védas;* and others, where divers holy men gave themselves up to mediation, and the contemplation of the Supreme Being.

"*Persian* authors are constantly confounding *Bámiyan* and *Báhlac* together: the first they call *Bálkh-Bámiyan*, and the second *Bálkh-Bokhárá;* when they speak of the metropolis of the fire worshippers, it is to be understood of *Bámiyan* alone, according to the followers of Buddha, and the author of the *Buddha-dharmachárya Sindhu*. According to *Persian* authors, *Bámiyan* must have existed before the flood; but the followers of Buddha insist, that it was built by a most religious man called Shama, who appears from particular circumstances to be the same with the famous patriarch Shem; and that his posterity lived there for several generations. Hence *Bálkh-Bámiyan* is said to have been originally the place of abode of Abraham, who, according to Scripture, and the *Hindu* sacred books, removed with his father to distant countries to the westward.

"According to Diodorus the *Sicilian*, *Bámiyan* existed before Ninus: for this historian, like the *Persian* authors we have mentioned, has mistaken *Báhlac* for *Bámiyan;* which he describes as situated among steep hills: whilst *Báhlac* is situated in a low, flat country, and at a great distance from the mountains.

"The natives look upon *Bámiyan*, and the adjacent countries, as the place of abode of the progenitors of mankind, both before and after the flood. By *Bámiyan* and the adjacent countries, they understand all the country from *Sistán* to *Samarcand*, reaching toward the east as far as the *Ganges*. This tradition is of great antiquity, for it is countenanced equally by *Persian* authors, and the sacred books of the *Hindus*.

"The city of *Bámiyan* being represented as the fountain of purity and holiness, it was called with propriety *Pára Bámiyan*, or *Bámiyan* the pure and holy; for the same reason the district of *Bámiyan* might be called *Pará dèsa*, or *Párá-dèsa*, the pure and holy country. This district is now barren, and without a single tree. The sacred books of the *Hindus*, and of the *Baudhists*, do, however, declare most positively, that it was otherwise formerly. Tradition informs us also, that the number of inhabitants was at one period so prodigious, that the trees, underwood, grass and plants were destroyed. The vegetable soil being no longer protected, was in the

course of ages washed away by the rains: certain it is, that the soil in the valleys is most fertile, and the whole district, such as it is now, is still a most enchanting and delightful spot. The country to the eastward of *Bámiyan* as far as the *Indus*, is the native country of the vine, and of almost all the fruit trees we have in *Europe:* there they grow spontaneously, and to a great degree of perfection. When the natives find a vine, an apple tree, &c. in the forests, they clear all the wood about it, dig the ground, and by these means, the fruit comes to perfect maturity. When we are told in Scripture of Noah cultivating the vine, we may be sure, that it was in its native country, or at least very near it.

"*Bámiyan*, as well as *Cabul Bálikh*, were, at an early period, in the hands of the *Musulmans*. There were even kings of *Bamiyan:* but this dynasty lasted but a few years and ended in 1215. The kings and governors resided at *Ghulghuleh*, called at that time, the fort or palace of *Bamiyan*. It was destroyed by Genghiz-Khan, in the year 1221; and because the inhabitants had presumed to resist him, he ordered them to be butchered, without distinction, either of age or sex: in his rage, he spared neither animals nor even trees. He ordered it to be called in his own language *Mau-balig*, or the city of grief and sorrow: but the inhabitants of that country, called it in their own dialect *Ghulghuleh*, which word, used also in *Persian*, signifies *the cries of wo*. To have rebuilt it would have been ominous: for this reason, they erected a fort on a hill to the north of *Bámiyan*, which is called to this day, the imperial fort. This fort was also destroyed by Zingis the *Usbeck*, in the year 1628; and has not been rebuilt since." Asiatic Researches, vol. vi. p. 463, &c.

If any credit be due to this information, then Shem resided, and Abraham was born, much further east than Babylonia, yet as we have every reason for believing that Shem was *Melchi-Zedech*, it follows that he removed to the westward, as Abraham did, and spent a part at least of his life, in that district which was to be honored by the residence of the great Redeemer.

The foregoing extracts furnish matter for reflections of another kind also. When we read of idols in the country of Shem, we are naturally led to ask could idolatry *originate* in the family of this pious patriarch? The Jews indeed tell us, that Terah was a maker of images, and they have a ludicrous story of Abraham's demolition of his wares, which the reader may see in CALMET, Art. *Abraham*, they say too, that the *teraphim* of Scripture take their name from Terah; yet we have seen that Terah quitted this land of idols, to fly with his family into Mesopotamia because he would not worship their gods. One would willingly fix this crime of idolatry on some other tribe, *e. gr.* that of Ham, than that which was to produce the Messiah; or, shall we say that the first institution of images was in commemoration only, and therefore as innocent as our pictures and portraits of illustrious persons, but, that afterwards they became criminal, by being perverted to purposes of superstition. Certainly, images are not in themselves sinful, for the images of the *cherubim* in the Mosaic Tabernacle, and in the Temple of Solomon, were absolutely appointed; but then they were neither exposed to public view, nor were they worshipped. Nevertheless, these images ministered occasion to idolatry, when they were exposed by Jeroboam; because, to these calves, or images, were attributed those actions which truly belonged to that divine master on whom they were attendants; and this attribution to the attendant of what was properly due to the master, was, so far as I can judge, the real origin of idolatry. If we read 1 Kings xii. 28. we find that Jeroboam called his images "the gods which brought Israel out of the land of Egypt." Aaron had said the same before, Exod. xxxii. 4. and if in these two instances the sacred *cherubim*, whose figures were divinely authorized, did actually minister occasion to idolatry, *possibly* somewhat of the same nature might take place in regard to representative figures of the same subjects made by Shem, as priest of the most high God, but sadly perverted by those who mistook them; till at length the error and its consequences became unbearable to the pious patriarch, and his better taught descendants.

I believe it is not unusual to suppose, that cherubic emblems, divinely appointed, gave occasion to imitations of them among the nations, from whence originated idolatry: but, that *human* commemorative figures should be adopted in the line of Shem, is, I think, a serious difficulty. We may however say, that *after* the departure of Shem, that perversion had its full and unlimited sway, if not its rise, and that at length it included human figures, among the objects of its veneration, if not of worship.

We have something of the same process in the images of the church of Rome; where what was at first intended for commemoration, has issued in idolatry, which never could have received the sanction of the apostles.

I would also remind the reader of the near approach in sound of the word *Gulguleh* to *Golgotha*, the name of a place, for which word we can find no root in the Hebrew; but if it mean "cries of woe," as explained above, how fit an appellation was it, for the scene of sufferings of the great Mediator!

These thoughts are introduced by the bye, and we shall pursue them no further here; the general result is, that there was a Chaldea beside the Babylonian, that Babylonian Chaldea was not the birth place of Abraham, but Caucasean-Chaldea, or *Chasidia*, the Sun rising country, Ober of the river Gihoon; that his father Terah, and himself, with Lot, &c. removed from hence to Haran, in Upper Mesopotamia; that after the death of his father, he proceeded to Canaan, and that in Canaan he was met by his great ancestor Shem, otherwise entitled "the Just King," who also resided for some time, at least, in the country allotted by Divine providence to his remote posterity.

NO. 552. OF UR OF THE CHALDEES.

It is usually said that *Aur* or *Ur* of the *Chasdim* was a city, but we may be permitted to doubt this; because, 1. it is no where, that I can find, in Scripture called a city. 2. It is usually coupled with the word *land*, or country, or district: as where it first occurs, Gen. xi. 28. "Haran died in the *land* of his nativity, in *Aur* of the Chasdim:" where, it should seem that *Aur* is the same place as the *land*; or else, it would have been said, one should think, "in the *city of* Aur, in the land of his nativity." The omission of the term *city* here seems to be of considerable weight. So verse 31. "they went forth from Aur, to go into the *land* of Canaan." So chap. xv. 7. "I am the Lord that brought thee out of Aur of the Chasdim, to give thee this *land*," see also Nehem. ix. 7. So Stephen, Acts vii. 3. "He came out of the *land* of the Chaldeans," and Achior, Judith v. 6. "They would not follow the gods of their fathers who were in the *land* of Chaldea," no mention of a city. Moreover, it is remarkable that when Abraham, Gen. xxii. sends his servant to fetch a wife for Isaac, he directs him to his country, *land*, not city, and the servant is not said to go to the city *Aur*, verse 10. but, to the city of Nahor. We might have expected, that in one of these fair opportunities, the term *city* would have occurred; but as it does not, it should seem, that the taking *Aur* for a city, instead of a district or country, is not authorized by Holy Writ.

Mr. BRYANT seems to have found the word *Aur* employed in the same meaning; for he says "those who came originally from Chaldea, were styled the children of *Ur*, or *Urius*." "Under the title of *Auritæ* the sons of Cush came into Egypt. They settled in a province named from them Cushan, which was at the upper part of the Delta; and in after times called Nomos *Arabicus*." "Auritæ were the same as the Heliadæ," *i.e.* descendants of the sun. "We are told by Syncellus, that Egypt had been in subjection to a threefold race of kings, 1. *Auritæ*. 2. *Mestræi*. 3. *Egyptian*. He places the *Auritæ* first, because he thought they were the first in time . . . . . they are supposed to have been Arabians, and are said to have come from the East." I wish to remark on this name *Arabian*, *Arabicus*, which in Hebrew is unquestionably *Arami*, that it appears to be derived from an original Aram in the land of *Aur*, or *Ur*, so that it strengthens our remarks in proof of an Aram, Arabia, further east than either Syria or Mesopotamia, while at the same time the people described as *Auritæ* are far too numerous to have been colonies from a single city.

As *Aur*, or *Ur*, signifies *fire* or *light*, it seems to agree with the description of the Sun rising province, and as the Auritæ, wherever they are found, are children of the sun, and worshippers of the sun, it seems to confirm our notion, of their deriving rather from a province than from a city. Mr. BRYANT finds these persons and Ethiopians in many places. It is certain the Chaldeans were called Ethiopians, but they never were thought to be native of either Arabian, or African Ethiopia; they must therefore appertain to Caucasean Ethiopia, wherein also we find a country of *Auritæ*.

As Dr. WELLS has found some uncertainty respecting the city of Nahor, I shall hint that it is said, Gen. xxiv. 10. to be in Aram Naharaim: and that Isaac is said, chap. xxv. 20. to take to wife Rebekah, daughter of Bethuel the Aramite of Padan Aram, sister to Laban the Aramite. But observe,

I do not find that Bethuel is personally mentioned in this history; neither is Nahor so much as hinted at; but chap. xxviii. Jacob is sent to "Padan Aram to the house of Bethuel;" not to the house of Nahor, nor to the city of Nahor.

If Haran was the city of Nahor, then, this city certainly was in Mesopotamia. But I doubt whether it was not some other town adjacent, in the country occupied by "the people of the East," xxix. 1. literally "the sons of Kedem," by which I understand, natives of Kedem, who had removed hither, as Abraham, and probably Nahor, had formerly done.

NO. 553. THOUGHTS ON THE PYRAMIDS OF EGYPT, AND THEIR BUILDERS.

Description of the Pyramids of Egypt, has hitherto been regarded as matter of curiosity, rather than as being applicable in illustrating Scripture, but, after considering the subject thoroughly, I conceive that Providence has left us these, as everlasting monuments of the veracity of that sacred history, with which we are favoured: in fact, that they are part, at least, of the labours of the Israelites, previous to the Exodus, and that they remain to witness the leading events of that portion of the his-

tory of the sons of Jacob. The following considerations may assist our opinion on this subject.

1. If we inquire what were the labours of the Israelites for the Pharaohs? we find they consisted in making bricks, to be hardened in the sun, for such bricks alone require the assistance of straw in their composition, which material is particularly mentioned by the officers of this people: "they laboured in brick, and in mortar, and in all manner of service in the field." Exod. i. 14. Accordingly,

It appears from various travellers, that the internal construction of these mighty masses consists, among other materials, of bricks of this description: and thereby agrees with that circumstance of the sacred story. This is true of the great pyramid which is usually visited: but the pyramids of Sakkara, at some distance, are wholly composed of sun burnt bricks, so that *these* are undeniable.

2. The multitude, when in the wilderness, regret "the fish which they did eat in Egypt, *freely* [*gratis*: not at their own expense] the cucumbers, the melons, the leeks, the onions, the garlick." Numb. xi. 5. Accordingly,

We are told by Herodotus, that on the pyramid was an inscription, "expressing the expense of the articles of food consumed by the labourers; radishes, [the leeks perhaps of S. S.] onions, and garlick, they cost 1,600 talents of silver." No doubt these vegetables were cheap enough; so that this considerable sum implies a prodigious number of workmen, employed during great length of time. Herodotus also admires the further sum which must have been expended in *food* and clothes.

3. As to the number of persons employed in their erection, Diodorus Siculus says, that 360,000 workmen, or slaves, were occupied twenty years in constructing the pyramid of Chemnis. Herodotus says, 100,000 were employed *in bringing stones;* 10,000 at a time, and relieved each other every three months. I suppose, therefore, that the number given by Diodorus, includes the whole of the population employed in all the departments, while the number given by Herodotus is that employed in a specific department; but, that all were relieved every three months, and that only a proportion of one tenth was employed at a time, seems to me to have been a kind of rule in the business. Now, I incline to think, that the Israelites were in like manner relieved, every three months, is as likely as any other period, for we find, Exod. iv. 27. that the mother of Moses was able to conceal him, when an infant, no longer than *three months*. And Aaron was able to take a journey, which usually occupies *two months*, says Dr. Shaw, to Mount Horeb, to meet Moses, which had he been kept without intermission to his labour, would have been impossible. Indeed if the Israelites laboured for Pharaoh *in the field*, they could not have been constantly employed in *building:* labours in the field also have their interval, by the appointment of nature, not to say, that the possession of great herds of cattle by the Israelites, when they went out of Egypt, proves that they must have had some time for tending them. Add to this, that their profession was that of shepherds, that they were placed in the richest pasturages of Egypt, that Moses stipulates that not a hoof should be left behind, and that the very institution of the passover lamb implies the possession of flocks; these, and other circumstances, prove that the Israelites must have had intervals of time, in which to pay attention to their own property and business.

4. It appears very likely that the native Egyptians, or the governing nation at least, did not labour on these structures; this was, we are told, the custom of the Egyptian king, *Sesostris*, and seems to have been the rule adopted, as a dictate of policy, as well in early, as in after ages. Respecting Sesostris, Diodorus Siculus, lib. i. cap. 2. says, "he built .... he employed in these works none of his own subjects, but only the labours of captives. He was even careful to engrave these words on the temples, "No Egyptian had a hand in this structure." They say further that the captives brought from Babylon, unable to endure these labours, found means to escape, and .... made war against the Egyptians, &c.

It is therefore likely that the stranger Israelites found in Egypt, by "the king who knew not Joseph," and whose increasing numbers and strength that king dreaded, would be set to labour, though in mere waste of their strength, on structures only useful in a political view, rather than any of the natural inhabitants, toward whom the same policy was not necessary. This conduct was afterwards adopted by Solomon, 1 Kings ix. 17. "Solomon built .... of the Amorites, Perizzites, Hivites, &c. who were not of the children of Israel did Solomon *levy a tribute of bond service;* but of the children of Israel, did Solomon make no bondmen: but they were men of war," &c.

5. That it was anciently, as it still is in the east, the custom to employ *bondmen* in building, is notorious; we have therefore only to inquire, whether this character describes the Israelites? It is expressly attributed to them: for they are said to be, brought out of the house of *bondage*, Exodus chap. xx. 2. are charged, to "remember thou wast a *bondman* in Egypt," Deut. xv. 15. say to thy son, "we were Pharaoh's *bondmen*," Deut. vi. 21. and that the Israelites did not *make* brick only, but performed other labours of building may be inferred from Exod. ix. 8, 10. Moses took "ashes of the *furnace*," no doubt that which was tended by his people: so Psalm lxxxi. 6. "I removed his shoulder

from the *burden*, and his hands were delivered from the *mortar basket*," not *pots*, as in our translation, and with this rendering agree, the LXX, Vulgate, Symmachus, and others. It is recorded, indeed, that the Israelites built *cities* for Pharaoh, and in such building they might and must carry the burden, and the mortar basket, analogous to our mortar *hod*, yet as their *delivery* from these things is spoken of, as the *furnace* is clearly not distant from the residence of Pharaoh, and as there is no reason to suppose that soon after they had built these cities they were dismissed; these circumstances seem to corroborate the positive testimony of Josephus, that Israel was employed on the pyramids. As the last pyramid was never completely finished, I should attribute the omission of that finishing to the confusions consequent on the death of Pharaoh in the Red Sea, and the hatred which attended his memory, among the genuine Egyptians, of which race he was not, but was an usurper over them, as he was a tyrant over Israel.

6. The space of time allotted to the erection of these immense masses, coincides with what is usually allotted to the slavery of the Israelites. Israel is understood to have been in Egypt 215 years; of which, Joseph ruled seventy years, nor was it till long after his death, that the "new king arose who knew not Joseph." If we allow about forty years for the extent of the generation which succeeded Joseph, added to his seventy, there remain about an hundred and five years to the Exodus.

Now Herodotus tells us, lib. ii. cap. 124. that "till the reign of *Rampsinitus*, the *Rammesses* of S. S? Egypt was not only remarkable for its abundance, but for its excellent laws. *Cheops*, who succeeded this prince, degenerated into the extremest profligacy of conduct. He barred the avenues to every temple, and forbad the Egyptians from offering sacrifices; he next proceeded to make them labour servilely for himself, by building *the pyramids*. *Cheops* reigned fifty years. Cap. 127. His brother *Chephren* succeeded, and adopted a similar conduct, he reigned fiftysix years. Thus, for the space of one hundred and six years, were the Egyptians exposed to every species of oppression, and calamity; not having in all this period permission to worship in their temples. For the memory of these two monarchs they have so extreme an aversion, that they are not willing to mention their names. *They call their pyramids by the name of the shepherd* PHILITIS, *who at that time fed his cattle in those places*. *Mycerinus* succeeded *Chephren;* disapproved his father's conduct; commanded the temples to be opened, and the people who had been reduced to the extremest affliction, were again permitted to offer sacrifice," &c.

We have here very plain traces of a government by a *foreign* family; and of a worship contrary to that which had been previously established in Egypt, as appears in the prohibition of sacrifices: this I think agrees with the circumstances narrated in Exodus, and the historian relates that it lasted one hundred and six years, wherein it coincides with the bondage time of the sons of Israel.

But there is an information couched under the ambiguous mention of the shepherd *Philitis*, which I wish to disclose. It is clear, that the Egyptians could not call the kings by whose order the *pyramids*, (plural) were built by this name, in the hearing of Herodotus, since they referred them to their kings *Cheops* and *Chephren:* moreover, it should seem that the shepherd *Philitis* had formerly, and at other times, customarily, fed his cattle elsewhere. I beg leave, therefore, to understand this passage thus. They attributed the labour of constructing these pyramids to a *shepherd* who came from *Philistia*, but who at that time fed his cattle in the land of Egypt. Implying, that they more readily told the appellation of the workmen [the sons of Israel, the *shepherd*, Gen. xlvii. 5.] employed in the building, than of the kings by whose commands they were built. The same conduct they seem to have held in the days of Diodorus, who remarks, "They admit that these works are superior to all which are seen in Egypt; not only by the immensity of their mass, and by their prodigious cost, but still more by the beauty of their construction; and the workmen who have rendered them so perfect, are much more estimable than the kings who paid their cost: for the former have hereby given a memorable proof of their genius and skill, whereas the kings contributed only the riches left them by their ancestors, or extorted from their subjects . . . They say, the first was erected by *Armæus*, the second by *Ammosis*, the third by *Inaron*." I take the liberty to correct the first name *Armæus*, into *Aramæus*, "the Syrian;" and then this title perfectly coincides with the mention of the shepherd of Palestine, by Herodotus. This passage being extremely curious, and as I suppose, never properly understood, I subjoin the original Greek. Diod. Sic. lib. i. sect. 2.*

This coincidence will appear more striking if we consider the names distinct from their prefixes, for, if we compare the names *a Mousin*, and *in Arona*, with the Hebrew description of Moses and Aaron, Exod. vi. 26, 27. we find the proper appellation is the same, as near as pronunciation by natives of different countries could bring it: *a Mousin*, or *ha Mousin*, is *hu Mouseh*, in Hebrew; and *in Arona*, or *hin Arona*, is written *hu Aaron*, which certainly, where two vowel sounds came together, took a con-

* ——την μεγιστην ποιησαι λεγουσιν Αρμαιον [Αραμαιον,] την δε δευτεραν Αμμωσιν, την δε τριτην Ιναρωνα.

sonant between them, when spoken, *hunAaron*. This testimony therefore agrees with our supposition, that the Israelites were employed on the pyramids: first under the appellation of the *Syrian*, or *Aramean*, [the very title given to Jacob, Deut. xxvi. 5. "An *Aramite* ready to perish was my father, he went down into Egypt, and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage"] and afterwards, under the names of the two most famous principals of that people, *Moses* and *Aaron*.

But besides the names of Moses and Aaron, the builders, we may *possibly* find that the names of the kings by whose order they were built, are also preserved, at least so far as by the help of sacred Scripture to afford assistance in this inquiry. "*Rampsinitus*, [supposed to be called *Remphis*, in the next paragraph, by Diodorus Siculus] possessed such abundance of wealth, that so far from surpassing, *none of his successors ever equalled him in affluence;*" says Herodotus, who also relates a history of his treasury, from which the least we can gather is that it was very extraordinary.

"*Remphis*, son of Protheus, having succeeded his father, employed the whole period of his reign in increasing his revenues, and amassing gold and silver; .... *he left behind him more riches than any of his predecessors:* for it is said that in his coffers were found 400,000 talents," says Diod. Sic. lib. i. sect. 2.

Raumesses or *Raugmesses*, Benjamin of Tudela, writes it *Raghmesses*, is the Hebrew name of a town, Exod. i. 11. xii. 37. which, I suppose, was named after this king of Egypt; and if it were pronounced *Rucmetses*, it would approach very nearly to the Indian, *Rucmavatsa;* and I the more readily adopt this pronunciation, as this elision is common in India, and Major WILFORD adopts it himself by supposing that the *Tamovatsa* of this very passage is the *Timaus* of the Greek writers.

Rucmavatsa, was, say the Puranas, NOT OF THE ROYAL RACE OF EGYPT: but, his grandfather *Tamovatsa defeated the Egyptian king*, "placed himself on the throne of *Misra*, and governed the kingdom with perfect equity: his son *Bahya-vatsa* devoted himself to religion, having resigned his dominion to his son *Rucmavatsa*, who tenderly loved his people, and so highly improved this country, that from his just revenues *he amassed an incredible treasure*. His wealth was so great, that he raised three mountains, called *Rucmadri*, *Rajatadri*, and *Retnadri;* or, the mountain of gold, of silver, and of gems: the author says, *mountains*, but it appears, says Major WILFORD, from the context, that they were fabrics [the Arabs and Turks call them *Djebel Pharouni*, Pharaoh's *Mountains*, to this day.] There can be little or no doubt, that they are the three pyramids near *Misra-sthan*, or Memphis. *Rucmavatsa* was no tyrant to his own people, whom he cherished, says the *Mahacalpa*, as if they had been his own children; but he might have compelled the native Egyptians to work, for the sake of keeping them employed, and subduing their spirit. The first was said to be of gold, because coated with yellow marble; the second of silver, because coated with white marble; the third of gems, because coated with variegated marble:" or perhaps set in some pattern.

Now the opposite character of this *Rucmavatsa* is perfectly agreeable to what we should expect as it would be delivered by writers of opposite nations. 1. He was a foreigner introduced by conquest, therefore "he knew not Joseph," nor cared for any former services rendered by that "Saviour of the, Egyptian, world." 2. He tenderly loved his people, yes, his own people, foreigners like himself; but the Egyptians were not so fond of him, they rather banished his name from their memory, and hated the mention of it. 3. From his just revenues he amassed treasure; but his conquered subjects would describe this as iniquitous exaction. 4. This family shut up the temples; we are sure, they prohibited sacrifices in the instance of Israel; this may be piety in the opinion of the writers of the Mahacapala, but the original Egyptians would esteem it persecution for religion's sake, and consequently, wickedness of no common guilt. 5. He built three mountains, rather, three mountains were built during the reign of his family; on these he did not employ his own people, but partly the native Egyptians, and others whom he found in the country, the *mixed multitude* of Exod. xii. 38. and partly the Israelites whom he wished to subdue by labour.

The character of this prince agrees sufficiently to prove his identity, and it disagrees sufficiently to prove, that on one side it is viewed with the eye of national and religious partiality, on the other with the aversion of national and religious abhorrence. The progress is as usual in these cases: taxation acquires wealth, wealth is dissipated in expensive buildings, this is accompanied by over driven slavery, whose issue is an insurrection, and the escape of the sufferers to a land of freedom. Our work is not a history, but I could not refrain from observing how aptly historical narration and geographical examination illustrate each other. And this leads us to our general conclusion, that, after weighing all circumstances, we discover so many coincidences, as may safely justify us in believing that the pyramids of Egypt were built at the time when Israel was in that land, were partly constructed by that people, among others, and that the labours they exacted were one cause of that aversion of mind, which the true Egyptians entertained against the memories of their oppressors, by whose orders they were erected; so

that the priests rather mentioned to inquiring foreigners, the names of the operative builders, than of the kings whose treasures had been expended on their construction. As to the difference of names between *Cheops* and *Ramesses;* it is probable one may be a title, or a name taken on a certain occasion: we know so little on this subject, that no objection can be maintained as arising from it, without further information.

NO. 554. FURTHER CONSIDERATIONS ON THE PYRAMIDS AND SPHINX.

The pyramids are such extraordinary works, that they justify extraordinary attention: having attempted to prove who were their builders, we shall now allot a few words to their intention. They have been described as three *mountains*, but it appears from the context, says Major WILFORD, that they were *fabrics;* he afterwards adds, "as to the three stupendous edifices, called *mountains*, from their size and form, there can be little or no doubt, that they were the three great pyramids near *Misra-st'hán*, or *Memphis;* which, according to the *Puránas* and to Pliny, were built from a motive of ostentation, but, according to Aristotle, were *monuments of tyranny.*"

"The *Bráhmens* never understood, that any pyramid in *Misra-st'hala*, or *Egypt*, was intended as a repository for the dead; and no such idea is conveyed by the *Mahácalpa*, where several other pyramids are expressly mentioned as places of worship. There are pyramids now at *Benáres*, but on a small scale, with subterranean passages under them, which are said to extend many miles: when the doors, which close them, are opened, we perceive only dark holes, which do not seem of great extent, and pilgrims do no longer resort to them, through fear of mephitick air, or of noxious reptiles. The narrow passage, leading to the great pyramid in Egypt, was designed to render the holy apartment less accessible, and to inspire the votaries with more awe."

"On my describing the great Egyptian pyramid to several very learned *Bráhmens*, they declared it at once to have been a temple; and one of them asked, if it had not a communication under ground with the river *Cáli:* when I answered, that such a passage was mentioned as having existed, and that a well was at this day to be seen, they unanimously agreed, that it was a place appropriated to the worship of *Padmá-dévi*, and that the supposed tomb was a trough, which, on certain festivals, her priests used to fill with the sacred water and lotos flowers."

These sentiments are perfectly agreeable to those which governed the builders of Babel, who proposed a tower, the top of which "should be, sacred, to the heavens." These Egyptian pyramids then, were imitations of that erected in the land of Shinar, and were intended for the same purposes. But, we must not pass that colossal performance, the SPHINX, without showing, how that also contributes to strengthen our principles. The Sphinx is a figure composed of a lion's body, and a woman's [or man's] bosom, neck, and head. As we have already seen the bull with a human head, we need not wonder at finding the lion also with a human head;, and, indeed, the compound figure of a lion with the human head and eagle's wings, is very common on medals. I apprehend, the reference is precisely similar: and alludes to the mountain called Lion, which is the same as Mount Bull, and to the power which originally governed there. This is perfectly agreeable to the notion of a foreign nation, supposed to have overrun Egypt, and it forms one mark of the extraordinary care taken to perpetuate among them the *insignia* of their original country. In short, they placed it in front of the pyramids, looking toward the east, that it might constantly recal the memory of the Sun rising land.

"Dr. Pococke observes, 'That this Sphinx is cut out of the solid rock. This extraordinary monument is said to have been the sepulchre of Amasis, though I think it is mentioned by none of the ancient authors, except Pliny, lib. xxxvi. c. 12. I found by the quadrant that it is about twentyseven feet high, the neck and head only being above ground; the lower part of the neck, or the beginning of the breast is thirtythree feet wide, and it is twenty feet from the fore part of the neck to the back; and thence to the hole in the back, it is seventyfive feet, the hole being five feet long: from which to the tail, if I mistake not, it is thirty feet; which something exceeds Pliny's account, who says, that it is one hundred and thirteen feet long. The sand is risen up in such a manner, that the top of the back only is seen; some persons have lately got to the top of the head, where they found a hole, which probably served for the arts of the priests in uttering oracles; as that in the back might be to descend to the apartments beneath.'

> Terruit Aoniam volucris, leo, virgo, triformis
> Sphinx, volucris pennis, pedibus fera, fronte puella.
> AUSONIUS."

"Though its proportions are colossal, the outline is pure and graceful; the expression of the head is mild, gracious, and tranquil; the character is African; but the mouth, the lips of which are thick, has a softness and delicacy of execution truly admirable; it seems real life and flesh. Art must have been at a high pitch when this monument was exe-

cuted; for, if the head wants what is called *style*, that is to say, the straight and bold lines which give expression to the figures under which the Greeks have designated their deities, yet sufficient justice has been rendered to the fine simplicity and character of nature which is displayed in this figure." Denon, Trav. Egypt vol. i.

The hole on the head of this Sphinx, was certainly for the purpose of supporting some kind of ornament: whether the hole on the back, was for the purpose of supporting *wings*, to complete the figure, can only be conjectured. Neither can we positively assert, that its head was encircled with rays, but some travellers who saw it centuries ago have delineated it so as to give this appearance; and its head dress or cap might have that appearance, as the rays which still remain are rather *central* than *horizontal*, and have not the apparent intention of *stripes*, or other ornaments. *Vide* Mont. Ant. Illus. vol. ii.

The number of smaller pyramids, and of temples, whose remains still exist around this object, demonstrate that here was a prodigious establishment for national worship; such an one, no doubt, the builders at Babel intended to compose, but the want of stone in that country, obliging them to use brick, the labours of the Pharaohs have outlasted the utmost efforts of the chiefs of Babylon.

Though I have said, that the Israelites contributed to erect the pyramids: meaning principally that part of them which consisted of brick, I do not suppose they cased them with their last coating of marble or granite. That was, in all probability, performed by professed artists; the stones also were brought from a distance; and I should think, required skill as well as labour in their preparation and use. It is indeed a tradition on the spot, that the Israelites dug out from the rocks adjacent, those grottos which show from whence came the layers of stone which enclose the rubble work; and this may be true: but the granite, I presume to think, they did not cut: for we ought to remember, that the camp of Israel under Moses, included a *mixt multitude*, beside the descendants of Israel, and that these were more than could be always managed by the authority of Moses, himself, and certainly, they were too powerful for Aaron in the absence of his brother. Now these were probably families of other nations, who had been employed in the same labours as Israel, and who being equally weary of the servitude took the opportunity of escape by accompanying Israel. To this agrees the want of a coating on the largest pyramid, which, as well as it's being opened, proves that it had never been finished, occasioned, most probably, by the withdrawing of the workmen.

NO. 555. CONSEQUENCES OF THE FOREGOING STATEMENTS.

In the foregoing excursions, the reader will have observed, that we reasoned on the principles that the nation of the "king which knew not Joseph," was foreign from that Egyptian race, under which Jacob went down into Egypt. We would therefore recal to his attention, the considerations, that the patriarch Abraham was of the posterity of Shem; that we are told in the Indian *Puranas*, that the Shemites settled on the banks of the *Nila* in Egypt; and it follows, as indisputable, that they must have settled in Canaan, also, since they could not have entered Egypt without previously passing through that country. This fact illustrates several particulars in the book of Genesis.

1. Abraham in Canaan was among his own relatives; not indeed his own family, yet members of the same posterity as himself: in like manner, Shem visited his own posterity; by whom, no doubt, he was held in high honour as the king of Justice, and priest of the most high God.

2. If *Abimelech*, king of Gerar, Gen. xx. was of the race of Shem, then we may better understand his character, and the motives of his conduct; it explains also the reason why he wished for an alliance with Abraham, by marrying *his sister;* the favourable communication of God's will to this king; his remonstrance with his kinsman Abraham; and his bounty to this descendant from the original head of the family.

3. If Shemites ruled in Egypt, when Abraham and Jacob went down there, then those patriarchs might more readily, and without reluctance, sojourn in that country. It accounts also for the similarity of language; no interpreter being used that we know of. The taking of Sarai into the house of Pharaoh was on very different motives from that by Abimelech. It accounts also for the conduct of Abimelech, Gen. xxi. 25. and for the similar oath taken by that king and Abraham.

4. Especially it accounts for that expression, Gen. xii. 6. which has been employed as an argument against the truth of the Mosaic history, "the Canaanite was then in the land:" meaning, this sojourning of Abraham was previous to the seizure of the land of Canaan by a horde of foreigners, the same as afterward overran Egypt: for indeed, the primary settlers, the true descendants of Canaan, were actually at this time in the land. Thus we see, that when properly understood, this very expression so far from an obstacle, becomes a demonstration of the accuracy with which this sacred book is written.

5. If Joseph stood before a Shemite king, in Egypt, it accounts much for his ready promotion,

for the regard conceived by the king and his court for him, and for their opinion that "the spirit of God was in him." No doubt he had discovered to them his descent from Abraham, to whom they were under obligations for many scientific instructions. And if the priest of *On*, whose daughter Joseph married, was of Shemite descent, it accounts at once for the connection formed with her by Joseph; and the ready admission of her children into the tribes of Israel. One would think that *two* tribes, the blessing proper to the first born, would not have been conferred by Jacob on the issue of an heathen, an idolatress, the daughter of an idolatrous priest; especially considering the anxiety of Abraham, to preserve his descent pure in the marriage of Isaac; and the great uneasiness of Rebekah, the mother of Jacob, when her son Esau transgressed in this very article. This question depends on the character of that *On*, the daughter of whose priest Joseph married: which we cannot examine here. In Egypt, as in Babylonia, the same persons were both priests and princes; and if *On* was an idol, one would rather presume that Joseph married the daughter of the *prince* of this *town*, than of the *priest* of this *idol*.

6. Another consequence of very great importance follows, from what we have said; that if the Egyptians who persecuted Israel were of the same foreign race as had overrun Canaan, which is inferred from our premises, then, that seemingly causeless and unprovoked cruelty which appears in commanding a total expulsion or extermination of them from Canaan, is explained completely. Because, 1. they were interlopers, and had no right to the country they possessed; therefore, to expel them was no injustice. Because, 2. they had behaved with the utmost cruelty to the Israelites, in destroying by public authority their male infants; therefore, they now received only the retribution of their former edicts: they were treated as they had formerly treated their then slaves, but now conquerors. 3. This is further vindicated if, as is every way probable, the Pharaohs had from *religious* motives destroyed the infant Israelites: so that as these Hamite-Egyptians could not endure this rising posterity in the family of Shem, so when the family of Shem became the strongest, they retaliated this enmity on the family of Ham. But still there was this difference, the foreign Canaanites might withdraw if they pleased, and many thousands actually did withdraw, from the chances of war: but, Israel, when in Egypt, was forbid from withdrawing, and was at last liberated only after mighty efforts, and by a stretched out arm.

7. This statement also explains, Deut. xxiii. 7. "Thou shalt not abhor an Egyptian, a *genuine* Egyptian, but, his children may enter into the congregation of the Lord, in the third generation:" whereas a Hamite's descent was not overlooked under ten generations.

8. If this statement be correct, it implies the possibility of the report in Eusebius being founded on fact, that Abraham was "king in Damascus;" and that "he communicated much learning to the Egyptians; as Geometry, Astronomy," &c. As to the first particular, he would naturally be considered among the Canaanites as, at least, a *Shiech*, and the first kings of provinces were little more; as to the second particular, we are told that Egypt, as a nation, was not famed for sciences, before it received them from the Babylonians; which might be by means of this foreign dynasty.

9. If it be true, that the sons of Shem retreated to Ethiopia, and Abyssinia, on account of this invasion, then we need not doubt but that the queen of Sheba, in after ages, was of Shemite descent, and therefore was the more attentive to the glory of Solomon, and the more ready to form connections with him. This also agrees with her blessing "the Lord God of Solomon and Israel;" who was in fact the object of worship of her own ancestors: and with the conversion of her people afterwards to Christianity, as expecting the Messiah to descend in the line of Shem.

It may be supposed, very justly, that if the Hamite conquerors of Egypt overrun Canaan also, they would there leave some memorials both of their idolatry, and of their industry: and this, I think, they have done in the towns they built, and in the names they gave them.

But we must hint to the reader that such histories of the origin of their towns as have lately reached us, are related in a language peculiarly figurative; for instance, war is called a *fire*, or *conflagration*; enemies are *long grass*, or thickets, or thorns, consumed by this fire, war; and after the conquest of these enemies, the erection of places of worship is the immediate object of the history, and is considered as the origin of towns. Moreover the particular figure of the idol as proper to such town, is described as the birth, origin, &c. of the Deity, as indeed it might be the original invention of such a figure for the purpose of employing it as an idol. Diodorus Siculus relates of Ninus, that he conquered Babylonia, where the *city* of Babylon was not yet built, though many towns were, then he overran all Asia, except Bactriana, where he was repulsed, and India; he conquered Egypt, Phenicia, Cælo Syria, and all the nations around; he also penetrated into Persia, Susiana, &c. and at length assembling all his powers, he built Nineveh on the noblest plan, and at prodigious cost. This *over-*

running is the *conflagration* of the following *puranah;* but as Ninus is perhaps a personification of the Hindoo system of religion, unless indeed he be the Nimrod of Scripture, we may expect that expeditions intended to promote this religious system, will be described very differently in Hamite records, from what they are in sacred Scripture, the books of the Shemites.

From these records, however, we shall see to what extent idolatrous worship then prevailed; and by showing the origin and establishment of those cities, which the Bible History presents to our notice *after* the Exodus of Israel from Egypt, we shall the better understand against what manner of superstition the servants of Jehovah had to contend, and the causes of its prevalence over that land especially, which had been tolerably free from idolatry in the days of Abraham. I would therefore place the following events during the time that Israel was in Egypt. For, if we refer to Gen. xiv. 1. &c. we find that the kings of Persia, Babylonia, &c. overrun Canaan, and though they were, under the mercy of God, defeated by Abraham, and had not time to establish their idolatry then; yet it is clear, 1. that from the eastern provinces armies had easy access to Canaan, where they had probably many partisans: and from Canaan they might at pleasure invade Egypt, as Nebuchadnezzar, Cambyses, and others did in after ages. 2. That when Jacob and his family were gone down into Egypt, there appears to be an entire relinquishing of the land of Canaan to whatever might befal it; and we have no history of it during the interval, from its being left by Jacob, to its being re-entered by Joshua. 3. Nevertheless, the numerous names of towns which occur in Joshua, and are clearly idolatrous, prove the prevalence of idolatry, and, 4. The coming of these foreigners into Egypt, during this period is sufficient proof of their establishment in Canaan about the same time, or a little before it. I shall therefore give an extract or two relating to the establishment of idolatrous places of worship, for the date of which, the time of the residence of Israel in Egypt, appears to me the most probable, as well as the most convenient of any.

"Almost the whole universe was at this time overspread with long grass; and to destroy it, *Maha deva*, with his consort, resolved to travel round the world. They accordingly proceeded into *Cusha-dwip*, which they found thinly inhabited by a few *Mlech'has*, or impure tribes, and the *Yavanas*, who concealed their booty in the grass which covered the country.

"Maha deva took compassion on them, and considering their sufferings in this inhospitable country as a sort of *Tapasya*, he resolved to bestow *Mocsha*, or eternal bliss on them: for this purpose he assumed the character and countenance of *Mocsheswara* or *Iswara*, who bestows *Mocsha;* and directed his consort *Capotesi*, who is also called *Maha-bhaga*, to go to *Vahni-st'han*, on the borders of *Cusha-dwipa;* there to make *Tapasya*, in order to destroy the long grass. Accordingly she went into *Vahni-st'han;* and that she might effect it without trouble to herself, she assumed another form: from which circumstance she was named *Anayasa*. In this character she seated herself on a beautiful hill, and there made *Tapasya* for many days. At last fire sprung from her devotion, and its presiding power standing before her, she directed him to destroy the *Cusha;* when the hills were soon in a blaze, and the *Yavanas* and other *Mlech'has* obtaining *Mocsha*, were reunited to the Supreme being, without labour or effort on their part; that is to say, they were involved in the general conflagration and destroyed.

"When the grass was consumed, *Anayasa*, ordered the clouds to gather and pour their waters on the land which was soon overflowed. The waters then retired, and the four great tribes came into *Cusha-dwip*, where they soon formed a powerful nation, and became rich and happy. After the conflagration, all sorts of metals and precious stones were found throughout the country. The countenance of *Anayasa-devi* is that of fire; and a most divine form it is.

"In the mean time *Maha-deva* was at *Mocsha-st'han*, or *Mocshesa*, bestowing *Mocsha* on all who came to worship there. It is a most holy place; and there *Maha-deva* laid aside the countenance and shape of *Capoteswara*, and assumed that of *Mocsheswara*."

"The *Bramins* in the western parts of *India*, insist that *Mocsha-st'han* is the present town of *Mecca*. The word *Mocsha* is always pronounced in the vulgar dialects, either *Moca* or *Mucta;* and the author of the *Dabistan* says, its ancient name was *Maca:* we find it called *Maco Raba*, by *Ptolemy*, "*Moca* the *great*," or illustrious. *Guy Patin* mentions a medal of *Antoninus Pius* with this legend, "MOK. IEP. ACT. AYTO." which he very properly translates *Moca sacra, inviolabilis, suis utens legibus.* "*Moca the holy, the inviolable, and using her own laws.*" This, in my humble opinion, is applicable only to *Mecca*, or *Mocsha-st'han*, which the *Puranas* describe as a most holy place. The *Arabian* authors unanimously confirm the truth of the above legend; and it is ridiculous to apply it to an obscure and insignificant place in *Arabia Petrea*, called also *Moca*. It may be objected that it does not appear that *Mecca* was ever a *Roman* colony. I do not believe it ever was; but at the same time it is possible that some connection for commercial purposes might have existed between the rulers of

Mecca and the *Romans* in *Egypt*. The learned are not ignorant that the *Romans* boasted a little too much of their progress in *Arabia;* and even medals were struck with no other view, apparently, but to impose on the multitude at *Rome*. It is unfortunate that we do not meet in the *Puranas* with the necessary *data* to ascertain, beyond doubt, the situation of *Mocshesa*. From the particulars contained in them, however, it appears to have been situated a great way to the westward, with respect to *India*, and not far from *Egypt* and *Ethiopia*.

"It is declared in the *Puranas* that *Capoteswara* and his consort, *Capotesi*, in the shape of two doves, remained there for some time; and *Arabian* authors inform us, that in the time of *Mohammed*, there was in the temple of *Mecca* a *pigeon* carved in wood, and another above this: to destroy which, *Mohammed* lifted *Ali* upon his shoulders. These pigeons were most probably placed there in commemoration of the arrival of *Maha-deva* and *Devi*, in the shape of two doves.

"The worship of the dove seems to have been peculiar to *India*, *Arabia*, *Syria*, and *Assyria*. We read of *Semiramis* being fed by doves in the desert; and of her vanishing at last from the sight of men, in the shape of a dove; and, according to the *Puranas*, *Capotesi*, or the dove, was but a manifestation of *Sami-Rama*.

"The dove seems to have been in former times the device of the *Assyrian*, as the eagle was of the *Roman* empire; for we read in Isaiah, cap. 20. 'And the inhabitants of this country shall say in that day, such was our expectation! behold whither we wanted to fly for help from the face of the dove; but how could we have escaped?'

"I have adhered chiefly to the translation of *Tremellius*, which appears the most literal, and to be more expressive of the idea which the prophet wished to convey to the *Jews*, who wanted to fly to *Egypt* and *Ethiopia*, to avoid falling into the hands of the *Assyrians;* but were to be disappointed by the fall of these two empires.

"All commentators have unanimously understood *Assyria* by the *Dove*, and have translated the above passage accordingly. *Capotesi*, or the *Assyrian Dove*, was also mentioned in a song, current in these countries, and which seems to refer to some misfortune that had befallen the *Assyrians*. The 56th Psalm is directed to be sung to the tune of that song, which was known to every body; and for this purpose the first verse, as usual, is inserted, "*The dove of distant countries is now struck dumb.*"

"The *Hindus* further insist, that the *black stone* in the wall of the *Caaba*, is no other than the *Linga* or *Phallus* of *Maha-deva;* and that, when the *Caaba* was rebuilt by *Mohammed*, *as they affirm it to have been*, it was placed in the wall out of contempt; but the new converted pilgrims would not give up the worship of the *black stone;* and sinistrous portents forced the ministers of the new religion to connive at it. *Arabian* authors also inform us, that *stones* were worshipped all over *Arabia*, particularly at *Mecca:* and *Al-shahrestani* says that the temple at *Mecca* was dedicated to *Zohal* or *Kyevan*, who is the same with *Saturn*. The author of the *Dabistan* declares positively that the *Hejar al aswad*, or the *black stone*, was the image of *Kyevan*. Though these accounts somewhat differ from those in the *Puranas*, yet they show that this *black stone* was the object of an idolatrous worship from the most remote times." Asiatic Researches, vol. iii.

I have chosen this account of Mecca, partly to show the allegorical manner of the Hindoo writers, and partly because this city was certainly a place of worship before the time of Mahomet. There is even a chance that Ishmael, son of Abraham, dwelt in it; for the Arabs, his descendants, insist that the holy well, *Zemzem*, which is in the sacred enclosure, miraculously gave water to their patriarch in his extremity of thirst. They believe also, that he built the place of worship; and if it was a place of pilgrimage so early as the days of Moses, which is very credible, it coincides with a hint we have elsewhere given, that Moses demanded of Pharoah, Exod. v. 1, 3. the same privilege to go and worship Jehovah, by sacrifice, as other of his subjects had, to go and worship their deities, whether *Capoteswara*, or any other, at considerable distances.

Major WILFORD gives us also a history of the settlement of the same deities at what "appears to be the *Nysa* of Arabia, called *Elim* in Scripture, and *El Tor* by modern geographers: *Al Túr* belongs properly to the interior *dwip* of Cusha." On this, I would observe, that *Tur* is the name of a *dove* in Hebrew; and therefore, this name agrees perfectly with the Hindoo *Capot*, though in another language.

The Hindoo *puranas* also mention the town of *Asc'halanast'han*, which owed its origin to *Sami-Rama*, and *Lileswara*. This is clearly the *Askalon* of Scripture; and *Sami Rama* is the *Semiramis* of the Greek writers. This derivation receives probability from the import of the names; *Sami-Rami* is in Sanscrit, "Fire concealed in the fir tree;" *Askalon* imports in Hebrew, "the settled residence of fire," so that it approaches a translation of the former. Here say the *Puranas*, *Semiramis* made her first appearance: here, says Diodorus, *Semiramis* was born; *i.e.* her worship was adopted. Moreover, he says, she was nursed by doves, and disappeared as a dove, and a dove was her emblem. We have seen also that Diodorus says, Ninus conquered Babylonia before Babylon

was built, as a city; but he built Nineveh with all his power, and with the utmost magnificence. *Lileswara* was the founder of Nineveh, say the *Puranas;* or at least Major WILFORD so understands them. This appears to be alluded to under an allegory in the *Puranas:*

"To satisfy *Devi*, and restore all things to their former situation, *Maha-deva* was born again in the character of *Baleswara*, or *Iswara the Infant*. *Baleswara*, who fosters and preserves all, though a child, was of uncommon strength; he had a beautiful countenance; his manners were most engaging; and his only wish was to please every body; in which he succeeded effectually; but his subjects waited with impatience till he came to the age of maturity, that he might bless them with an heir to his virtues. *Baleswara*, to please them, threw off his childlike appearance, and suddenly became a man, under the title of *Lileswara*, or *Iswara* who gives pleasure and delight. He then began to reign over gods and men, with the strictest adherence to justice and equity: his subjects were happy, and the women beheld with extasy his noble and manly appearance. With the view of doing good to mankind, he put himself at the head of a powerful army, and conquered many distant countries, destroying the wicked, and all oppressors. He had the happiness of his subjects, and of mankind in general, so much at heart, that he neglected every other pursuit." [The same *opposite* description of character as we saw in *Rucmavatsa*, p. 219.]

As we have taken the liberty to correct Dr. WELLS, in his account of *Hierapolis*, under No. 20. we shall here insert our authority for that correction:

"Maha-bhaga st'han is the *st'han* or place of *Sami Rama*, in the character of *Maha-bhaga*, or the great and prosperous goddess. This implies also that she bestows greatness and prosperity on her votaries.

"We cannot but suppose that the *st'han* of *Maha-bhaga*, is the ancient town of *Mabog*, called now *Menbigz* and *Menbig:* the *Greeks* called it *Hierapolis*, or the holy city: it was a place of great antiquity; and there was a famous temple dedicated to the *Syrian* goddess, whose statue of gold was placed in the centre, between those of *Jupiter* and *Juno*. It had a golden *Dove* on its head; hence some supposed it was designed for *Semiramis;* and it was twice every year carried to the sea side in procession. This statue was obviously that of the great goddess, or *Maha-bhaga-devi*, whose history is intimately connected with that of the *Dove* in the western mythologists, as well as in the *Puranas*.

"An ancient author, [*Lucius Amp. ad Macrin.*] thus relates her origin: "It is related that a *Dove* hatched the egg of a fish, near the *Euphrates*, and that after many days of incubation came forth the *Goddess, merciful* and *propitious* to men, on whom she bestows *eternal bliss.*" Others said, that fishes rolled an egg on the dry land, where it was hatched by a *Dove*, after which appeared the *Syrian* goddess.

"The *Syrian* name of *Mabog* is obviously derived from *Maha bhaga*. This contraction is not uncommon in the western dialects, derived from the *Sanscrit;* and *Hesychius* informs us that the *Greeks* pronounced the *Hindu* word *Maha* great, *Mai*. *Mabog* is mentioned by *Pliny*, where we read *Magog;* but Mr. *D'Anville* shows it should be *Mabog:* I conclude from some manuscript copies. This is also confirmed by its present name, which is to this day *Manbig* or *Manbeg*.

"The temple of *Mabog* was frequented by all nations; and amongst them were pilgrims from *India*, according to *Lucian*, as cited by the authors of the Ancient Universal History.

"Mabog, or *Hierapolis*, was called also *Old Ninus*, or *Nineveh*, according to *Ammianus Marcellinus*, and *Philostratus:* and there is no mistake in *Diodorus Siculus* and *Ctesias*, when they assert that there was a town called *Nineveh* near the *Euphrates*. Scripture also seems to place *Nineveh* thereabout; for it is said that *Rezen* was between *Nineveh* and *Calach*. And the situation of *Rezen*, called also *Resaina* by ancient authors, and *Razain* by the moderns, is well known, as well as that of *Calach* on the banks of the *Lycus*, now the *Zab*, to the eastward of the *Tigris*. *Nineveh*, of course, must have been to the westward of these two places, and falls where the *Old Nilus* is pointed out by *Ammianus, Philostratus*, &c.

The reader will perceive now, that our idea of an Hindoo nation having overrun Canaan and Egypt, is corroborated by many circumstances; and the time of this dominion, though we cannot affix a date to it, is inferred with great appearance of probability, since no period before or after, agrees so well with the particulars. We shall hereafter see this further proved, by the circumstance that almost all, if not quite all, the deities worshipped in these, and other towns, have a reference decidedly oriental.

We close this discussion by observing, what rather perhaps belongs to history, that these accounts set, in a light entirely new, the use of the phrase in the evangelist Matthew ii. 15. "out of Egypt have I called my son:" for, indeed, the parallel is perfectly strict, between the preservation of the ancient Israel, and that of the holy child Jesus, it stands thus:

Jacob and his family went down into Egypt to sojourn there, by which they were protected from the ravages made by the invaders of Canaan, during

their absence: and escaped the dangers their weakness must have experienced there, so that as Joseph says, Gen. xlv. 7. "God sent me before you to preserve you a posterity in the earth: to save your lives by a great deliverance," in like manner, Jesus was taken into Egypt, to preserve him from the fury and researches of Herod, till "those were dead who sought the young child's life to destroy it:" and then, as Israel was delivered in the fulness of time, so was Jesus: each of these, Israel as a nation, and Jesus as an individual, was the *son of God*, and under that character was especially preserved in Egypt, and was remarkably called out of it. The reader therefore will not be displeased with the substance of this Excursion; since it leads to a conclusion so very analogous to the design of the sacred Spirit, in a part of the gospel history which has hitherto perplexed the most learned; and has been the triumph of Jewish opponents; not to say, a butt of malevolence and infidelity among the profane.

NO. 556. OF BABYLON, AND THE TOWER OF BABEL.

I have endeavoured to illustrate the Pyramids of Egypt, before introducing the Tower of Babel, which probably was their original, because these are better known than the other, are in good preservation, and may be appealed to, in illustration of that which no longer exists at Babylon: to which we may add, that very few persons have visited Babylon, whereas Egypt has been lately visited by thousands.

The points of comparison to which our attention should be directed, are 1. a river runs before these pyramids, which agrees with the notion of their being *sacred* structures; in like manner, a river ran before the tower of Babel. 2. The general form of these structures were alike, *i.e.* broad at bottom, tapering at top. 3. The internal construction was of less costly materials than the external; being of *sun-baked bricks*, at best: while the external was *furnace baked bricks* at Babel, but immense stones in Egypt, which has insured the durability of these edifices. 4. A city extended on each side the river in both instances. 5. The royal palace was on one side the river, the temple on the other side. 6. There were hollow rooms, or chapels, in each. 7. There was at the top a great image: this is destroyed, but there are indications of such an intention on the top of the open pyramid. 8. There were sacred cloisters or courts around them. These obvious agreements are sufficient to justify our idea that these structures were alike in form, and in application, so that we judge, pretty accurately, of what we do not know of the one, by what we do know of the other. They contribute also, to establish our inference that the same people were the builders of both.

Being now enabled, by means of these points of comparison, to comprehend the intention of the builders of Babel, we proceed to examine the present ruins of that metropolis, and shall discover, that there are sufficient evidences left to demonstrate the particulars of Scripture history, which is our present object. We read, Gen. xi. 3. that the builders proposed to make bricks and *burn them thoroughly:* that these bricks were employed by them as *stones;* of which it should appear their country was destitute: "instead of mortar, *chemar*, they had, *chamar*," where the reader will observe, that the same word is used under two pronunciations, and this, probably, ought to be understood, "instead of *clay mortar*, which is the kind used in countries east of Shinar, for buildings not expected to exceed ordinary duration, they employed the *bitumen* which rises in the lands adjacent to this tower, or was fetched from elsewhere on the banks of the Euphrates, *bitumen mortar*, to resist moisture, and wet, whether from the atmosphere or from morasses formed by the river. That this was their intention in employing *bitumen* may appear from the following extracts:

On occasion of an inundation, about the year 1733. the foundation of the walls in Bagdad were covered with a composition, of which bitumen made a part. *Ives*, page 281.

The cement in the remarkable fortress of *Aikadder*, in the Chaldean Desert, according to M. Carmichael's description of it, appears to be bitumen. We know not the date of its construction.

The wall of Media, which shuts up the isthmus between the Euphrates and Tigris, above Babylon, was built of burnt *bricks* laid in *bitumen*. Xenophon Anab. lib. ii. and the walls of *Perisabour*, in Babylonia, taken by Julian, were of the same materials: Amm. Marc. lib. xxiv. So that in those days, bitumen was much in use as a cement; but it appears to have been disused in succeeding times. None appears in the ruins of Ctesiphon, or in Bagdad.

The quantity of bitumen that must have been employed in building Babylon, is scarcely credible. Most probably it was procured from *Hit* on the Euphrates, where we still find it. The master mason told me, that he found some in a spot where he was digging, about 20 years ago; which is by no means strange, as it is common enough on the banks of the Euphrates. I have myself seen it on the road from Bagdad to Juba, an Arabian village, seated on that river. M. Beauchamp.

We may remark on this report of the mason's, that Diodorus says, that great quantities of bitu-

men flow out of the ground, at Babylon : that these springs supplied it for the building of the city ; and that it was in such plenty, that it was even used for fuel ; lib. ii. c. 1. Herodotus, however, brings it from *Is* or *Hit*.

We are to recollect, that the tower was first begun ; and the building of it was advanced but suspended, ages before it was finished ; during this suspension it was nicknamed "Confusion," by those who opposed the object of its worship. Afterwards, it was resumed and completed ; a prodigious city was built around it ; and in this latter state it was, when the accounts which we have of it were composed, with intention to satisfy the curiosity of distant strangers, so that these unite descriptions of the tower, or temple, and of the city, partly from observation, partly from recollection.

The square of the temple, says Herodotus, was *two* stadia, 1000 feet ; and the tower itself *one* stadium ; in which Strabo agrees. The former adds, "In the midst, a tower rises, solid, of the depth and height of one stadium ; upon which resting, as on the bottom of a base, seven other turrets are built in regular succession. The ascent is on the outside, which, winding from the ground, is continued to the highest tower ; and in the middle of the whole structure, there is a convenient resting place. In the last tower is a large chapel, in which is placed a couch, magnificently adorned ; and near it, a table of solid gold, but there is no statue in the place." *Clio*, 181. He afterwards, 183. describes another chapel, lower down in the structure, with golden statues, tables, and altars : all of which appear to have been forcibly taken away by Xerxes, who also put the priest to death.

Strabo, p. 178. says, that the *sepulchre* of Belus was a *pyramid* of *one stadium* in height ; whose base was a square of like dimensions ; and that it was ruined by Xerxes. Arrian agrees in this particular ; and both of them say, that Alexander wished to restore it, that is, we may suppose, both the tower and temple, but that he found it too great a labour : for it is said, that ten thousand men were not able to remove the rubbish, in the course of two months. Arrian calls it a stupendous and magnificent fabric ; and says that it was situated in the *heart* of the city. Diodorus, lib. ii. c. 1. says, that it was entirely gone to ruin in his time ; so that nothing certain could be made out, concerning its design ; but that it was of an exceeding great height, built of brick, and cemented with bitumen ; in which the others generally agree. Diodorus adds, that on the top was a staute of Belus, 40 feet in height ; in an upright posture.

"That it was exceeding lofty, must be conceived by the mode of expression of those who describe it : and if it be admitted that the whole fabric was a stadium in height, as Strabo says, and as appears probable : even this measure, which is about 500 feet, must be allowed to be a vast height, for so bulky a structure raised by the hands of men ; for it is about 20 feet higher than the great pyramid of Memphis ; and would exceed the loftiest pile in this island, Salisbury steeple, by 100 feet. It is said by Dr. Greaves, that the old steeple of St. Paul's, previous to the fire of 1666, was 520 feet in height ; which was, of course, 40 feet higher than the pyramid ; 20 higher than the tower of Belus. But as the base of the great pyramid is about 700 feet square, or nearly once and a half that of the tower of Belus, the solid contents of the pyramid must have been much greater. The Greeks with Alexander, who saw and described the tower, had also seen the pyramids : but they make no comparison between either their bulk, or their altitudes. The tower, from its having a narrower base, would *appear* much more than twenty feet higher than the pyramid."

"Authors differ also, in respect of the manner in which the tower was completed, at the top. Herodotus says, that it terminated in a spacious dome, in the nature of a chapel or temple ; but others say, an observatory. Diodorus says, that the statue of Belus was at the top : Herodotus, lower down the building. Who shall decide ? Xerxes is said to have removed the statues ; so that, of course, Herodotus could not have seen them.

"It may be concluded, that the uppermost stories consisted more of masonry, than earth ; but the lower, chiefly of earth, which was retained in its place, by a vast wall of sun dried bricks, the outer part, or facing of which, was composed of such as had undergone the operation of fire. Strabo says, that the sides of the tower were of *burnt* bricks."

The reader will perceive that the pyramid of Belus differed little from the pyramids of Egypt ; but it does not strike every one, so clearly as it does me, that the Egyptian *city* also, was a copy of that intended at Babel, and afterwards executed ; because, they are both equally levelled with the dust, and the Nile has changed its bed from where it formerly flowed. To this *city* of Babylon, and the traditions concerning it, we shall now advert.

"Abulfeda says, see *Irak*, article *Babel*, that Babel, anciently a celebrated city, which communicated its name to the whole province, Babylonia, has now nothing more than a village on its site. There are still to be seen the ruins of structures of the highest antiquity ; which induces a belief that a great city stood there. He adds, that in ancient times the kings of *Canaan* resided there. Also, that *Hellah* stands on the *land* of *Babel* ; as well as *Sura*, which is near to Kasr Ibn Hobeira."

"M. Otter, quoting the Turkish geographer, Ibrahim Effendi, says, that '*Babel* is *close* to *Hellah*: and on the left hand, *i.e.* on the west, of the road, in going from Hillah to Bagdad.' Vol. ii. p. 11.

The Arabs and inhabitants on the spot, not only give the name of Babel to the district round about Hillah; but have also pointed out to many European travellers, in particular Della Valle, Pere Emanuel, Niebuhr, and Beauchamp, vast ruins and heaps of earth or rubbish, on both sides of the Euphrates, as the remains of the ancient city, spoken of by Abulfeda, and other eastern writers.

"The Oriental geographers give the latitude of Babel from 32° 15′ to 32° 25.′ The centre of it, admitting the ruin taken for the tower of Belus, to be the remains of that edifice, should be in latitude 32° 31′: since these remains are about three G. miles to the northward of Hillah, which by observation, is in about 32° 28′.

"M. Otter informs us that Hillah, according to the *Kanon*, is in latitude 32° 25′, which differs only three minutes from the report of M. Niebuhr.

"Herodotus says, that the fountains of bitumen at Is, from whence the bitumen, used in the construction of Babylon, was brought, were situated at eight journies above that city. There are some copious fountains of this kind, near Hit, a town on the Euphrates, at 128 G. miles above Hillah, reckoning the distance along the bank of the Euphrates. This distance answers to eight ordinary journies of a caravan, of 16 miles each, direct; and is at the same rate as the six journies, at which Hit is reported to lie from Bagdad, according to M. Niebuhr. There can be no doubt, therefore, that *Hit* is the place intended by *Is*; and which should have been written *It*."

"Public belief has been staggered by the enormous dimensions allowed to Babylon by the different authors of ancient times, Herodotus, Strabo, Diodorus, Pliny, and Quintus Curtius: because that, even if the most confined of those measures reported by the followers of Alexander, who viewed it at their fullest leisure, be adopted, and the stadia taken at a moderate standard, they will give an area of 72 square miles.

"We therefore conceive that, with respect to the extent of the *buildings* and population of Babylon, we ought not to receive the above measure as a scale; from the great improbability of *so vast a contiguous space* having ever been built on: but that the wall might have been continued to the extent given, does not appear so improbable; for we cannot suppose that so many ancient writers could have been misled concerning this point.

"But although we may extend our belief to the vastness of the *enceinte*, it does not follow that we are to believe that 80, or even 72 square miles, contiguous to each other, were covered with buildings.

"The different reports of the extent of the walls of Babylon, are given as follow:

"By Herodotus, at 120 stadia, each side, or 480 stadia in circumference.

"By Pliny and Solinus, at 60 Roman miles; which, at 8 stadia to a mile, agrees with Herodotus.

"By Strabo, at 385 stadia:

"By Diodorus, from *Ctesias*, 360: but from *Clitarchus*, who accompanied Alexander, 365. And lastly, by Curtius, at 368.

"It appears highly probable that 360, or 365, was the true statement of the circumference.

"That the area enclosed by the walls of Babylon was only partly built on, is proved by the words of Quintus Curtius, who says, lib. v. c. 4. that 'the buildings, in Babylon, are not contiguous to the walls, but some considerable space was left all round.'

"Nor, says he, do the houses join: perhaps, from motives of safety. The remainder of the space is *cultivated*; that in the event of a siege, the inhabitants might not be compelled to depend on supplies from without. Thus far, Curtius.

Diodorus describes a vast space taken up by the palaces and public buildings. The enclosure of one of the palaces, which appears to be what is called by others, the *citadel*, was a square of 15 stadia, or near a mile and half; the other of five stadia: here are more than two and a half square miles occupied by the palaces alone. Besides these, there were the temple and tower of Belus, of vast extent; the hanging gardens, &c.

But after all, it is certain, and we are ready to allow, that the extent of the buildings of Babylon was great, and far beyond the ordinary size of capital cities, then known in the world: which may indeed be concluded, from the manner in which the ancients in general speak of it.

The population of this city, during its most flourishing state, exceeded twelve hundred thousand; or perhaps, *a million and a quarter.*

With respect to the two principal structures in this stupendous city, the *castellated palace*, called also by some, the citadel, and the *temple* and *tower* of *Belus*; the general description of the first, is given by Diodorus; of the latter, by Herodotus. They are both wonderful in their kind; the first for the extent of the ground which it covered, and which is represented to have been a square of near a mile and an half: the other for its bulk and height.

Herodotus has not said, in which of the divisions of the city, the temple and palace, respectively, stood; but, it may be pretty clearly collected from Diodorus, that the temple stood on the *east* side, and the palace on the *west*: and the remains found

at the present day, accord with this idea. For, Diodorus describes the GREAT palace to be on the *west* side, the LESSER palace on the *east;* and there also, was the brazen statue of *Belus*.

Diodorus says, that the temple stood in the centre of the *city;* Herodotus, in the centre of *that division* of the city in which it stood; as the palace in the centre of *its* division. But the description of Diodorus is pointed, with respect to the fact of the palace being near to the bridge, and consequently to the river bank: and he is borne out by the descriptions of Strabo, and Curtius, both of whom represent the hanging gardens to be very near the river: and all agree, that they were within, or adjacent to, the square of the *fortified palace*. Strabo, p. 738. He says, that 'the Euphrates flows through the middle of the city; and the pensile gardens are adjacent to the river; from whence they were watered.'

And it appears probable, that the temple was also at no great distance from the opposite bank of the river; that is, the *eastern* bank.

Della Valle, when at Bagdad, in 1616, see his Travels, vol. ii. had the curiosity to visit the site of Babylon; which is well known to the people of those parts, as well by its name of Babel, as by the traditions concerning it. He found, at the distance of about three miles to the northward of Hillah, and at no great distance from the eastern bank of the Euphrates, a vast heap of ruins, of so heterogeneous a kind, that, as he expresses it, he could find nothing whereon to fix his judgment, as to what it might have been, in its original state. He recollected the descriptions of the tower of Belus, in the writings of the ancients, and supposed that this might have been the remains of it. He paced its circumference, and found it to be 1134 of his ordinary steps, which cannot well be rated lower than two and a quarter English feet each; but may have been two and a half. At the former rate, the circuit would be 2552 feet; whence the dimensions of each side of the ruin, should have been 638 feet.

He goes on to say, that the mountainous ruin, in question, like most other ruins, does not present a regular figure, but is of different heights in different places: and that the highest part of the palace at Naples, is not so high as some part of this ruin. In some places the sides are steep and craggy; in others, they form a slope, that may be ascended; and there appeared the traces of torrents that had been occasioned by the running off of the rain water. On the top, he saw what might be taken for *caverns* or *cells;* but they were in so ruinous a state, that he could not judge whether they made a part of the original design, or were excavated, since: in fact, that the whole appeared like a mass of confusion; none of its members being distinguishable.

With respect to the materials, he found that two sorts of bricks had been made use of; the one having been dried in the sun; the other baked in the furnace. Of the latter sort, which seem to have been employed only in such parts of the fabric, as were either the most exposed to the weather, or which required a greater degree of solidity than the rest; there were by far the smallest proportion; and with *these*, a cement, either of lime, or of bitumen, had been used: but the parts which he dug into, were, generally speaking, formed of sun dried bricks. It is obvious, however, that his researches in this way, must have been very much limited, both as to the number of places, and the depth to which he penetrated. These bricks, if they deserve the name, were laid in *clay* mortar only; and with this, or with the bricks themselves, broken reeds, or straw, had been *mixed*. He is, however, silent concerning any *layers* of reeds: although such have been observed by M. Beauchamp, in this place; and by several others in the ruin of *Aggarkuf*, near Bagdad.

He observed the foundations of buildings *around the great mass*, at the distance of 50 or 60 paces: but beyond that, to a great distance, the whole was a clear, and an even plain. These foundations appear to prove a great deal, respecting the temple and tower of Belus. For if the 50 or 60 paces on both sides of the ruin, be reckoned equal to 260 feet, and the base of the ruin 660, we have a total of 920 feet; or only 80 feet short of the *two stadia*, which Herodotus says, was the dimensions of the square of the enclosure of the temple of Belus; in which the pyramidal tower stood.

By the information collected by these gentlemen, at Hillah and elsewhere, it is certain that other remains of walls and edifices, are in existence, although enveloped in woods or coppices. M. Otter was told that the site of Babylon was generally covered with wood: vol. ii. p. 211. and M. Niebuhr, that among the *hillocks* or *eminences* formed by its ruins, are found, here and there, trees that appear to be *very ancient*, as having been left untouched by the inhabitants; although, as he observes, from the gulf of Persia to that neighbourhood, no other kind of trees, except date and other fruit trees, are to be seen.

The *hanging* gardens, as they are called, which had an area of about three and an half acres, had trees of a considerable size growing in them: and it is not improbable that they were of a species, different from those of the natural growth of the alluvial soil of Babylonia. Curtius says, that some of them were eight cubits in the girth; and Strabo, that there was a contrivance to prevent the large roots from destroying the superstructure, by build-

ing vast hollow piers, which were filled with earth to receive them. These trees may have been perpetuated in the same spot where they grew, notwithstanding that the terraces may have subsided, by the crumbling of the piers and walls, that supported them; the ruins of which may form the very eminences spoken of by M. Niebuhr; and which are covered with a particular kind of trees. Such a mass of ruins could not but form a very considerable eminence. See the descriptions of the gardens, in Diodorus, lib. ii. c. 1. Strabo, p. 738. and Curtius, lib. v. c. 1. Josephus, *contra* Ap. lib. i. 19. quotes Berosus, who also mentions them.

M. Niebuhr was also informed, it is to be regretted that he could not have been enabled to visit the ruins of Babylon generally, that the principal ruins, answering to those seen by Della Valle, were situated about three miles to the NNW of Hillah. He also says, that such parts of the walls, as stood above ground, have long ago been carried away: but that the foundations continue to be *dug up*, and are carried to Hillah. And that in the tract of BABEL, on both sides of the Euphrates, are seen many eminences that are dug into, for bricks; as well as heaps of bricks themselves. These bricks, he says, are *a foot square*, and remarkably well baked; and having originally been laid in *matter* that had no degree of tenacity, they were easily separated; and that without breaking them. Vol. ii. page 235. The caravanserai of Hillah, as he was told, was built, at no very distant period, of those bricks: and the town itself in the 11th century, according to M. Otter.

M. Beauchamp, Vicar General of Babylon, and Corresponding Member of the French Academy of Sciences, visited these celebrated ruins, several times within the last twenty years.

"The ruins of Babylon are very visible a league north of Hellah. There is, in particular an elevation which is flat on the top; of an irregular figure; and intersected by ravines. It would never have been suspected for the work of human hands, were it not proved by the layers of bricks found in it. Its height is not more than 60 yards. It is so little elevated, that the least ruin we pass in the road to it, conceals it from the view. To come at the bricks, it is necessary to dig into the earth. They are baked with fire, and cemented with *zepht*, or bitumen: between each layer are found *osiers*.

"*Above* this mount, on the side of the river, are *those immense ruins*, which have served, and still serve, for the building of Hellah, an Arabian city, containing 10 or 12,000 souls. Here are found those large and thick bricks, imprinted with unknown characters, specimens of which I have presented to the Abbe Barthelemy. This place, and the mount of Babel, are commonly called by the Arabs *Makloube*, that is, turned *topsy turvy*. I was informed by the master mason employed to dig for bricks, that the places from which he procured them were large thick walls, and sometimes chambers. He has frequently found earthen vessels, engraved marbles, and, about eight years ago, a statue as large as life, which he threw among the rubbish. On one wall of a chamber he found the figures of a cow, and of the sun and moon, formed of varnished bricks. Sometimes, idols of clay are found, representing human figures. I found one brick on which was a lion, and on others a half moon in relief. The bricks are cemented with bitumen, except in one place, which is well preserved, where they are united by a very thin stratum of white cement, which appears to me to be made of lime and sand.

"The bricks are every where of the same dimensions, one foot three lines square, by three inches thick. *Occasionally*, layers of osiers in bitumen are found, as at Babel.

"The master mason led me along a valley, which he dug out a long while ago, to get at the bricks of a wall, that, from the marks he showed me, I guess to have been sixty feet thick. It ran perpendicular to the bed of the river, and was probably the wall of the city. I found in it a subterranean canal, which, instead of being arched over, is covered with pieces of sand stone, six or seven feet long, by three wide. These ruins extend several leagues to the north of Hellah, and incontestably mark the situation of ancient Babylon."

These accounts illustrate greatly those particulars which Scripture occasionally furnishes, as to the extent and glory of Babylon; and they undeniably demonstrate the fulfilment of those prophecies which speak of the destruction and desolation of this queen of cities. But, as I wish to call the reader's attention to the *city* which accompanied the Egyptian pyramids also. I shall insert the following descriptions of it, which will set the similarity in a pretty clear light.

Dr. Pococke observes: "It is very extraordinary that the situation of Memphis should not be well known, which was so great and famous a city, and for so long a time the capital of Egypt; but as many of the best materials of it might be carried to Alexandria; and afterwards, when such large cities were built near it, as Cairo and those about it, it is no wonder that all the materials should be carried away to places so near and so well frequented; and the city being in this manner levelled, and the Nile overflowing the old ruins, it may easily be accounted for, how every thing has been buried, or covered over, as if no such place had ever been. There are two distances mentioned by Strabo, in order to fix the situation of Memphis; he says it was about eleven miles from Delta, and five from the height on which the pyramids were built, which appear to be

the pyramids of Gize. Diodorus says, that it was fifteen miles from the pyramids, which seems to be a mistake. Strabo speaks also of Memphis as near Babylon, so that probably it was situated on the Nile, about the middle, between the pyramids of Gize and Sacara, so that I conjecture the city was about Mocanan and Metrahenny, which are in the road from Cairo to Faiume, on the west side of the Nile, and rather nearer to the pyramids of Sacara, than to those of Gize; for at Mocanan I saw some heaps of rubbish, but much greater about Metrahenny, and a great number of grottos, cut in the opposite hills on the east side of the river, which might be the sepulchres of the common people of Memphis, as those on the western hills were probably, for the most part, the burial places of their deities, their kings, their great people, and their descendants. I observed also a large bank to the south of Metrahenny, running toward Sacara, which may be the RAMPART mentioned by Diodorus Siculus, as a defence to the city, not only against the overflowing of the Nile, but also against an enemy; and therefore must be different from that mentioned by Herodotus, as twelve miles and a half south of Memphis, by which the course of the river was turned, and consequently, at that distance, could not well be said to be a defence to the city. Pliny is still more plain, and says, that the pyramids were between Memphis and Delta, not four miles from the river, and seven from Memphis, which fixes this city about the place I mention.

"There is another circumstance in the situation of this city, that there were large lakes to the north and west of it, both as a defence, and probably also to supply some part of the city with water: and I saw several such lakes to the north and west of Metrahenny. It is also very remarkable that Menes, the first king of Egypt, according to Herodotus, turned the course of the Nile, which ran under the western hills, and made it pass in the middle between them and the eastern hills, and built the city where the river first ran; it is not improbable that Calig al Heram, that is the canal of the pyramids, and the western canal, some miles beyond Metrahenny, over which there is a large bridge, and which at present runs under the hills, may, at least in some parts, be the remains of the ancient bed of the Nile; and from this account we have, the city of Memphis seems to have extended from the old canal to the new one, and some part of it to have reached as far as the hills; for the Serapium is mentioned to be in a very sandy place, and consequently toward the hills where the Nile does not overflow; for I found the country sandy in some parts for near a mile from the hills. The palace of the kings also was on high ground, extending down to the lower parts of the city, where there were lakes and groves adjoining to it; and I saw near Sacara a sort of wood of the acacia tree; this and Denderea being the only places in Egypt where I saw wood grow as without art; and it is possible that this wood may be some remains of the ancient groves about Memphis. The city being, according to some authors, above EIGHTEEN miles round, it might very well take up the whole space between the river and the hills, which I take not to be above four or five miles; but what fixes the situation of Memphis to this part, is Pliny's account, who says that the pyramids were between Memphis and the Delta.

"This city was famous for the worship of Osiris, under the shape of a living bull they called Apis, probably because that animal is so useful in agriculture, invented by that king. They had also a famous temple of Vulcan, and another dedicated to Venus. *Tr. Eg.* vol. i. p. 39.

Pliny speaks of Memphis as a woody country, with such vast trees, that three men could not embrace the trunk, and of one sort particularly that was remarkable, not for its fruit, or any use, but for its resemblance to the sensitive plant. *Facies enim spinæ folia habet, ceu pennas, quæ tactis ab homine ramis cadunt protinus ac postea renascuntur.* lib. xiii. c. 10.

We shall now call the reader's attention to the course of the Nile, in its passage through the district wherein stood the city of Memphis.

"M. Savary says, that *Menf* is two, French, leagues to the *southward* of the pyramids. He speaks of Giza, as being on the *east*, the Nile and Menf, on the *south*; when looking from the pyramids. Bruce remarks, that the pyramids of *Giza* bore about NW. and those of *Sakkara*, SW. when he was at Metrahenny. As Menf lies at no great distance to the W. of Metrahenny, this authority for Menf, agrees with that of Savary.

"All to the W. and S. of Mohannan, we saw great mounds and heaps of rubbish, and calishes, canals, that were not of any length, but were lined with stone, covered and choaked up in many places with earth.

"We saw three large granite pillars, SW. of Mohannan, and a piece of a broken chest or cistern of granite: but no obelisks, or stones with hieroglyphics; and we thought the greatest part of the ruins seemed to point that way, or more southerly.

"These, our conductor said, were the ruins of *Mimf*, the ancient seat of the Pharaohs, kings of Egypt.

"Memphis, if situated at Metrahenny, was in the middle of the pyramids; three of them to the NW. and above threescore of them to the south." Bruce, vol. i. p. 53.

M. Maillet says, p. 265. "The most probable opinion is, that this superb city was built at the en-

trance of the Plain of Mummies; at the north of which the pyramids are placed. The prodigious ruins which present themselves in this spot, will serve for a long time, as proofs of the greatness of that city, of which they are the remains; and the incontestable evidences of its true position."

Again, he says, p. 274. that out of so many superb monuments, &c. "there remain only at present some shapeless ruins of broken columns, of ruined obelisks, and some other buildings fallen to decay, which one still discovers at the *bottom* of a *lake*, when the increase of the Nile is too small to furnish it with its usual supply of water. This circumstance has twice happened during the 17 years of my consulship; particularly in the year 1697, when the surface of the lake sunk five or six coudees, and discovered at the bottom of this vast reservoir, a kind of city, which excited the admiration of every one. This lake can never be dried up, or drawn off again, as before, because they have neglected to keep up the canal, which served to drain off the water. There are also some heaps of ruins in the plain, of three leagues in width, that separates the northern from the southern pyramids; and in which, this ancient city extended, from the borders of the lake, toward the Nile, eastward. These are the faint traces of so much magnificence," &c.

"It appears then, that *Memf*, *Menf*, or *Menouf*, which is rather a *position*, than a *village*, as perhaps referring to the site of the *latest* remains of Memphis, lies within half a mile, and that to the NE. of the position above pointed out, by the meeting of the two lines of distance from Fostat and the pyramids. And that this Menf is on the site of Memphis, there is little doubt; since Abulfeda describes the situation of that capital, which existed as a considerable city, so late as the seventh century, when Egypt was conquered by the Mahomedans. This author says, that it stood at a *short* day's journey from Cairo: and as the site of Menf may be taken at fourteen *road* miles from Cairo, it agrees very well.

"It is very uncertain whether, in the time of Herodotus, the Nile ran exactly in the same bed it now does, in the part about Memphis.

"It appears very clearly that the Nile in ancient times, ran through the *Plain* of *Mummies*, near Sakkara; and thence along the foot of the rising ground, on which the pyramids of Giza stand; and finally, in the line of the canal of *Beheira*, into the bay of Abukeir, or Canopus. This appears more particularly, from the foregoing remarks of Dr. Pococke, especially, those in which he says that 'he saw several large lakes to the north and west of Metrahenny;' and that he thought it probable that 'the canal of the pyramids, and the western canal, some miles beyond Metrahenny, and which at present runs under the hills, may, at least in some parts, be the remains of the ancient bed of the Nile.' And again, when he describes a great causeway of 1000 yards in length, and 20 feet wide, built of, or faced with, hewn stone, extending across a *hollow* part of the country, and terminating at the distance of a mile to the NE. of the pyramids, where the ground *begins to rise*."

The combination of these circumstances lead us to 1. a great river, dividing into two branches, one running before Memphis, the other behind it; so that Memphis, in fact, stood on an island.

2. A great mound, or rampart, south of the city, for the purpose of controling the stream.

3. An extent of about eighteen miles for the city: no doubt, but the city walls ran along the shores of the river, so that there was no entering the city but by crossing the water; that is to say, a natural stream of the river, on the east and west, and a conducted stream, on the south and north: hence by means of these natural defences, the strength of this city was very great.

It is likely that not all the space enclosed by the city walls was built over, but that, intervals of gardens, and even of fields, were preserved, as in Babylon.

Juvenal speaks of the land of Memphis, being dry, *terrâ Memphitide siccâ*, as an extraordinary or monstrous thing. Sat. xv. 122.

I would inquire whether these particulars will not agree with those recorded by Scripture of *Noph*, which is usually thought to be *Memphis;* and of *Ammon No*, which has never, I believe, hitherto been suspected of occupying the site adjacent to the pyramids.

NO. 557. SITUATION OF AMMON NO.

The prophet Nahum tells us, that Ammon No *was situated between streams*, the word is used Exod. vii. 19. and Isaiah xvi. 6. for the *canals* of Egypt; artificial constructions for directing the waters, *waters were on both sides of it, whose security*, or strength, rampart, Eng. tr. *is the sea*, or flowing waters, *and beyond this sea its wall. Cush was its strength, and Mizraim; even without end:* [perhaps this also is the name of a place, "*Ain-ketjeh*," the present *Catich.*] *Phut and Lybia were her auxiliaries.*" The mention of *canals*, which to Memphis were north and south, of *running streams* which were east and west, and of these being its *defences*, agrees perfectly with what we have seen out of Herodotus, and Diodorus, and with the remarks of those authors.

Observe the mention of *Mizraim* as distinct from this city, which would lead one to think that it did not properly stand in either Mizraim, and the situa-

tion we are alluding to is indeed neither, but is between both. The term *sea* applied to the Nile, is precisely according to the usage of the Egyptians, who called it "the ocean," and said it surrounded the whole of Egypt; which indeed it did, if *Mizraim* was on this island, between its streams.

The prophet Jeremiah says, xlvi. 25. "I will visit on Ammon of No, and on Pharaoh, and Mizraim, with their gods and their kings, even on Pharaoh and all that trust in him." Here observe, 1. that this town is the residence of the deities, as well as of royalty; 2. it is distinct from Mizraim: 3. the mode of writing its name: "Ammon-Men-Na:" of which hereafter.

The prophet Ezekiel says, xxx. 13. "I will destroy the images, and will cause images to cease from Noph; and the leader from the land of Mizraim shall not proceed; and I will put fear in the land of Mizraim. And I will make desolate Pathros, *in the south of Egypt;* and will set fire in Zoan, *in the north of Egypt;* and will execute judgments in No, *the centre of Egypt, where is the seat of magistracy.* And I will pour out my fury on Sin, the strength of Mizraim; and will cut off the populace of No, [or Ammon No.] Yea, I will set fire in Mizraim; Sin [Sain] shall have great pain; and No shall be rent asunder; and, Noph [Memphis] shall be compressed into narrower limits daily."

Observe 1. Noph abounded in images, as is implied in the cessation of them. 2. It was a very extensive city, as is implied in its "daily contraction." Also, 1. No was the seat of judgment, therefore it should suffer under judgments. 2. It was a compact city, as is implied in its being "rent asunder." 3. Ammon, or Populous, No should be cut off: whether this be a third city, can only be conjectured, but possibly as London and Westminster are two cities, yet so united as to form but one town, so No and Noph, might be adjacent; one town under one acceptation, yet divided perhaps by a canal, so as to receive two appellations, and in that view be two cities. In like manner Ammon, or Populous, No might be distinct from both the others, as Southwark is from London and Westminster; and possibly this may denote the precincts around the temples and pyramids, divided from the former by the Nile. In which case we should have 1. the temples in the district where now stand the pyramids; 2. the palace opposite to them, with its districts, on the north of, 3. the populous and extensive city properly so called. And perhaps these distinctions may be justified if we consider the name or names given to this metropolis of Egypt.

The name of Ammon No is variously written. I suppose when written at full length, as we have it in the Talmudical writers, it is Ammon Min No, in three parts; and to this Jeremiah approaches very nearly, whose words may be read Ammon-Men-Na. [I think certainly here is a distinction, 1. Ammon. 2. Men-na.] And this prophet also combines two Mizraim with this place, and describes them by the multitude of their deities and sovereigns.

The prophet Hosea, ix. 5, 6. varies the name Noph into Moph, which he also combines with two Mizraim, "The Mizraim shall gather them; Moph shall bury them." No doubt but here is an allusion to the character of these places, "Moph, because it abounds in sepulchres, shall be their burial place." This is a very apt description of Memphis, especially of the western district of it, where sepulchres in abundance yet remain. And it deserves notice that the Chaldee calls this place Maphes, the LXX, and our own version Memphis: and to this day on the spot its name is by some of the natives pronounced Minif, by others Memif, differing in *m* and *n* from the Hebrew *Menoph*.

This justifies the hint lately given, that Men-Na is a different title from Ammon, and this seems to have been transmitted while the other was forgot; Meen-na Meen-nuph are easily compounded into Minf, which when deliberately spoken is Men-nouf: as Meen-moph is into Mimf or Mee-mouf. The import of the names assists us also here, for they denote the "*extension* of Menes," or perhaps "the *district* of Menes;" which is perfectly coincident with the history given us by Herodotus,

The result of our inquiries is that in this neighbourhood, and probably so near as to be conjoined, stood 1. Ammon on the western shore; 2. Na, on part of the island; 3. Noph, on another part of the same island; 4, 5. two Mizraim, one of which was on the eastern shore, and opposite the northern end of the island. The whole on the west district is marked by the extent of the pyramids, by the pits where mummies are found, and by the remaining indications of where the river formerly ran.

The reader will have remarked in our extract from the prophet Ezekiel, that he twice mentions Sin; the first Sin he describes as the strength of Egypt; of the second Sin he says, it shall have *great pain*, or as the word imports, it shall be debilitated, shall pine, and be weakened by sickness. The opposition of this feebleness to the strength of the foregoing description seems to fix this to one place, called Sin. This is probably the Tineh of the present day, where formerly stood Pelusium, and to which ran a stream of the Nile called Tenes. I notice this to correct an error of Dr. Wells, who says Damiata rose out of its ruins, whereas Damiata has the whole extent of the lake Menzala between them, and is at least fifty miles distant.

Another question arises whether this town could give name to the desert of Sin. Exod. xvi. 1. The names are written alike; but probably the *meaning*

of the words might be applied to more places than one: the distance from the town of Sin being too great to admit the wilderness to be named from thence: or perhaps the wilderness of Sin, imports "of bushes," and should be derived from a different root.

The prophet also threatens to set fire to Zoan: no doubt here is an opposition intended to the character of the place, the same as to Mizraim. "I will set fire to Mizraim;" why? because these places were surrounded with water, therefore the notion of consuming them by fire is the opposite to probability. It may be taken however for certain that Nebuchadnezzar or Cambyses might very easily justify this apparently contradictory prophecy. But I wish to observe that the land of Sodom is compared Gen. xiii. 10. to the land of "Zoan, as thou comest into Egypt;" and both these places are compared to the garden of the Lord, or Paradise. Now we know that what was the peculiar advantage of Sodom is now its ruin; that is to say, that after the earthquake and volcano by which it was destroyed, the waters around it flowed together and covered it so effectually, that it could never be retrieved: many cities have suffered by earthquakes yet have been rebuilt, others have been overthrown by volcanoes, yet have maintained their station, but Sodom and the cities of the plain, were made monuments of vindictive justice by the waters rushing in upon them, and burying them from the sight of heaven, and of earth, which they had polluted by their crimes. If I am not mistaken, somewhat of a like fate has attended Zoan also; for it appears to have stood in the middle of what is now the lake Menzala; which was probably in ancient times a series of streams and canals, for even at this day the greater part of it is very shallow, too shallow indeed to admit of navigation.

This seems therefore to have been formerly *terra firma*, and by consequence where is now a depth of water was then no more than enabled the inhabitants to cultivate their grounds and gardens to perfection, and to give them those advantages which command of water always produces in a hot country. Tanis or Zoan is now a ruined city on an island in this lake: that it was formerly of great extent cannot be doubted, as it was the residence of Pharaoh and his court. That it has been in this manner destroyed I think credible, because on the bank of this lake, and in the very direction for it, stands another San or Tana, which seems to be rather a secondary than a primary establishment; and in this too it resembles Sodom, a second town of which name was built on the shore of the salt sea, opposite to where the former town had stood.

As we have no history of the increase of these waters to the detriment of the original Zoan, we can only conjecture that it might take place after the removal of the Pharaohs to Memphis; gradually, if by negligence: or in later times perhaps, during which many parts of Egypt have suffered, and greatly too; but we only know the fact, without any particulars.

NO. 558. DIVISIONS OF EGYPT.

Egypt is usually spoken of in the dual number, even when the word *land* is connected with it, as Ezek. xxx. 13. where the prophet enumerates many cities of this country; "the prince shall not proceed from the land of Mizraim, and I will put fear in the land of Mizraim." Dr. Wells divides this into 1. Northern Egypt, and 2. Southern Egypt: but in the days of Herodotus it was otherwise divided. "If we adhere to the opinion received among the Greeks, we are to consider the whole of Egypt, commencing from the Cataract, and the city Elephantina, as divided into two parts, with distinct appellations: the one belonging to Lybia, the other to Asia." We may call these Western Egypt, and Eastern Egypt; and this may give some light on the expression, Ezek. xxix. 10. "I will make the land of Egypt waste from the tower of Syene to the border of Cush," meaning the Cush on the Red Sea; so that this threat includes the eastern district of Egypt, according to the Greeks: and it begins as the Greeks began "from the tower of Syene," which is opposite to the island of Elephantina, all along the confines of Cush; *i.e.* running up the Red Sea, from the port of Berenice south, to Suez and Colsum north. This gives a very different air to the following denunciation of the prophet, "no foot of man or beast shall pass *through* it," [rather *across* it,] that is, from the Nile to the Red Sea, from Coptos to Berenice or Kosseir, as the caravans of merchants with their goods were used to pass, "neither shall it be inhabited forty years." We know of no interval in which this has been true of Egypt, generally taken: but it is very credible that after the ravages of Nebuchadnezzar and till after the death of Cambyses, this track of merchantile conveyance was stopped: so that the foot of man or beast did not pass that way in conveying goods. But the passage by this road was afterwards very much promoted by the Ptolemies who reigned in Egypt.

By this distinction a great difficulty is reduced within the compass of high probability; and the rendering proposed by Dr. PRIDEAUX, in correction of our public version, becomes unnecessary. The Doctor would vary, not very agreeably to the Hebrew, the words "from the *Tower* of Syene" to—"from *Migdol*, or *Magdolum*, to Syene." *Magdolum* was at the extreme north of Egypt, and Syene in the extreme south. But, we have no proof, nei-

ther is it credible, that the intervening country was ever totally uninhabited by man, or beast, during *one* year, much less during forty years, as threatened by the prophet, for this would have been to have rendered the whole of Egypt, a wilderness, a desert, which is very unlikely.

NO. 559. DISTINCTION OF CITIES NAMED EGYPT.

Beside the division of the *country* of Egypt into two parts, we ought to notice one or more *cities* of this name. In the already cited place of Ezekiel, after the prophet had spoken of the *land* of Egypt with a double application, he enumerates several places of this country, as Pathros, Zoan, No, Sin the strength of Egypt; then he proceeds to name the following cities. "I will cut off the multitude of No; and I will set fire in Egypt; Sin shall have great pain:" he adds also, No, Noph, Aven, Pibeseth, and Tahpahnes. I think it very likely, that *Coptos*, from whence some have thought the Egyptians were named *Copts*, is really an ancient city; but whether it might originally be named *Misr* we are not certain. The town now called *Fostat*, a little south of Cairo, is also called "*Misr el attik*," OLD *Misr;* in situation it agrees sufficiently with the Misr of Moses, to justify the idea that not far from hence stood, in ancient days, a city of the same name. Whoever reads the early part of Exodus carefully, will find there is a distinction observed. Sometimes "Egypt" is mentioned without addition; and sometimes the phrase is "the land of Egypt." Moreover, the transactions are occasionally much too rapid to admit of any interval of country between Pharaoh and Moses: as in the case of the death of the first born, chap. xii. 31. where Moses was called for on the instant "by night," and Israel was sent out of Egypt, between midnight and morning.

In Exod. ix. 29. Moses says, "as soon as I am gone out of *the city*." Verse 33. "Moses went out of *the city*:" but no *city* is mentioned in this history, unless it be *Misr*. To this double acceptation of the word, agrees also the Hindoo account; and the Hebrew word *aretz*, rendered *land*, seems to be used like the Persian and Hindoo *sthan*, which is of the same import. But, *Misra-sthan* imports, 1. the country of Egypt, at large; 2. the city of *Misr*.

It will be understood, that we combine this city *Misr*, with the labours of Israel on the Pyramids, opposite to which it stood; and probably on the island called the "*land* of Egypt," or *Misr*. So that our idea is, that one of these cities of *Misr* was on the island; the other on the eastern shore, opposite to the former; and both together are called, in the dual, *Mizraim*.

We have thought these observations necessary, to clear the account of the history of Moses and Israel previous to the Exodus; and to justify two very important histories of the Holy Bible: that of the erection of the Tower of Babel, with its circumstances, of which we have produced evidence, extant at this day; and that of the same people overrunning Egypt, and tyrannizing over Israel; till at length the tyrants were forced to permit that deliverance which providence irresistibly produced.

We shall not here refer to the circumstances preparatory to the Exodus; nor to the journey of Israel to the Red Sea, having offered a few thoughts on those subjects in the FRAGMENTS TO CALMET. No. XXXIX.

EXPLANATION OF THE PLATES.

PLATE I.

The lower figure is a view of the Pyramids of *Gizé*, from the distance of about three miles. It is extremely difficult to convey any idea of the magnitude of these immense masses; but the reader will observe the situations of these structures in respect to each other: he will observe also the rise of the rock whereon they stand, to the foot of which, nearly, the inundation approaches; as may be inferred from the level of the country. The Sphinx is seen considerably advanced in front of the Pyramids, toward the river, and on much lower ground. It is probable, that this figure was the first to which a visitant approached from the Nile; and that between this and the great pyramids were a number of smaller buildings; the ruins of which appear in our view. These answered the purposes of temples, &c. in which sacred services might be performed on ordinary occasions, without visiting the interior of the great pyramids; which probably was entered for very solemn ceremonies only.

No. 2. Is a plan of the Pyramids, and their adjacencies. The first things observable are the dykes, which lead from the low grounds to the rock on which the pyramids stand. They are understood to prove that very large stones for these buildings were brought by water; to land and convey which, was an important object. These dykes might also serve for processions of priests, who fetched water from the Nile, perhaps daily.

The Sphinx next claims attention. It stands in the direct front of the second pyramid; looking east: and on a line with it, to the south, are remains of two small pyramids. Perhaps, also, there were two on the other side of it. The first pyramid to the north, has three smaller pyramids in front of it, and on a line with them two others, which extend south beyond the second pyramid. It is possible

there were others, which ranged with those before the first pyramid.

The first pyramid itself, is a principal object; on a level with which is the open temple, that stands before the second pyramid, in a direct line with the sphinx. This open temple proves, in my opinion, that religious ceremonies of an ordinary nature, were not performed in the pyramids themselves. Before the third pyramid is, in like manner, a temple; and the dyke appears to terminate in this temple, expressly. Conjectures may be allowed where nothing else is obtainable. I shall therefore submit the conjecture, that this dyke was the way taken by the sovereign from his palace in *Memphis*, to the temple of his public worship; and was constructed, to prevent the inconveniencies of the inundations, either when the water was high, or when the mud it had left was unfit for passage over it. Or, if we suppose that the sovereign resided at or near the pyramids, then this dyke would be useful to him and his attendants, when going to the river; which that he did daily, may very plausibly be inferred from Exod. vii. 15. "Get the unto Pharaoh *in the morning*, lo he goeth out unto the water: and, thou shall stand by the river's brink, against he come." That the river was an object of religious worship we know; and Pharaoh might *bathe* in it, as did the daughter of his predecessor, chap. ii. 5. whose maidens, straggling by the river's brink, discovered the infant Moses. I would further observe, that it appears by NORDEN's plan, here copied, that in walking along this dyke, the spectator would see the back of the first pyramid on a line with the face of the second; and the back of the second on a line with the face of the third; which inclines me to think, that the lesser temples were also in lines, and that they were calculated, as probably was the sphinx, also, whose length is parallel to this dyke, to be viewed from the various stations afforded by this construction. Perhaps they anciently had sacred groves around them. If I am not mistaken, a causeway, not unlike this dyke, was constructed by Solomon, for a similar purpose; for we read 1 Kings, x. 5. of a magnificent "*ascent* by which he went up unto the house of the Lord." And we read elsewhere of the "*causey* of going up," which seems to have been analogous to this dyke of the pyramids.

N.B. If the palace and the temple of Belus, at Babylon, were on different sides of the river, this causeway would add another feature of resemblance between that city and Memphis.

No. 3. Is a plan of the country whereon stand the pyramids, as well those of *Gize*, to the north, as those of *Sakara*, to the south. This is the idea of Major RENNELL, from whom we have differed, by supposing, that as the walls of Babylon enclosed a space much exceeding the inhabited part of the city, so the mounds of the ancient *Misraim*, or *Ammon No*, or *Memphis*, forming the boundaries by water of this district, enclosed a number of cities which sometimes are considered as one, sometimes as several.

Observe 1. The course of the Nile appears to have been anciently much nearer to the pyramids than at present.

2. The Mound seen by POCOCKE in the south of this district, is what, we presume, is intended by the prophet Nahum, as the defence, security, or *Rampart* of *Ammon No*, against the power of the overflowing Nile. This is a feature of great consequence in our map, and supports our inference, since it adds a peculiar propriety to the language of the inspired writer.

3. The name *Abousir*, "Father Sirius," seems to have some relation to the former name *Ammon No*. This town is now in the ancient bed of the river, which seems to remove it from *Men-nuph*; and had it stood on the other bank, would have supported our idea that *Ammon No* was the western district of this metropolis.

4. May *Sakara* be related to the UCHOREUS of the Greeks?

5. May the name "Babylon," attached to old *Misr*, have been the more readily adopted by reason of the great similarity of the proper town of Misr to the original Babylon, on the Euphrates?

Is it too much to suppose, that principally the district around the cities *Misraim*, was the seat of the miraculous events recorded in Exodus? that the Nile in which Moses was hid, whose waters were turned into blood, which brought forth frogs, &c. was the western branch, its marshes, &c. next to the pyramids; that the fields north of *Men-nuph*, were the grounds which suffered by thunder, hail, locusts, &c. and that the blotches and blains which afflicted man and beast did not extend far from this region? This agrees with the supposition, that the land of Goshen was at no great distance north, in the Delta, so that information of what passed there, or of what did *not* occur there, would be speedily communicated to Memphis.

Is not the proximity of the sacred establishment at the pyramids very agreeable to the ready appearance at a call of the magi of Egypt, to their substitution, if such was the fact, of water animals instead of rods? of bloody water instead of that of the Nile; of frogs from the marshes adjacent, which frogs, when dead, they gathered "out of the houses, out of the villages, and out of the fields." Note 1. Nothing is said of *cities*; this plague, then, did not extend throughout what we now call Egypt, for in that case many *cities* must have suffered under it. 2. They might be gathered on heaps throughout *this* district, but there could have been

no occasion for that, in the south, for instance, where barren rocks compose the country; and in the north, they probably would have had little effect on the conduct or feelings of Pharoah; who could hardly with respect to these parts have been said to "*see* there was respite." The subjects of all these miracles were from the water.

The subjects of the following miracles, not belonging to the water, their imitation surpassed the skill of the Magi. 1. Lice, 2. flies, 3. murrain on the beasts, in which *all* the cattle of Egypt died: "but Pharoah *sent*, and behold there was not one of the cattle of the Israelites dead." The Israelites then had cattle of their own. The cattle of Pharoah and his servants are mentioned shortly after, Exod. ix. 19. therefore the whole stock of cattle in Egypt, largely taken, had not been destroyed by the recent murrain.

4. The locusts did not cover the Delta, but principally this part of Egypt, since they were driven away by a west wind into the Red Sea. This could have taken place only in the parallel of that sea; for further north they would have been driven in the Desert of Sin; or into the Mediterranean Sea.

5. The darkness most certainly was restricted to a moderate extent of country, since it was light in the land of Goshen not many miles off; where Israel dwelt.

6. The slaughter of the first born, as to its *instant* notoriety, "and there was a great cry in Egypt, for there was not a house where was not one dead," may be said to *exact* from us the admission of Misraim, as a *city;* because, here is no mention of country places, distant villages, towns, or cities; in which, if deaths took place, the inhabitants had not had time to inform the metropolis of the fact: but Pharoah rises up after "midnight," verse 29: "he, and all his servants, and *all the Egyptians*," he called for Moses and Aaron "by night;" and the Egyptians "were urgent." This rapidity proves that these occurrences were not distributed over a whole kingdom, but were limited to a certain district, *i.e.* around the city of *Misr*, or to the two cities of *Misraim*, of which old *Misr*, now remaining, may be one. Very possibly, some of the sepulchres extant within this site of *Memphis* were constructed to contain, may they even yet contain? the mummies of some of these first born of Egypt.

PLATE II.

Our uppermost figure is a view of the extent on which pyramids are found, from those of *Gize* north, to those of *Sakara* south. This view is taken at the period of the inundation of the Nile; and shows that the water approaches to within a moderate distance of the hills on which these structures are erected. This may be considered as a view of the extensive burying ground of Memphis, and these edifices mark its nature and its limits.

No. 2. A section of the great pyramid; showing the course of the galleries, the chambers, and the supposed direction of the well.

No. 3. Plan of the pyramid, showing the gallery; and chamber, in the center.

No. 4. Plan of the upper chamber, in which is the granite cistern, whose internal dimensions are about six feet in length; three feet in width; four feet in depth; and which is a simple receptacle without ornament, hieroglyphic, or polish: but formed from a single stone. The thickness of its sides is six inches. It certainly was no coffin, intended for the reception of a dead body.

No. 5. Section of this chamber, showing the entrance into it; and of the cistern, showing its dimensions, and situation.

No. 6. The Sphinx. Copied from Denon.

"Sixty yards to the right of the great pyramid from the eastward front, and facing Cairo, is the celebrated Sphinx. This enormous figure is carved out of one stone, and the French have uncovered more of the form than had been seen for centuries: the expression of the face is feminine and Nubian, but all her features have been mutilated by barbarous fanatics; the feet are not visible, she has no breasts, and the rock seems only to have been cut out so as to mark the back of a lion, which representation is said to signify that the Nile increases when the sun passes from Leo into Virgo. The height is twentysix feet, the circumference of the head is twelve feet, the length of the back is not exactly ascertained, but from what can be seen is probably sixty feet; the top of the head being hollowed out, favours the supposition that the priests, concealing themselves there, delivered those oracles which the miserable rabble believed proceeded from the god direct. Others have conjectured, that there was a subterraneous communication between this and the Pyramids, which idea is proved to be erroneous, as the neck is found to be solid. The sphinx certainly has been hewn out of the solid rock, on which the figure seems now to recline." Sir R. Wilson's Hist. Egypt. Campain, p. 137.

NO. 560. PLACES CONNECTED WITH THE HISTORY OF THE EXODUS.

Our reasonings have proceeded on the principle, that Memphis was the capital of Egypt; or rather the royal residence, in the days of Moses; but before we quit this country, to institute a short inquiry on the other towns mentioned in the course of the Mosaic history, we would consider, what was the

capital of this country in ages still earlier, and, what part of this country was occupied by those tribes which Providence conducted triumphantly from the house of bondage?

It is probable, that though *Zoan* was the more ancient city, yet *On* was the royal residence in the days of Jacob and Joseph; and, by general consent, this city is understood to have been afterwards called "the city of the Sun," *Heliopolis:* so the LXX render this name, as well Gen. xli. 46, 50. as Jer. xliii. 13. where the prophet mentions *Beth-shemesh* "the temple of the Sun." The site of this town remains marked by an obelisk yet standing, at a small distance from *Matarea*, about five miles northeast of Cairo.

Taking this as certain, it is equally certain that Joseph settled his father Jacob at no great distance from him, in the land of Goshen; in a territory which seems to have been the property of the sovereign. To this agrees the direction of Pharoah to Joseph, "make thy brethren rulers over *my* cattle, Gen. xlvii. 6. which no doubt fed in "the best of the land," and to tend which at any great distance, does not appear consistent with the character of Joseph's brethren; or the circumstances of the history. I presume, also, that this same "land of Goshen," was afterwards called the "land of Ramesses," verse 11. taking its name from a prince too well known to the sacred writer.

The LXX say, that Jacob met his son Joseph at Heliopolis, or On, which might be the royal city, before Memphis with its pyramids was built by a stranger race of kings. If this be supposed, then Jacob was within a few miles of Joseph's residence, perhaps not more than five: and this agrees with the ready intercourse between them, as well as with other credible circumstances.

Indeed, if I were to fix on the residence of Jacob himself, I should prefer the situation where afterwards the temple of Onias was built; about seven or eight miles from Heliopolis, on the Pelusiac branch of the Nile. But the family of Jacob most probably spread themselves throughout this branch northward and eastward at least, if not on both sides of it, as we are pretty sure his posterity did. I infer this, because, numerous herds of cattle must have room to roam in; and because, when the men of Gath came down to take away the cattle of Ephraim, who lost four sons in the skirmish, 1 Chron. vii. 21. for so I understand the passage, they would hardly have ventured far into the kingdom of Egypt. They might indeed, being a roving band, avoid Tineh, or Pelusium, but certainly would rather infest the open country than the interior, or among the canals. There is however a possibility that Tineh was not built at this time, if, as Marsham thought it was the Pithom of Exod. i. 11. but this is rather referred by others to the Patumos of Herodotus, which he places at the northern head of the Red Sea. I find great difficulty in determining where to place the Ramesses built by the Israelites. Some have supposed it to be On; that king Ramesses adorned this city is certain, and if the translation of the hieroglyphics on the obelisk at Rome, which was brought from thence, be just, that confirms it. In the time of Julian the apostate, Hermapion an Egyptian, priest perhaps, explained it to this effect: "The Sun, the God, lord of heaven, has given to Ramesses the empire of the earth! Ramesses son of the God foundator of the universe, whose strength and valour has subjected the whole earth to his sovereign sway, immortal son of the sun, the embellisher of the city of the sun, *erected this.*" In these early days then, this city, On, was described as "the city of the sun," by the Egyptians themselves, so that the LXX were perfectly correct in rendering it *Heliopolis.*

But it is not here called the city of Ramesses: on the contrary, it should seem by this inscription not to have received this title. If Pithom might be taken for Pelusium, or Tineh, it would contribute to fix Ramesses, where conjecture usually places it, in the north of the Delta. But I must acknowledge that I find no trace of any such name; except in *Ramsis* mentioned by Niebuhr, and in *Rhamanieh*, not far from the other, whose importance as a military post is spoken of in strong terms by Sir Robert Wilson, in his history of the campaign in Egypt. This town is in the west of the Delta. I would only further observe, that we cannot fix these towns by their proximity to the residence of Israel, because the Israelites might build at various distances from their usual abode; as is clear in the instance of the pyramids.

Nevertheless, if Pithom be taken for Pelusium, and considered as a fortified town, as it were, the key of Egypt, on the east, then it may be thought Ramesses was of a like importance and character; and if on the west, it would coincide with the reason for which we may suppose these towns were particularly mentioned; and with their character in the LXX who consider them as military *depots*, for which no better situations could possibly be selected.

We shall accompany the Israelites in their Exodus from Egypt, by presuming that so many of them as were employed on the pyramids, quitted Memphis, and Eastern, Mizr, to rendezvous at the Pilgrim's lake, where the caravan for Mecca now assembles, a few miles east from Cairo. Being joined here by their kinsmen from the Delta, the whole body moved easterly, toward *Colsum* or *Suez.* An objection strikes me against placing Pithom in this quarter, as some have done; *i.e.* that

the Israelites must then have passed by, if not actually through it, yet it is not noticed. One would think, had their own Pithom been adjacent to their miraculous passage of the Red Sea, it would at least have been mentioned; whereas the only town, as I suppose, which is mentioned is *Baal-zephon*.

It should be observed, that the northern extremity of the Red Sea, advanced much further to the north anciently, than it does at present; indeed the gulph becomes yearly shallower; and before long will be dry land. This is owing to the sands driven by the easterly winds, which also, it seems natural to infer, have shifted the sands, in so long a course of years, from their ancient stations, very much westward.

This disposition of the sands of the desert to advance westward, will be found to have considerable influence on the character of the wilderness into which the Israelites entered, and most likely on its extent. In all probability, in the days of Moses, it did not begin so near to Egypt as it does now; nor was it of that totally sandy appearance, and absolute barrenness, which it now is. Indeed Egypt itself was anciently well covered with tall and noble trees on its eastern side, and this usually marks an abundant vegetation. It will follow, also, that a district, capable of feeding a flock as Moses conducted his flock on Mount Sinai, and the numerous herds and flocks of the Israelites, accustomed, it must be recollected, to the fertile pasturage of the Delta, was different from the deserts at this time extant in the passage from Egypt to Mount Sinai. The same causes which have diminished the depth of water at Suez, and are still operating to that effect, have also contributed to overspread the adjacent country with an unproductive surface. The Red Sea is constantly retiring southward. Kolsoum, which was a port in the time of the Caliphs, is now three quarters of a mile inland. It is probable, therefore, that Baalzephon, though now represented as a town, by Suez, was nevertheless some miles further north. How far *Baalzephon* was the same town which afterwards was called *Serapiu*, we do not very well know; but the probability is, that *Baal* and *Serapis* were the same deity, so that the two names may refer to the same temple, under different appellations in different ages.

Having elsewhere accompanied the Israelites in their journey from Egypt to the Red Sea, we shall here only observe, that most probably the resting places which had obtained names anciently, are still used as resting places, though under other names: and as only Succoth, Etham, Pihahiroth, Migdol, and Baalzephon occur in this passage, there needs no great skill to determine them.

Succoth, I place at *Birket el Hadgi* or Pilgrim's Pool, a few miles east of Cairo. Etham was probably north of the present station called *Adjeround;* perhaps near the Bitter lake, or fountains: though some I believe, suppose Etham was Adjeround itself. D'Anville marks this "*Calaat Adjeroud*," Sandpit *Castle*. Can this *Castle* be the Migdol or "tower" of the Hebrew historian? Pihahiroth, "the mouth of the Gullet," or gulph, was the mouth of the present gulph of Suez; but probably further north. Baalzephon might be a town at the point of the gulph in the Red Sea; analogous to what Suez is at present.

As to Migdol, Dr. Wells seems to have altogether mistaken the situation of this town. The Antonine Itinerary places *Magdolo*, whose name coincides completely with the sacred books, nearly half way between Sile and Pelusium, about twelve miles from each: it was therefore rather in the north of the isthmus of Suez than in the south, where the Doctor has placed it. This is also confirmed by the order in which Jeremiah has placed the towns where the Jews dwelt, advancing from the north to the south: *Migdol*, *Tapanhes*, or Daphne near Pelusium, *Noph*, or Mennouf, *i.e.* Memphis, *Pathros;* and this order, no less than the distance from Pelusium, proves that the Migdol near Baalzephon could not be Magdolo. As the Hebrew *Migdol* signifies a tower, I have thought it might be a *Calaat*, or an erection at a well, surrounded by walls; which agrees no less with the circumstances of the history, than if we could find a city of this name.

The road taken by the Israelites was a regular and customary track: during the first half of it, it was the same as the direct road to Canaan, and it effectually concealed from Pharoah what direction Moses intended to take, till after he had branched off from this road into that which led to Mount Sinai. He appears to have halted at Etham, "in the edge of the wilderness," and after his quitting Etham, Pharoah is informed that "the people fled." We might here *query*, whether, when Moses was at Etham, "in the edge of the wilderness," he had not pretty nearly accomplished that "three days' journey," for which he had solicited permission from Pharoah, Exod. v. 3. for we are not bound to take his words as expressing "three days' journey IN the wilderness" itself.

We learn, however, that directly as he altered his course to the southeast, to round the head of the gulph, his intention was understood, and Pharoah prepared to pursue, and recover the fugitives. The events which followed are too well known to require any elucidation from us on this occasion: some of them we have noticed elsewhere.

NO. 561. TRAVELS OF THE ISRAELITES IN THE DESERT.

No part of the history of the Israelites is more perplexing and obscure, in its geography, than the stations of this people during their continuance in the desert, and their progress toward Canaan. Geographers have indeed given us what they call "Maps of the travels of the children of Israel," but these have usually been constructed with so little resemblance to the actual dimensions of the country, to the necessities of a multitude, or to probability, that they have more perplexed the inquiry than if they had left it entirely unattempted. We shall therefore conduct this disquisition uninfluenced by the opinion of any individual writer, further than that opinion coincides with what we consider as determined, by circumstances of a nature more adequate to the solution of the difficulty. It is necessary in the first place, to fix a few principal stations mentioned in the history, as points to which we may annex the idea of *certainty;* or at least of sufficient probability, to be considered as *settled:* such are Baalzephon or Suez; Elim; Mount Sinai; Eloth, or Ezion Gaber, &c. when we have ascertained these places, we may safely infer that the station mentioned immediately *before*, and that immediately *after*, each of these, cannot be very distant from it; and they will contribute greatly to ascertain the general track, and will much reduce the number of those stations which want of information obliges us to leave in total uncertainty.

As some of these fixed points are at the extremes of the Israelitish course, we shall be obliged to leap over a number of intervening stations. But, we think it much better to offer the actual state of our knowledge, and to point out the proper inferences arising from it, rather than by substituting certainty, where we ought only to mark conjecture, to mislead the reader, and mingle that honest information which he expects, with errors by which he may be deceived, and entangled. The characters also of places assist in this determination. Where the sacred writer mentions streams of water, we must establish that station at a water course: and this establishment renders probable the station before, and that after, this one which is thus distinguished.

In Numb. xxxiii. we have a copy of the record of stations, where the people encamped for any considerable time: we identify those which, in the following list, are marked with small capitals. Those marked in Italics, we cannot determine. Perhaps we may account for the differences among the names which appear on comparison with others, by supposing the camp extended to places which had different names, and the station was sometimes referred to one place, sometimes to the other.

	NUMBERS.	EXODUS.
1.	*Ramesses.*	
2.	SUCCOTH.	
3.	Etham . . .	In the edge of the Wilderness.
4.	BAALZEPHON .	By the Red Sea.
5.	MARAH.	WILDERNESS OF SHUR.
6.	ELIM.	
7.	BY THE RED SEA.	
8.	IN THE WILDERNESS OF ZIN,	Between Elim and Sinai.
9.	*Dophkah.*	
10.	*Alush.*	
11.	REPHIDIM.	
12.	WILDERNESS OF SINAI	SINAI MOUNT.
13.	KIBROTH HATAAVAH	Quails brought from the sea.
		At Kadesh, many days.
14.	*Hazeroth* . . .	Abode at Hazeroth.
15.	*Rithmah.*	
16.	*Rimmon parez.*	
17.	LIBNAH.	
18.	RISSAH.	
19.	KEHALATHAH.	
20.	MOUNT SHAPHER.	
21.	HARADAH.	
22.	*Makkeloth.*	
23.	*Tahath.*	
24.	*Tarah.*	
25.	*Mithcah.*	
26.	*Hashmonah.*	
27.	*Moseroth* . . .	Mosera, Deut. x. 6.
28.	*Children of Jaakan*	Children of Jaakan, wells of.
29.	*Hill Gidgad* . .	Gudgadah, Deut. x. 7.
30.	JOTBATHAH . .	Jotbath, *ib.* a land of rivers of waters.
31.	EBRONAH.	
32.	EZION GABER.	
33.	Wilderness of Zin, or Kadesh.	
34.	Mount Hor.	
35.	*Zalmonah.*	
36.	*Punon.*	
37.	*Oboth.*	
38.	*Ije-abarim*, near Moab.	
39.	Dibon-gad.	
40.	Almon Diblathaim.	
41.	Mount Abarim.	
42.	By Jordan, opposite Jericho.	

We shall divide these stations into four parts, for the more easy conception of their respective situations and characters. I. Journey from Egypt to Sinai. II. Advance from Sinai to Kadesh Barnea in Palestine. III. Retreat to Ezion Gaber, near Sinai. IV. From Ezion Gaber, eastward, to the passage at Jordan.

From Egypt to Sinai we are certain that Moses followed the customary road now taken by the caravans of pilgrims as far as Suez or Baal zephon; that from Sinai to Kadesh Barnea, he did not depart far from the regular track; that in retreating from Kadesh Barnea, he also took much of the same course as is now taken by numerous bodies of people, for instance by the caravans: and lastly, that the passage from Ezion Gaber to the east of Jordan, is at this time in use. Having thus fixed on the roads taken, we shall more easily be able to determine some of the places mentioned in them; and these will mutually confirm each other; especially as the reasons and occurrences noticed in holy writ, will be materially illustrated by particularities still extant in these parts.

FROM EGYPT TO SINAI.

2. Succoth, I have already considered as fixed at *Birket el Hadgi*, or the usual place of the Pilgrims' assembly; a small distance from Cairo.

4. Baal zephon, somewhat more northward than the present Suez. The true situation of Baal zephon was perhaps some miles more northerly than its present representative: as unquestionably this country has undergone considerable changes in the lapse of ages, and the sea is daily diminishing hereabouts.

5. Marah, is with great probability placed in the valley of Girondel, of which Dr. Shaw says:

"Corondel, I presume, made the southern portion of the desert of Marah; from whence to the port of Tor, the shore, which hitherto was low and sandy, begins now to be rocky and mountainous, whilst that of Egypt is still more impracticable; and neither of them afford any convenient place, either for the departure or the landing of a multitude. Moreover, from Corondel to Tor, the channel is ten or twelve leagues broad, too great a space certainly for the Israelites, in the manner at least they were encumbered, to traverse in one night. And, at Tor, the Arabian shore begins to wind itself, round what we may suppose to be Ptolemy's promontory of Paran, towards the gulph of Eloth; at the same time the Egyptian retires so far to the S. W. that it can scarce be perceived. The Israelites therefore could neither have landed at Corondel nor Tor, according to the conjectures of several authors.

"Over against Jibbel At-tackah, at ten miles distance, is the desert, as it is called, of Sdur, the same with Shur, Ex. xv. 22. where the Israelites landed, after they had passed through the interjacent gulph of the Red Sea."

"In travelling from Sdur towards Mount Sinai, we come into the Desert, as it is still called, of Marah, where the Israelites met with those *bitter waters, or waters of Marah*, Ex. xv. 23. And as this circumstance did not happen, till after they had *wandered three days in the wilderness*, we may probably fix it at Corondel, where there is a small rill of water, which, unless it be diluted by the dews and rains, still continues to be brackish. Near this place, the sea forms itself into a large bay, called *Berk el Corondel*, which is remarkable for a strong current, that sets into it, from the northward. The Arabs preserve a tradition, that a numerous host was formerly drowned at this place, occasioned, no doubt, by what we are informed of Ex. xiv. 30. that *the Israelites saw the Egyptians dead upon the sea shore.*

"There is nothing further remarkable, till we see the Israelites encamped at Elim, Ex. xv. 27. Numb. xxxiii. 9. upon the northern skirts of the desert of Sin, two leagues from Tor, and near thirty from Corondel. I saw no more than nine of the *twelve wells* that are mentioned by Moses, the other three being filled up by those drifts of sand, which are common in Arabia. Yet this loss is amply made up by the great increase of the *palm trees*, the seventy having propagated themselves into more than two thousand. Under the shade of these trees is the *Hammam Mousa, Bath of Moses*, which the inhabitants of Tor have in extraordinary esteem and veneration; acquainting us, that it was here, that Moses himself and his particular household, were encamped.

"We have a distinct view of Mount Sinai from Elim; the Wilderness, as it is still called, of Sin, lying between us."

These extracts determine the places not only of Marah, but of the Desert of Shur: the Desert of Marah: the promontory of Paran: the Wilderness of Sin: and of Elim. These therefore will not detain us.

Mount Sinai is thus described by the Dr.

"The summit of Mount Sinai is somewhat conical, and not very spacious, where the Mahometans as well as Christians have a small chapel for public worship. Here we were shown the place where *Moses fasted forty days*, Ex. xxiv. 18. and xxxiv. 28. where *he received the law*, Ex. xxxi. 18. where *he hid himself from the face of God*, Ex. xxxiii. 22. where *his hand was supported by Aaron and Hur, at the battle with Amalek*, Ex. xvii. 9, 12. besides many other stations and places that are taken notice of in the Scriptures."

Rephidim is by universal consent placed south-west of Sinai. Dr. Shaw gives us the following information respecting it.

"After we had descended, with no small difficulty, down the western side of this mountain, we came into the other plain that is formed by it, which is Rephidim, Ex. xvii. 1. Here we still see that extraordinary antiquity, the rock of Meribah, Ex. xvii. 6. which hath continued down to this day, without the least injury from time or accidents. It is a block of granite marble, about six yards square, lying tottering as it were and loose in the middle of the valley, and seems to have formerly belonged to Mount Sinai, which hangs, in a variety of precipices, all over this plain.

"The monks show us several other remarkable places round about this mountain; as where Aaron's calf was molten, Ex. xxxii. 4. but the head only is represented, and that very rudely, where the Israelites danced at the consecration of it, Ex. xxxii. 19. where Corah and his company were swallowed up, Numb. xvi. 32. where Elias hid himself when he fled from Jezebel, 1 Kings, viii. 9. But the history of these and other places is attended with so many monkish tales, that it would be too tedious to recite them."

The Desert of Paran is thus described by the same writer.

"From Mount Sinai, the Israelites directed their marches northward, toward the land of Canaan. The next remarkable stations therefore were in the desert of Paran, which seems not to have commenced, till after they departed from Hazeroth, three stations from Sinai, Numb. xii. 16. Now as tradition hath preserved to us the names of Shur, Marah, and Sin, so we have also that of Paran, which we enter at about the half way betwixt Sinai and Corondel, in travelling through the midland road, along the defiles of what were probably the Black Mountains of Ptolemy. In one part of it, ten leagues to the northward of Tor, there are several ruins, particularly of a Greek convent, called the convent of Paran, which was not long ago abandoned, by reason of the continual insults which they suffered from the Arabs. Here likewise we should look for the city of that name, though, according to the circumstances of its situation, as they are laid down by Ptolemy, Tor, a small maritime village, with a castle hard by it, should rather be the place.

"From the wilderness of Paran, *Moses sent a man out of every tribe, to spy out the land of Canaan*, Numb. xxiii. 3. *who returned to him, after forty days, unto the same wilderness, to Kadesh Barnea*, Numb. xxxiii. 8. Deut. i. 19. and vii. 23. Josh. xiv. 7. This place, which in Numb. xx. 1. xxvii. 14. and xxxiii. 36. is called *Tzin Kadesh*, or simply *Kadesh*, was *eleven days' journey from Mount Horeb*, Deut. i. 3. and, being ascribed both to the desert of *Tzin* and *Paran*, we may presume that it lay near or upon the confines of them both."

To this we shall add the testimony of Niebuhr.

"The Arabs call plains, which lie somewhat low, *Wadi*, or vallies, because water remains stagnant in them, after heavy rains. We rested under a palm tree, in a place called *Aijoun Musa*, Moses' Fountains. These pretended fountains, are five holes in the sand, in a well of very indifferent water that becomes turbid, whenever any of it is drawn. As the holes bear the name of Moses, the Arabs ascribe them to the Jewish lawgiver.

"The Arabs set up our tents near a tree, in the valley of *Faran*, and left us to amuse ourselves there in the best manner we could, till they went to see their friends in gardens of date trees, scattered over the valley. We were at no great distance from our Schiech's camp, which consisted of nine or ten tents. We were informed that the ruins of an ancient city were to be seen in the neighbourhood. But, when the Arabs found us curious to visit it, they left us, and would give us no farther account of it.

"The famous valley of Faran, in which we now were, has retained its name unchanged since the days of Moses, being still called *Wadi Faran*, the Valley of Faran. Its length is equal to a journey of a day and a half, extending from the foot of Mount Sinai to the Arabic Gulf. In the rainy season it is filled with water; and the inhabitants are then obliged to retire up the hills: it was dry, however, when we passed through it. That part of it which we saw was far from being fertile, but served as a pasture to goats, camels, and asses. The other part is said to be very fertile; and the Arabs told us, that, in the districts to which our Ghasirs had gone, were many orchards of date trees, which produced fruit enough to sustain some thousands of people. Fruit must, indeed, be very plenteous there: for the Arabs of the valley bring every year to Cairo an astonishing quantity of dates, raisins, pears, apples, and other fruits, all of excellent quality. Some Arabs, who came to see us, offered us fresh dates, which were yellow, but scarcely ripe. The chief of our Schiech's wives, for he had two, came likewise to see us, and presented us with some eggs and a chicken. One was placed at some distance from where our tents happened to be pitched, in order to manage a garden of date trees. The other was our neighbour, and superintended the cattle and servants."

These remarks were made in going to Mount Sinai; the following were made on his return.

"In the afternoon of the 16th of September, we descended Jibbel Musa, and passed the night at the bottom of that cliffy mountain, at the opening into the valley of Faran. Next day, after advancing three miles through the vale, we halted near the dwelling of our Schiech of the tribe of Said. Our Ghasirs left us again, and went to see their friends in the gardens of date trees. Our Ghasirs returned, and we continued our journey on the 20th of the month. On the day following we had an opportunity of seeing a part of the road which we had passed by night, when travelling to Jibbel Musa. In this place, near a defile, named *Omzer-ridg-lein*, I found some inscriptions in unknown characters, which had been mentioned to me at Cairo. They are coarsely engraven, apparently with some pointed instrument of iron, in the rock, without order or regularity."

The reader will observe, 1. the ruins of an ancient city. 2. Ancient inscriptions, roughly cut. As the sacred history marks the scenes of *Kibroth Hataavah*, the graves of lust, in the wilderness of Paran, there is a *possibility* that here, or hereabouts, was the place of those events which gave that name to this station. At any rate, this station could not be far from the sea, as the quails are said to come flying *from the sea*, to it: and this fixes it in such a latitude as is parallel to some part of the sea: if such be a correct view of the passage. If on the contrary the quails were flying *to the sea*, nevertheless, the sea could not be far off; as is implied in such a reference.

At Mount Sinai, when intending to reach Canaan, the sacred legislator had the choice of three ways. The shortest and most direct, though it tended a little to the east, may be called for distinction sake the NORTHERN. This, says Deut. i. 2. was eleven days' journey, *i.e.* from Horeb to Kadesh Barnea, by Mount Seir direct. This was occupied by enemies to Israel. The second road was the WESTERN; the same as they had taken from Egypt: and this they followed till they reached the confines of their expected country. But here they were repelled by the faint hearted reports of their spies, and by their own folly and discontent. The third road from Mount Sinai was the EASTERN, this they at last took; and by this they penetrated into Canaan, in a direction different from that before attempted, but which probably Moses had in view when he asked leave of Edom to pass through his territories. It appears from this, that Moses judged rightly of his people at first, that war would have terrified them; and that even after they had been some time under regulation, their courage was very moderate, and their habits of submission were very weak; as in the first instance. they would not fight, in the second, they would not obey. But after this capricious generation was extinct, better discipline produced better effects, and a mutinous spirit no longer prevailing, the successor of Moses, Joshua, effected his purpose on the east of Canaan. It will be observed, that this change of the point of attack, changed also the enemy which was to be attacked: and the probability is, that the inhabitants east of Jordan became an easy prey in this instance, as the descendants of these very Israelites were in after ages. This easiness of subjection seems to have been one character of this country.

We have no traces by name of any other station of the Israelites till we come to LIBNAH, No. 17. and this we presume to be the same *Libnah* which Joshua smote, Josh. x. 29, 30. which he gave to the priests, xxi. 13. which revolted, 2 Kings viii. 22. against which the king of Assyria fought, xix. 8. from all which texts it appears to be extremely south in the territories of Judah; or, in another acceptation, extremely north in those of Edom.

I presume Libnah was west of Mount Hor; and that after the repulse of Israel by the Canaanites, Moses desired the permission of Edom to pass through his territories, in order to attack Canaan on the east. This Edom refused: and Israel was in no condition to enforce the request; but was obliged to return by the way of the Red Sea, on the west, and to travel round the whole country of Edom by the south, in order to get to the eastward of the river Jordan.

III. RETREAT FROM LIBNAH TO EZION GABER.

In contradiction to other writers, I consider the present *El Arish* to be the RISSAH of NO. 18. the next station, because it is at no great distance, west from Libnah, and because it yields that necessary article water. It is on the road from Syria to Egypt, and is properly the last station in Syria. It agrees perfectly with the direction, Numb. xiv. 25. "Get you into the wilderness, by the way of the Red Sea."

It is thus described by Sandys, who says, "Arissa is a small castle, environed with a few houses: the garrison consisting of 100 soldiers. This place is something better than desert, and blest with good water." "The territory of Gaza begins at Arissa."

Thevenot says, "Riche, or *Rishe*, is a village not far distant from the sea; it has a castle well built of little rock stones, as all the houses are. They have so many lovely ancient marble pillars at Riche, that their coffee houses and wells are made of them, and so are their burying places full." He had a storm of rain here, which lasted thirty hours.

Volney says, quitting Syria, "El Arish is the last place where water which can be drank is found." "It

is three quarters of a league from the sea, in a sandy country, as is all that coast."

As these travellers entered Syria from Egypt, their testimony is less appropriate than that of Mr. Morier, who entered Egypt from Syria, and who accompanied the Turkish army. He thus describes this station in his Journal of the March of the Turkish army through the Desert between Syria and Egypt. London 1801.

"Feb. 5. The army began its march toward Catiéh in the afternoon, and encamped at three hours' distance from El Arish. An hour's march is calculated at two miles and a half, which is about the rate that a camel travels at.

"Feb. 6. A march of six hours: halted in the afternoon.

"Feb. 7. A march of nine hours.

"Feb. 8. Encamped at Catiéh: the French evacuated this place yesterday.

"The road from El Arish to Catiéh lies through the most inhospitable part of the desert which separates Syria from Egypt. The sand that covers it is fine, and so white, that the eyes suffer much from the strong glare produced by the reverberation of the sun beams; and I should be inclined to attribute the prevalent disorder of the eyes in that country to this cause, combined with the irritation occasioned by the nitrous particles contained in the sand, of which clouds are constantly blown about by the least wind. But that is not the only suffering which the traveller in those regions has to go through. The thirst, occasioned by the excessive heat, increases by the alluring but false hope of soon quenching it; for the flat surface of the desert gives to the horizon an appearance which the stranger mistakes for water, and, while he is all anxiety to arrive at it, it recedes as a new horizon discovers itself. The optical deception is so strong, that the shadow of any object on the horizon is apparently reflected as in water. [Compare Job vi. 19, 20.]

"At the first halt after leaving El Arish the water was palatable; after that, it can only be so to those who experience all the torments of thirst: and it is dangerous to drink much of it, because it occasions dysenteries. It is observed, that wherever date trees grow, there the water is sweeter, and it is invariably found by digging to the depth of five or six feet in the sand. A party was generally sent before the army to dig wells where it was to encamp. The impatience of the troops to satisfy their thirst was often productive of very serious quarrels. The native Arabs that cross this desert in all directions carry their water with them in skins; but that resource would be attended with two many difficulties for the supply of a large army: a great number of camels would be necessary to carry water only for a day's consumption.

The reader will observe that at about seven miles distance from El Arish the Turkish army *encamped;* and that *here* ONLY *the water is palatable.* The Hebrew word *Kehalathah* signifies "the place of assembling," now El Arish itself, is at present, actually the place of assembling, for a numerous body of people which intends passing into Egypt; as it was of the Turkish army which Mr. Morier accompanied. Nevertheless it may be supposed that in ancient time the wells at one stage nearer to Egypt, were the station for that purpose; as there evidently is a distinction between *Rissah* and *Kehalathah,* though we cannot ascertain the distance between them. It is however clear, that where the Turkish army encamped, the Israelites might encamp; and it is indifferent whether this station were a few miles more or less in advance, as the course of the journey lies the same way.

If we follow this track, the next station of the Israelites is Mount SHAPHER, or *Sephir,* and this I take to be another pronunciation of *Sepher,* which will immediately remind the reader of what we have already said on the subject of *Sepher,* a mount of Kedem; where was a city of the same name, and a university in which were educated those who afterwards occupied the throne. Sepher appears to have been the ancient name of this mount, which is almost surrounded by the sea; and on which was afterwards built a temple dedicated to Jupiter Cassius of the Greeks; whose image we have seen on our plates, importing the ruling deity of the illustrious mountain; or, simply, to "Jupiter the illustrious;" which is the same deity as was worshipped by the inhabitants of the *Sephers,* or *Sepharvaim,* 2 Kings, xvii. 31. Adrammelech, "the king of splendours," or the "illustrious king." "Catié," says Thevenot, "is a village where there is a well of water, unpleasant, for drinking; but two miles off is a well whose water is good after it hath stood a little; at Catié we ate fresh fish half as long as one's arm, as broad and thick as carp, and of as good a relish; they did not cost us five farthings apiece." "Mount Cassius, or Catjeh, is a huge mole of sand, famous for the temple of Jupiter and sepulchre of Pompey," says Sandys. I presume to think it is alluded to under the name *Catjeh,* in Cant. iv. 2. so that, if this conjecture be just, its name had been changed, during the interval from Moses to Solomon.

In further pursuing this route, the next station is *Haradah,* to which I find no resemblance among the names marked in the maps, except *Haras,* which is the next village to Catieh; but this is too slight a circumstance to determine our judgment.

There is however a *possibility* that the present "fountains of *Mousa,*" not far from the head of the Red Sea, east of that sea, are the MOSERA, or *Moseroth,* of holy writ: for, that they derived their name from having been used by Moses, immediately

after the passage of the Red Sea, is improbable, to say the least; as the sacred text assures us, the people "journeyed three days into the wilderness and found *no water*, till they came to Marah." Exod. xv. 22. Now this was not the fact, if at *that* time Moses used the wells of Mousa; as these are but a few hours from the place of his passage. But if they were the *Moseroth* of this place then, as they were used by Moses on *this* occasion, and perhaps he might enlarge or augment them; by a very easy corruption they are now called *Ain el Mousa*, instead of *Ain el Mousera*. The reader will judge of this conjecture.

This Mosera, if we take it either as the well of *Naba*, or *Ain el Mousa*, is about seven or eight miles from Suez. Niebuhr says, of Suez. "The inhabitants of this town draw their principal commodities from Egypt, at the distance of three days' journey; or from mount Sinai, distant five or six days' journey; or from Gaza distant seven or eight days' journey." This implies that there is a direct road to Gaza; and if we reckon the stations from *El Arish*, *i.e.* Rissah, to Mosera, we find them to be eight or nine, which agrees with the distance to Gaza, well enough. Or if we reckon forward to mount Sinai, we find four or five stations, which also agrees with the distance given by Niebuhr; so that hereabouts we may probably place Moseroth, in the plural, without much risk of error. This however depends on the supposed difference of the face of the country between its ancient and its modern state.

We are now in the regular track of the caravans to Mecca, and may presume to determine the ancient stations by those in present use. The *wells of the children of Jaakan*, however, I cannot determine, as no wells are marked, in this course, after the well of *Naba*, till we come to *Calaat et Nahal*, "the castle at the river," which appears to stand on a stream, marked by D'Anville "torrent that has water;" in which it agrees with the description of Jotbathah, as a "land of rivers, or streams."

As the phrase *Beni Jaakan* is precisely according to the present phraseology of the Arab, I cannot pass it in silence. The Arabs are all of some tribe; and this they express by saying they are "sons, *beni*, of such an one," and the *Beeroth* Beni Jaakan, ought therefore most certainly to have been rendered "*the wells* of Beni Jaakan," meaning, the wells belonging to the tribe of Arabs so called. There can be no doubt that the Israelites paid for the use of these wells; as the Mecca caravan now does.

The stages adopted by the Mecca pilgrims are thus marked in Dr. Shaw's list.

Adjeroud	*bitter water*	nearly ETHAM.
Rastywatter	*no water*	
Tear wahad	*no water*	
Callah Nahar	*good water*	JOTBATHAH.
Ally	*no water*	Ebronah.
Callah Accaba	*good water*	nearly EZION GABER.

We have no doubt that the *Elath* of Scripture is that Eloth which gave, and still gives, name to a gulf of the Red Sea; nor, that EZION GABER, which is always mentioned with Eloth, was nearly, or altogether, adjacent to it. It is probable, indeed, that *Ezion Gaber* should be the port intended by Dr. SHAW under the name of *Meenah el Dsahab*, "the port of gold," derived from the gold imported here by Solomon: but the doctor's account of its situation is extremely imperfect, and his position for it seems rather to be assumed by conjecture, than determined by valid information. We, therefore, by equal conjecture, place it near to Eloth; presuming, that neither of them stood precisely at the head of the gulf, that being of course too shoal, and sandy, for the building and fitting of ships; but rather at some small distance from it, one on one side of the gulf, the other on the other side, perhaps; but both might be on the same side, though not *close* together. Having thus fixed No. 32. EZION GABER, we must seek *Ebrona*, No. 31. backwards, at the distance of one station from it, *i.e.* toward Catieh; it must therefore either be at *Sat el Acaba*, where is good water; or at *Abiar Alaina;* but the former of these seems to be the best situated for the station of a numerous caravan.

JOTBATHAH, No. 30, is described as "a land of brooks of water," with this description there is only one place, at the distance of two stations from Eloth, which can possibly agree. There is marked "a torrent of water," and here is marked *good water*, on the authority of Dr. Shaw.

It will be observed that Jotbathah, Ebrona, and Eloth, are precisely in the road now taken by the caravans going to Mecca, and are stations of those caravans in their journey. This shows clearly that the same considerations influenced the Hebrew conductor formerly, as influence the caravan bashaws of the present day. It leads us also to unite the line of march from Catieh, and to seek the intervening stations in various parts of that line, though we cannot identify the places.

IV. ADVANCE FROM EZION GABER, EASTWARD, TO JORDAN.

In advancing from the station of *Ezion Gaber*, the next place named is *the wilderness of Zin*. We cannot suppose that, the progress of the Israelites having lately been wholly *easterly*, they are now directed to retrace their steps, and to take a *westerly* course for Canaan: they must therefore take a northeasterly course, till they arrive at the eastern side of the Dead Sea, and enter the country of Moab. That this very path, or one not dis-

tant from it, is now followed by the pilgrims from Damascus to Mecca is certain; but, as it is the most difficult to arrange, or describe, because rarely if ever taken by European travellers, we must endeavour to compensate this deficiency by other testimony.

Ishmael Abulfeda, Sultan of *Hamah*, describing the peninsula of Arabia, quotes *Ibn Haucal*, who says, "from *Ailah*, Eloth, to *Harah* is three stations [of the caravan;] from *Harah* to *Balaka*, Balca, three stations; from *Balaka* to *Masharik Houvran*, six stations; from *Masharik Houvran*, to *Masharik Goutah*, where the gardens of Damascus are, three stations." This agrees with the Mosaic history, which says, from *near* Ezion Gaber to Kadesh in the wilderness of Zin, one station: from Kadesh to Mount Hor, marked by the *Harah* of *Ibn Haucal;* which perhaps may be a town of some kind on the northern face of the mountain, a second station. The third is Zalmonah; then Punon, Oboth, and Ije Abarim, near Moab, which answer to the three stations from *Harah* to *Balaka*, of the Arab writer. That this is the track of the caravan appears also from Volney, who says, "Damascus is the rendezvous for all pilgrims from the north of Asia. Their number every year amounts to from 30,000 to 50,000, this vast multitude set out confusedly on their march, and *travelling by the confines of the desert*, arrive in forty days at Mecca." "As this caravan traverses the country of several independent Arab tribes, it is necessary to make treaties with them. In general the preference is given to the tribe of Sardia, which encamps to the south of Damascus, *along the Hauran*. South of Damascus are the *immense plains of the Hauran*. The pilgrims of Mecca who *traverse them for five or six days' journey*, assure us they find at every step, the vestiges of ancient habitations. The soil is a fine mould without stones, and almost without even the smallest pebble. What is said of its actual fertility, perfectly corresponds with the idea given of it in the Hebrew writings. Wherever wheat is sown, if the rains do not fail, it repays the cultivator with profusion, and grows to the height of a man. The pilgrims assert also that the inhabitants are stronger and taller than the rest of the Syrians." This is further proved from an extract inserted hereafter: and leaves no doubt but the present track of the caravan is east of the Jordan, the same as Moses took in former ages.

The general result of our considerations, is, First, That Moses led his people to Mount Sinai, for the purpose of solemnly engaging them in devotion, and consecration to the Deity who had appeared to him there, Exod. chap. iii. and had given him this very solemnity as a sign of further favours; verse 12.

Secondly, That having accomplished the sacred transactions at Sinai, he led them back nearly the same way as they had advanced; and recovered almost, if not altogether, the usual road from Egypt to Syria, until they came within a moderate distance of the land promised to the Patriarchs. This seems to have been accomplished by a pretty rapid march from *Kibroth Hataavah* to *Kadesh Barnea*, principally after the departure of the spies. Now Kadesh Barnea must have been some way, at least, in the rear of Hormah: for, as the Amalekites and Canaanites pursued the discomfited Israelites to that town, they would naturally relinquish the pursuit, as they approached the camp of Israel. The fugitives also would unquestionably fly toward the grand encampment of that nation to which they were attached. It is clear, too, that this battle was not out of the district of the Amalekites, since these were engaged in it; nor so far from Canaan but that a detachment of Canaanites sent to watch the motions of Israel contributed to the victory.

After the events at Kadesh the people are ordered to turn and get them, again, by the *way*, *i.e.* the common road, of the wilderness by the Red Sea; *i.e.* into the districts they had lately quitted; as appears by their passing Mount Sinai, in their route to Ezion Gaber.

By afterwards invading Canaan on the east, and by crossing the Jordan for that purpose, not only an entirely different people was attacked now, from what had been attacked formerly, but 1. The inhabitants east of Jordan not being succoured by those on the west, their subjection was inevitable; as already observed. 2. The passage of the Jordan cut off the southern part of Canaan from the northern part; and by being thus divided, each division opposed less resistance, as they could not act in concert together, and more force could be employed against each, under the entire uncertainty of what district would be the next invaded.

The general character of the desert, the edge of which was journeyed *round*, rather than the desert itself *in*, or *across*, is thus described by Volney. Travels, vol. ii. p. 341. &c. The road in which the people of Gaza meet the caravan of Damascus, I presume is the same as that which Israel took from Accaba, or Ezion Gaber, to the country of Moab. He says,

"A branch of commerce advantageous to the people of Gaza, is furnished by the caravans which pass and repass between Egypt and Syria. The provisions they are obliged to take for their four days' journey in the desert produce a considerable demand for their flour, oils, dates, and other necessaries. Sometimes they correspond with Suez, on the arrival or departure of the Djedda fleet, as they

are able to reach that place in three long days' journey. They fit out, likewise, every year, a *great caravan, which goes to meet the pilgrims of Mecca*, and conveys to them the convoy, or *Dejerda*, of Palestine, and supplies of various kinds, with different refreshments. They meet them at Maon, *four days' journey to the south southeast of Gaza, and one day's journey to the north of Akaba*, on the road to Damascus. They also purchase the plunder of the Bedouins; an article which would be a Peru to them, were these accidents more frequent.

"In the desert, by the east, we meet with strips of cultivable land, as far as the road to Mecca. These are little vallies, where a few peasants have been tempted to settle by the waters, which collect at the time of the winter rains, and by some wells. They cultivate palm trees and doura, under the protection, or rather exposed to the rapine, of the Arabs. These peasants, separated from the rest of mankind, are half savages, and more ignorant and wretched than the Bedouins themselves. Incapable of leaving the soil they cultivate, they live in perpetual dread of losing the fruit of their labours. No sooner have they gathered in their harvest, than they hasten to secrete it in private places, and retire among the rocks which border on the Dead Sea. This country has not been visited by any traveller, but it well merits such an attention; for, from the reports of the Arabs of Bakir, and the inhabitants of Gaza, who frequently go to Maan, and Karak, on the road of the pilgrims, there is, to the southeast of the lake Asphaltites, within three days' journey, upwards of thirty ruined towns, absolutely deserted. Several of them have large edifices with columns which may have belonged to ancient temples, or at least to Greek churches. The Arabs sometimes make use of them to fold their cattle in; but in general avoid them, on account of the enormous scorpions with which they swarm. We cannot be surprised at these traces of ancient population, when we recollect that this was the country of the Nabatheans, the most powerful of the Arabs; and of the Idumeans, who, at the time of the destruction of Jerusalem, were almost as numerous as the Jews, as appears from Josephus, who informs us, that on the first rumour of the march of Titus against Jerusalem, thirty thousand Idumeans instantly assembled, and threw themselves into that city for its defence. It appears that, beside the advantage of being under a tolerably good government, these districts enjoyed a considerable share of the commerce of Arabia and India, which increased their industry and population. We know that, as far back as the time of Solomon, the cities of *Atsioum-Gaber*, Ezion-Gaber, and *Ailah*, Eloth, were highly frequented marts. These towns were situated on the adjacent gulph of the Red Sea, where we still find the latter yet retaining its name, and perhaps the former in that of *El-Akaba*, or the End, of the Sea.

"This desert, which is the boundary of Syria to the south, extends itself in the form of a peninsula between the two gulfs of the Red Sea; that of Suez to the west, and that of El-Akaba to the east. Its breadth is ordinarily thirty leagues, and its length seventy. This great space is almost entirely filled by barren mountains which join those of Syria, on the north, and like them, consist almost wholly of calcareous stone: but as we advance to the southward, they become granitous, and Sinai and Horeb are only enormous masses of that stone. Hence it was the ancients called this country *Arabia Petrea*. The soil in general is a dry gravel, producing nothing but thorny acacias, tamarisks, firs, and a few scattered shrubs. Springs are very rare, and the few we meet with are sometimes sulphureous and thermal, as at Hamam-Faraoun, at others brackish and disagreeable, as at El Naba opposite Suez; this saline quality prevails throughout the country, and there are mines of fossil salt in the northern parts. In some of the vallies, however, the soil becoming better, as it is formed of the earth washed from the rocks is cultivable after the winter rains, and may almost be styled fertile. Such is the vale of Djirandel, in which there are even groves of trees. Such also is the vale of Faran, where the Bedouins say they are ruins, which can be no other than those of the ancient city of that name. In former times every advantage was made of this country that could be obtained from it, but at present, abandoned to nature, or rather to barbarism, it produces nothing but wild herbs. Yet, with such scanty provision, this desert subsists three tribes of Bedouins, consisting of about five or six thousand Arabs, dispersed in various parts."

NO. 562. IDEAS OF THE GENERAL CHARACTER OF THE LAND OF CANAAN; AND ITS DISTRIBUTIONS AMONG THE TWELVE TRIBES.

I am desirous of submitting to the reader the description and character not only of the Holy Land in general, but of the allotments to the different tribes of Israel. This, however, is by no means an easy undertaking: as scarcely any traveller has penetrated across the Jordan, to describe the eastern provinces; or into the districts of mount Lebanon, where the northern boundaries of Israel terminated the territory of Asher, Naphtali, and the half tribe of Manasseh. Of the other parts we have better information.

We have seen that the inhabitants of Gaza, fit out a caravan to meet the pilgrims returning from Mecca, and travel "three long days," for that purpose: we may therefore conclude that the pilgrims are not

likely to meet with refreshments, the productions of the country, for several days after they leave Accaba, or Eloth, on their way to Damascus. I presume this unfruitful character of the country does not suddenly change; nor indeed does it effectually change till we arrive among the streams which fall into the Dead Sea, on the south and east. To this agree the observations of Dr. Shaw; which, though made from a distance, seem to be well founded.

"From the mountains of *Quarantania*, we have a distinct view of the land of the *Amorites, of Gilead, and of Basan*, the inheritance of the tribes of *Reuben* and *Gad*, and of the half tribe of *Manasseh*. This tract, in the neighbourhood particularly of the river *Jordan*, is, in many places, low and shaded, for want of culture perhaps, with tamarisks and willows: but at the distance of two or three leagues from the stream, it appears to be made up of a succession of hills and valleys, somewhat larger and seemingly more fertile than those in the tribe of *Benjamin*. Beyond these plains, over against Jericho, where we are to look for the mountains of Abarim, the northern boundary of the land of Moab, our prospect is interrupted by an exceeding high ridge of desolate mountains, no otherwise diversified than by a succession of naked rocks and precipices, rendered in several places more frightful, by a multiplicity of torrents which fall on each side of them. This ridge is continued all along the eastern coast of the Dead Sea, as far as our eye can conduct us, affording, all the way, a most lonesome melancholy prospect, not a little assisted by the intermediate view of a large stagnating unactive expanse of water, rarely if ever enlivened by any flocks of birds that settle upon it, or by so much as one vessel of passage or commerce that is known to frequent it. Such is the general plan of that part of the Holy Land which fell under my observation."

But quitting the land of Moab, the scene is greatly improved as we go further north, and advance toward the immense and fertile plains of the Hawran. We have already seen that *Ibn Haucal* gives the same name, *Masharik*, to the country of Hawran, as to the plains near Damascus, which have always been considered by the Orientals as a terrestrial paradise. The Arabs report of that city, that Mahomet should say, on the sight of it, "he would not enter it, as there was but one paradise for man, and he would not have his in this world." "Beyond the mountain, and to the southwest of Damascus," says a Catholic missionary, "the plain of Hawran begins. Its fertility is so great, that it is called the granary of the Turks. In fact, there arrive almost daily caravans from all parts of the empire, which carry away the corn. The meal made of it is excellent, whereof they make loaves above two feet long, and half a foot in thickness. It will keep a whole year without corrupting. When it grows dry, they steep it in water, and find it as good as if new made. Both rich and poor prefer it to all other sort of bread." *Journey from Aleppo to Damascus.* 1736. 8vo. p. 66.

I shall only add, that Volney, as quoted in the foregoing article, describes them, as "the immense plains of Hawran," and their length as "five or six days' journey," and of the most fruitful soil.

To this description agrees the request of the tribes of Reuben, Gad, and the half tribe of Manasseh, Numb. xxxii. 1—5. "this country is a land for cattle; if we have found grace in thy sight give us this land for a possession."

The tribe of Reuben laid to the south: east of this tribe was the desert: west of it the Jordan and Dead Sea; north of it was the tribe of Gad, and southward was a track overrun by the Israelites, but afterwards recovered by the Moabites. This tribe appears to have had mountains accompanying the side of the Jordan; but as mountains supply streams, it may be presumed they had many intervals of great fertility.

The tribe of Gad laid north of Reuben; it should appear that the mountains receded from the Jordan, in the territories of this tribe; and the eastern face of these mountains were habitable; but whether the descendants of this tribe possessed these parts, may be doubted: perhaps, only partially.

The half tribe of Manasseh, or eastern Manasseh, extended north to the southern ridge of Lebanon, and the springs of Jordan; the same, no question, may be affirmed of these parts as of those appertaining to the tribe of Naphtali; which we shall next proceed to describe.

Dandini, speaking of Mount Lebanon, says, "This country consists in elevated and stony mountains, extending north and south. Nevertheless, the industry and labour of man has made it one uniform plain: for, gathering into dykes the stones which are scattered about, they form continued walls, and constantly going forwards, they rise others in succession higher; so that at length, by the means of equalizing hills and valleys, they convert a barren mountain into a beautiful level, easily susceptible of culture, and at once fertile and delightful. It abounds in corn, excellent wine, oil, cotton, silk, wax, wood, animals wild and tame, especially goats. There are but few small animals, the winter being severe, and the snow perpetual. There are many sheep, fat and large as those of Cyprus, and others in the Levant. In the forests are wild boars, bears, tigers, and other animals of the same nature. The rest of the plains abound in partridges, which are as large as common hens. There are no dove cotes, but quantities of pigeons, turtle doves, thrushes, becca-figos, and other kinds

of birds. There are also eagles. They do not dig around the vines, but till the ground with oxen; the plants being set in straight lines, at proper distances. Neither do they prop them, but let them trail on the ground. The wine they produce is delicate and agreeable. There are grapes as large as plums. The size of the bunches of grapes is surprising: and when I saw them I easily discovered why the Hebrews had so great longing to taste them, and why they so passionately desired to conquer the promised land, after having seen the specimen which the spies brought from the neighbouring district. These mountains then do not only abound in stones, but in all sorts of provisions."

De la Roque describes the western face of Libanus, and the valley between Libanus and Anti Libanus, in the highest terms as to fruitfulness, pleasantness, and salubrity; but the south aspect of Lebanon he did not visit.

The following account of the Jordan, which here originates, is principally extracted from that writer; who has taken much pains on the subject.

The source of the river Jordan is incontestably in the mountains of Anti Libanus, in the region now called *Wad-et-tein;* it is subject to the Pacha of Damascus, and comprehends the Mount Hermon of the ancients. The Jordan rises near the district anciently called *Panium*, or *Paneas*, where the city *Paneades* stood, which was afterwards called Cesarea Philippi. Josephus indeed says the true source of the Jordan was at *Phiala*, in the Trachonitis, from whence it flowed by subterranean passages, till it appeared at Panium. Phiala was a round basin, always full, yet never running over. Panium, says the same writer, was a grotto, excavated by nature, at the foot of a high mountain. This grotto is extremely deep, and filled with a standing water; and from below this grotto issue the fountains of Jordan. Pliny says much the same; to which Eusebius adds, that the mountain also was named Panium. But in another place, he says, the river Jordan rose at a small town called Dan, four thousand paces distant from Paneas. So that two fountains uniting their streams, united also their names *Jor-Dan*. Eugene Roger, who travelled in the Holy Land in 1636, says, Jor is a small village, in the tribe of Naphtali, at the foot of Mount Libanus, south, from whence the principal source of the Jordan issues, about a league from Dan. These two villages, says he, are inhabited by Druses, who breed many goats. Notwithstanding these testimonies, some modern critics have thought that only one source is entitled to the honor of originating the Jordan: but, in general, the idea of two fountains has prevailed, and perhaps there are few rivers which rise from a single source only. Josephus in many places speaks of fountains, in the plural. We have hinted that the region of *Wad-et-tein*, where all the inhabitants of Mount Libanus place the sources of the Jordan, included the Mount Hermon of the ancients, or a part of this mountain, as the whole was of great extent, and had various appellations. Among others, that part of it were the grotto Paneas was, received the name of Panion, being consecrated to the god Pan, the deity of mountains, forests, and chaces: and here his image was worshipped. Here a temple, probably first, was erected, and became the cause of establishing a small town; which in succeeding ages received various names, as Laish, Dan, Cesarea Philippi, Claudia Cesarea, and Neroniadis: but this last being odious, was not permanent; the town recovered its name of Cesarea Philippi, then of Paneades, or *Banias*, which it retains, though some of the Mahometans call it *Belina*. William archbishop of Tyre, in his history of the holy war, informs us, that near to this city was a vast forest, named in his time, the forest of Paneades; a very proper place for feeding sheep: and that a prodigious multitude of Arabs and Turcomans, after having made a treaty of peace with Godfrey of Boulogne, retired to this forest, and there collected their cattle; among which, says the historian, was an infinite number of horses. This forest is taken by the archbishop for a part of the forest of Lebanon: which may be true; notwithstanding it overspread a great part of Mount Hermon. The city of Paneades, or Cesarea Philippi, after being taken by the Christians in the holy war, was strongly fortified; but was retaken by Saladin. The Jordan is but a trifling stream, till after receiving several rivulets, and by the nature of the country, after running two or three leagues it forms what is now called the marsh of Jordan, anciently Lake Merom; which extends about two leagues in circumference, when the snows are melting on Mount Libanus, but is dry in the heats of summer. This marsh is almost wholly overgrown with reeds, of that kind which is used for writing with, and for fledging of arrows. The environs of the lake are full of tigers, bears, and even lions, which descend from the neighbouring mountains. Coming out of this lake the Jordan resumes its course to the south, and at half a league distance is crossed by a stone bridge, which the inhabitants call Jacob's bridge, because they say it was in this place that patriarch wrestled with the angel. After a course of eight or nine leagues, this river enters the lake of Gennesareth, which is the same as the sea of Galilee, or the sea of Tiberias. This lake is in length from north to south about ten leagues, and in width about four or five. Its banks are very agreeable, and produce all sorts of fruit trees. It abounds also in good fish; but scarcely any body fishes for them. The Jordan having passed through this lake, issues near the ruins of Scythopolis, and after about thirty

leagues loses itself in the *Lacus Asphaltites*, or Dead Sea; whose length is about twenty-three leagues, its breadth seven or eight. The Jordan is the most considerable stream which issues from Lebanon; and is not unfitly called the eldest son of that mountain. In fact, except the Nile, it is the most considerable river known in these parts; and it has also some of the phenomena of that river.

The following is Volney's description of this river. "As we approach the Jordan, the country becomes more hilly and better watered; the valley through which this river flows, abounds, in general, in pasturage, especially in the upper part of it. As for the river itself, it is very far from being of that importance which we are apt to assign to it. The Arabs, who are ignorant of the name of Jordan, call it *el-Sharia*. Its breadth, between the two principal lakes, in few places exceeds sixty or eighty feet; but its depth is about ten or twelve. In winter it overflows its narrow channel, and, swelled by the rains, forms a sheet of water sometimes a quarter of a league broad. The time of its overflowing is generally in March, when the snows melt on the mountains of the Shaik: at which time, more than any other, its waters are troubled, and of a yellow hue, and its course impetuous. Its banks are covered with a thick forest of reeds, willows, and various shrubs, which serve as an asylum for wild boars, ounces, jackalls, hares, and different kinds of birds."

I would entreat the reader to consider the Dead Sea, as being originally divided into several streams, running among low grounds, by which they were absorbed: and among which they fertilized the fields, the gardens, and other delights of the inhabitants, till at length, perhaps, they terminated in a lake. The present Damascus is the nearest approach to my idea of the "cities of the plain;" and the waters which render this city so enchanting terminate in a marsh, as I presume those of the Jordan did, without reaching the ocean, by any course whatever. The following may illustrate this idea.

"Damascus is the capital and residence of the Pachas. The Arabs call it *el-Sham*, agreeable to their custom of bestowing the name of the country on its capital. The ancient Oriental name of *Demeshk* is known only to geographers. This city is situated in a vast plain, open to the south and east, and shut in toward the west and north by mountains, which limit the view at no great distance; but in return, a number of rivulets arise from these mountains, which render the territory of Damascus the best watered and most delicious province of all Syria; the Arabs speak of it with enthusiasm; and think they can never sufficiently extol the freshness and verdure of its orchards, the abundance and variety of its fruits, its numerous streams, and the clearness of its rills and fountains. No city contains so many canals and fountains; each house has one; and all these waters are furnished by three rivulets, or branches of the same river, which after fertilizing the gardens for a course of three leagues, flow into a hollow of the Desert to the southeast, where they form a morass called *Behairat-el-Mardj*, or the Lake of the Meadow." Volney, vol. ii. p. 269.

Another writer says, "This lake is three leagues from Damascus, toward the east, ten or twelve leagues long, and five or six broad. It produces excellent fish, and the copse which surrounds it a great quantity of game. The wonder is that though it receives not only the above mentioned river but many stray waters besides, yet it never overflows."

Returning now to the head of the Jordan, we find the tribes of Naphtali and Asher. To Naphtali we have attended in part. Mr. Maundrel gives us reason to suppose, that Asher lying on the sea coast, had some advantages which Naphtali had not. He says, "a very fertile plain extends itself to a vast compass before Tyre."

"The plain of *Acra* extends itself in length from *Mount Saron* as far as *Carmel*, which is at least six good hours; and in breadth, between the sea and the mountains, it is in most places two hours over. It enjoys good streams of water at convenient distances, and every thing else, that might render it both pleasant, and fruitful. But this delicious plain is now almost desolate, being suffered, for want of culture, to run up to rank weeds, which were, at the time when we passed it, as high as our horses' backs."

"The plain of Esdraelon is of vast extent, and very fertile, but uncultivated: only serving the Arabs for pasturage." "We turned out of the plain of Esdraelon, and entered the precincts of the half tribe of Manasseh. From hence our road lay for about four hours, through narrow valleys, pleasantly wooded on both sides." As to Zebulon, Mr. M. only mentions in one place, his being "an hour and a half in crossing the delicious plain of Zebulon," to that of Acra. "Our stage this day was somewhat less than seven hours; it lay about W. by N. through a country very delightful, and fertile beyond imagination."

Of the tribe of Benjamin he says, "All along this day's travel from *Kane Leban*, to *Beer*, and also as far as we could see round, the country discovered a quite different face from what it had before: presenting nothing to the view, in most places but naked rocks, mountains, and precipices. At sight of which, pilgrims are apt to be much astonished and baulked in their expectations; finding that country in such an inhospitable condition, concerning whose pleasantness and plenty they had before formed in their minds such high ideas from

the description given of it, in the word of God: insomuch that it almost startles their faith, when they reflect, how it could be possible, for a land like this, to supply food for so prodigious a number of inhabitants, as are said to have been polled in the twelve tribes at one time; the sum given in by *Joab*, 2. Sam. xxiv. amounting to no less than thirteen hundred thousand fighting men, besides women and children. But it is certain that any man, who is not a little biassed to infidelity before, may see as he passes along, arguments enough to support his faith against such scruples.

"For it is obvious for any one to observe, that these rocks and hills must have been anciently covered with earth, and cultivated and made to contribute to the maintenance of the inhabitants no less than if the country had been all plain, nay perhaps much more; forasmuch as such a mountainous and uneven surface, affords a larger space of ground for cultivation than this country would amount to, if it were all reduced to a perfect level.

"For the husbanding of these mountains, their manner was to gather up the stones, and place them in several lines, along the sides of the hills, in form of a wall. By such borders, they supported the mould from tumbling, or being washed down; and formed many beds of excellent soil, rising gradually one above another from the bottom to the top of the mountains.

"Of this form of culture you see evident footsteps wherever you go in all the mountains of Palestine. Thus the very rocks were made fruitful. And perhaps there is no spot of ground in this whole land, that was not formerly improved, to the production of something or other, ministring to the sustenance of human life. For, than the plain countries, nothing can be more fruitful, whether for the production of corn or cattle, and consequently of milk. The hills, though improper for all cattle, except goats, yet being disposed into such beds as are afore described, served very well to bear corn, melons, gourds, cucumbers, and such like garden stuff, which makes the principal food of these countries for several months in the year. The most rocky parts of all, which could not well be adjusted in that manner for the production of corn, might yet serve for the plantation of vines, and olive trees; which delight to extract the one its fatness, the other its sprightly juice, chiefly out of such dry and flinty places. And the great plain joining to the Dead Sea, which, by reason of its saltness, might be thought unserviceable both for cattle, corn, olives, and vines, had yet its proper usefulness, for the nourishment of bees, and for the fabrick of honey: of which Josephus gives us his testimony De Bell. Jud. lib. 5. cap. 4. And I have reason to believe it, because when I was there, I perceived in many places a smell of honey and wax, as strong as if one had been in an apiary. Why then might not this country very well maintain the vast number of its inhabitants, being in every part so productive of either milk, corn, wine, oil, or honey? which are the principal food of these eastern nations: the constitution of their bodies, and the nature of their clime, inclining them to a more abstemious diet than we use in England, and other colder regions."

Dr. Shaw gives the following account of the tribes of Issachar, Benjamin, Judah, and Dan.

"Leaving Mount Carmel to the N.W. we pass over the S.W. corner of the plain of Esdraelon, the lot formerly of the tribe of Issachar, and the most fertile portion of the land of *Canaan*. The most extensive part of it layeth to the eastward, where our prospect is bounded, at about fifteen miles distance, by the mountains of *Hermon* and *Tabor*, and by those, upon which the city of *Nazareth* is situated. Advancing farther into the half tribe of *Manasseh*, we have still a fine arable country, though not so level as the former; where the landskip is changed every hour by the intervention of some piece of rising ground, a grove of trees, or the ruins of some ancient village. The country begins to be rugged and uneven at *Samaria*, the north boundary of the tribe of *Ephraim;* from whence, through *Sichem*, all the way to *Jerusalem*, we have nothing but mountains, narrow *defiles*, and valleys of different extents. Of the former, the mountains of *Ephraim* are the largest, being most of them shaded with large forest trees, whilst the valleys below are long and spacious, not inferior in fertility to the best part of the tribe of *Issachar*. The mountains of the tribe of *Benjamin*, which lay still further to the southward, are generally more naked, having their ranges much shorter, and consequently their valleys more frequent. In the same disposition is the district of the tribe of *Judah;* though the mountains of *Quarantania*, those of *Engaddi*, and others that border upon the plains of Jericho and the Dead Sea, are as high, and of as great extent, as those in the tribe of *Ephraim*. Some of the valleys likewise, that belong to this tribe, such as that of *Rephaim*, *Eshcol*, and others, merit an equal regard, with *that parcel of ground which Jacob gave to his son Joseph*, Gen. xlviii. 22. But the western district of the tribe of *Ephraim*, in the neighbourhood of *Ramah* and *Lydda*, is nearly of the same arable and fertile nature, with that of the half tribe of *Manasseh;* and equally inclineth to be plain and level. The latter of these circumstances agreeth also with the tribe of *Dan*, whose country, notwithstanding, is not so fruitful, having in most parts a less depth of soil, and bordereth upon the sea coast in a range of mountains."

The following description from Volney, includes the tribes of Simeon and Judah.

"Palestine, in its present state comprehends the whole country included between the Mediterranean to the west, the chain of mountains to the east, and two lines, one drawn to the south, by Kan Younes, and the other to the north, between Kaisaria and the rivulet of Yafa. This whole tract is almost entirely a level plain, without either river or rivulet in summer, but watered by several torrents in winter. Notwithstanding this dryness the soil is good, and may even be termed fertile, for when the winter rains do not fail, every thing springs up in abundance; and the earth, which is black and fat, retains moisture sufficient for the growth of grain and vegetables during the summer. More dourra, sesamum, water melons, and beans, are sown here than in any other part of the country. They also raise cotton, barley, and wheat; but though the latter be most esteemed, it is less cultivated, for fear of two much inviting the avarice of the Turkish governors, and the rapacity of the Arabs. This country is indeed more frequently plundered than any other in Syria, for being very proper for cavalry, and adjacent to the desert, it lies open to the Arabs, who are far from satisfied with the mountains: they have long disputed it with every power established in it, and have succeeded so far as to obtain the concession of certain places, on paying a tribute, from whence they infest the roads, so as to render it unsafe to travel from Gaza to Acre."

From these testimonies the reader may easily collect the general character of this country; and of those parcels of it which fell to the lots of the different tribes respectively. But there is one character of it which has never been properly considered. I mean its strength in a military point of view, and as military science stood in ancient days. If we examine it as originally intended, and promised to the sons of Israel, we find it bounded, and at the same time effectually defended, on the east by the whole length of the river Jordan, and the Dead Sea: on the north by the mountain of Lebanon, and its branches; which of course affords strong grounds, on which to resist an invading enemy: on the west by the great sea, whereon its ports were not favourable to an assailant, being but of moderate capacity, and ill calculated to accommodate a fleet; and on the south by the desert, together with hills, at which the Israelites themselves had been repulsed. We conclude then, that the first departure from the plan of settling this peculiar people was a fatal one; since it deprived the intended country of so great a proportion of population as two tribes and a half; whereas that density of population which these tribes must have produced, would have been the security of the whole, and would have rendered it impregnable. We may also infer, that had these two tribes and half settled in Canaan, they would have enabled the Israelites to have driven out the inhabitants of those towns, which maintained their situations, so that the *entire country* would have been Israelite, and the consequent uniformity of opinion, of interest, of prejudices, &c. would have contributed greatly to the permanency of this *compact* and *confirmed* commonwealth.

This country was also so situated, that it possessed the power of choosing what intercourse it thought proper with surrounding nations. For instance, caravans for traffic might rendezvous at Damascus, and pass into Arabia, or into Egypt, without entering, or but little, the Israelite dominions, and so from Egypt to Damascus, to the Euphrates, and even to Bozra: while the intercourse between Egypt, Greece, and the whole of Europe, was maintained by sea, without any interference with the ports of Palestine. We conclude then, that Balaam was perfectly correct when he said, "this people shall dwell *alone*," *secluded*, having little communication with other nations.

That the Hebrews were not likely to perform voyages of long continuance, may be inferred from the established peculiarities of their food; and this may contribute to account for the employment of Tyrians by Solomon, in his expedition to Ophir. In short, every thing leads us to consider this nation as intended for an agricultural, sedentary, recluse people; whose country was compact, and almost insulated, like themselves: but these intended advantages were rendered ineffectual by the departure of a considerable portion of the nation from the original plan of their settlement, whereby it was mutilated, if not destroyed; and the commonwealth was deprived of that fedral bond, that unity of interest, of design, of religion, and of fraternity, which might have resisted the efforts of enemies to subjugate separate parts, and so by degrees the whole.

NO. 563. INQUIRES WHETHER THE DEPORTATIONS OF THE ISRAELITES AND JUDÆANS WERE TOTAL.

The reader will do well to bear in mind that the Jordan, as it divided the country, possessed by the Israelites, so it divided the interests and the politics of that people. It happened, occasionally, that the south was invaded, but the north was in peace; and often the districts beyond Jordan were oppressed, or even subdued, before the shock was felt on the coasts of the Mediterranean Sea. This, at length, proved the ruin of the whole nation. The two tribes and half, as most exposed to inroads, yet least readily assisted, dwelling too in a country so

very desirable as to attract the eye of avidity, yet calculated rather to breed pacific than warlike inhabitants, being also, we may suppose, best known by means of passengers; these tribes were the first to be carried into captivity by invaders from the north. From these districts, if once occupied by enemies, the transit was easy over the Upper Jordan; and the northern tribes of Israel were of course exposed to the conquerors, by whom in the issue they were displaced. Judah retained its independence longer, but Judah at length was invaded from the north, was subjugated to a foreign power, and its inhabitants were treated like those of other conquered countries, being led away by the conqueror, at his pleasure.

But though we say the inhabitants were removed from their native country, yet, it appears from incidental observations in Scripture, that some remained; and Major Rennell has lately offered several reasons for believing that only certain classes of this people were deported to Assyria, or to Babylon. As this is an inquiry of some consequence, because it leads to the consideration of that proportion of them which returned to the land of Judea in after ages, we shall give the Major's remarks pretty fully.

The chronology of Bp. Usher, and of Sir Isaac Newton, allow the following dates, for the events under consideration in this excursion.

	Ante A.D.	Difference.
Captivity of the two and half tribes, and ——— of the Syrians of Damascus, by Tiglath Pileser before Christ	740	
———of the ten tribes by Shalmanezer	721	19
———of Judah, by Nebuchadnezzar	606	134
Destruction of Jerusalem	589	151
Decree of Cyrus, for the return of the Jews	536	204

The eastern tribes were taken away by Tiglath Pileser, about 740 B. C. and this was done, it appears, at the solicitation of the king of Judea, against those of Israel and Syria, who threatened him. It is said, 2 Kings, xvi. 9. that 'the king of Assyria took Damascus, slew their king, Resin, and carried the people captive to Kir;' by which the country of Assyria is unequivocally meant. But Josephus says, Antiq. ix. c. 12, 3. that they were sent to Upper Media; that Tiglath Pileser sent a colony of Assyrians in their room; and that at the same time, he afflicted the land of Israel, and took away many captives out of it.

In 2 Kings, xv. ver. 29, it is said that 'Tiglath Pileser, king of Assyria, took Ijon, and Abel-beth-Maacha, Janoah, Kadesh and Hazor, and Gilead and Galilee; all the land of Naphtali, and carried them captive to Assyria.' But in the account of the same transaction in 1 Chron. v. ver. 26. it is said that Tiglath Pileser 'carried away the Reubenites, the Gadites, and the half tribe of Manasseh, and brought them to *Halah*, and *Habor*, and *Hara*, and to the *river* of *Gozan*, unto this day.'

Josephus, in relating the same transaction, Antiq. lib. ix. c. 11, 1. says, that Tiglath Pileser 'carried away the inhabitants of Gilead, Galilee, Kadesh, and Hazor, and transplanted them into his own kingdom;' by which, in strictness, Assyria should be understood: but it appears from the book of Tobit, that Media was also subject to him; so that there is no contradiction.

We come next in order, to the proper subject of the ten tribes.

In 2 Kings, xvii. ver. 6. Shalmanezer, king of Assyria, is said to have carried away Israel into Assyria, and to have 'placed them in *Halah* and in *Habor*, by the river of *Gozan*, and in the *cities* of the *Medes*.'

Josephus, speaking of the same event, says, Antiq. ix. c. 14, 1. that Shalmaneser took *Samaria*, that is, the capital of the Israelites, demolished their government, and transplanted ALL the people into Media and Persia: and that they were replaced by other people out of Cuthah; which, says he, in section iii. of the same chapter, is the name of a country in Persia, and which has a river of the same name, in it. Of the Cutheans, continues he, there were *five* tribes, or nations; each of which had their own gods; and these they brought with them into Samaria. These, he observes, were the people afterwards called *Samaritans;* and who, although they had no pretensions, affected to be kinsfolk to the Jews. And hence, we may suppose, arose the violent animosity that subsisted between the two nations.

"The Cutheans, he says, had formerly belonged to the *inner* parts of Persia and Media.

"In 2 Kings, xvii. ver. 24. it is said, that the people brought to supply the place of the Israelites, were from five places: *i.e. Babylon*, *Cuthah*, *Ava*, *Hamath*, and *Sepharvaim:* and also, that they worshipped as many different deities.

"Thus, we have the history of the removal of the ten tribes of Israel, at different periods; as also of the people of Damascus, to the same countries: all which was effected by the kings of Assyria; whose capital was at Nineveh. But, previous to the second captivity, or that of Judah, by the Babylonians, these last had become masters of all Assyria; Nineveh had been destroyed; and Babylon become the capital of the empire of Assyria, thus enlarged by conquest.

"There are no particulars given, respecting the carrying away of Israel to Nineveh, as of Judah to Babylon: but we may, perhaps, be allowed to con-

sider both, as parallel cases; and thence infer, that the conduct of the king of Nineveh, was much the same with that of the king of Babylon.

"Josephus says, that ALL the nation of Israel was taken away, and their places supplied by the *Cutheans*. 2 Kings, ch. xvii. leaves us to understand the same, if taken literally: that is, that Shalmaneser 'carried Israel away *into* or *unto* Assyria;' and that people were brought from divers countries, and 'placed in the cities of Samaria, *instead* of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.'

"Certainly; if these accounts are to be taken *literally*, we must suppose no other, than that the *whole nation* was carried away; which supposition, however, occasions some difficulty, not only from the numbers to be carried away, but from the obvious difficulty of *feeding* by the way, and of finally placing, in a situation where they could be *fed*, so vast and in a great degree, so useless a multitude, when removed to a strange country. Wheresoever they came, they must either have been starved themselves, or they must *virtually* have displaced nearly an equal number of the king's subjects, who were already settled, and in habits of maintaining themselves, and probably of aiding the state.

"They were said to be carried to Nineveh. This residue of the ten tribes, that is, seven and an half cannot be estimated lower than at two thirds of the population of Nineveh, itself. And it may be asked, who *fed* them, in their way across Syria and Mesopotamia, to Nineveh? And admitting an exchange of the *Cutheans* for the *Israelites*, on so extended a scale, as to include the agricultural and working people of all clases, a sovereign who should make such an exchange, where an interval of space, of near 1000 miles intervened, would at least discover a different kind of policy from that, which in our conception, was followed by the king of Assyria.

"Were we to avail ourselves of the Bible statement, and take between three and an half and four millions, for the people of Israel; and of these, three fourths for the seven and an half tribes carried away by Shalmaneser, that is, more than two and three fourths millions, we might well rest the argument there. But even reduced to the more probable number of seven hundred thousand, and upwards, how was such a multitude to be provided for? Nor is this stated to be an act of *necessity*, but of *choice!*

"We shall now state the particulars that are given, respecting the Babylonish captivity.

"It appears then, that Nebuchadnezzar carried away the *principal* inhabitants, the *warriors*, and *artisans* of every kind; and these classes *only;* leaving behind, the *husbandmen*, the *labourers*, and the poorer classes, in general; that is, the great body of the people.

"May it not be concluded, that much the same mode of conduct was pursued by the king of Nineveh, as by him of Babylon; although it is not particularized? It cannot be supposed that either Media or Assyria wanted husbandmen.

"The history of Tobit shows, not only that the Jews were distributed over Media, but that they filled situations of trust and confidence. And, on the whole, it may be conceived that the persons brought away from the land of Israel, were those, from whom the conqueror expected useful services, in his country, or feared disturbances from, in their own. In effect, that the classes were much the same with those brought away from Judea, by the king of Babylon: and that the great body of the people remained in the land, as being of use there, but would have been burthensome, if removed: consequently that those who look for a *nation* of Jews, transplanted into Media, or Persia, certainly look for what was never to be found; since no more than a select part of the nation was so transplanted.

"In the distribution of such captives, it might be expected that a wise monarch would be governed by two considerations: first, to profit the most by their knowledge and industry; and secondly, to place them in such a situation, as to render it extremely difficult for them to return to their own country. The geographical position of Media appears favourable to the latter circumstance, there being a great extent of country, and deep rivers between.

"One circumstance appears very remarkable. Although it is positively said, that only certain classes of the Jews were carried to Babylon, at the latter captivity; and also, that on the decree of Cyrus, which permitted their return, the principal part *did* return, perhaps 50,000 in all, yet so great a number was found in Babylonia, in after times, as is really astonishing. They are spoken of by Josephus, as possessing towns and districts, in that country, so late as the reign of *Phraates*, about forty years before Christ. They were in great numbers at Babylon itself; also in Seleucia and Susa. Their increase must have been wonderful; and in order to maintain such numbers, their industry and gains also must have been great. But it must also have been, that a very great number were disinclined to leave the country in which they were settled, at the date of the decree. Ammianus Marcellinus, so late as the expedition of Julian, speaks of a Jews' town, at the side of one of the canals between the Euphrates and Tigris."

Such are the principal arguments of Major Rennell; there are others to which he has not advert-

ed. In 2 Chron. xxx. we find the pious Hezekiah wrote to "all Israel, Ephraim, and Manasseh," and "divers of Asher, Manasseh, Issachar and Zebulon," obeyed his injunctions, and came to Jerusalem to keep his passover; so that "since the time of Solomon, son of David, there had not been the like in Jerusalem." Moreover, we read in 2 Chron. xxxiv. 3, 4, 5. that king Josiah not only "purged Judah and Jerusalem," in the first place, from idolatry, but he went in person and did the same "in the cities of Manasseh, the half tribe west of Jordan, Ephraim, Simeon, and even unto Naphtali," "throughout all the land of Israel." This he could not have done had he not possessed some authority over the country he visited; and had not the people of this country acquiesced in the propriety of what he was doing, knowing it to be agreeable to their ancient laws and institutions. This implies a population of Hebrews by descent.

Now as Josiah extended his reformation throughout Israel, as he was killed at Megiddo, a town in the center of Israel, and defending Israel against an invader, there is no room to doubt, but that the main body of the then population of Israel was descended from those who had been left in the country, when the principals of the nation as to station and quality were led into captivity.

It can hardly be supposed, that Israel was treated then more severely than Judah was afterwards: on the contrary, one should imagine, that repeated revolts would be the most signally punished, yet we find that Nebuchadnezzar left some Judæans behind; although he carried off whoever could be of any service to him, in embellishing his new capital; that city which he so greatly improved, as to render it the subject of his pride: "this great Babylon, which I have built."

NO. 564. THE PROBABLE EXTENT OF SCRIPTURE GEOGRAPHY.

Though it may not appear at first sight to be of any importance to the explanation of holy writ, whether we can ascertain the extent of the geographical knowledge possessed by the sacred writers, yet, on reflection, it may be found entitled to some attention. For, although we are sure that the sacred spirit which inspired these writers, was acquainted with the most remote districts of the earth, yet we cannot appropriate any references which may appear in holy writ to distant countries, unless there be some mention of those countries, and unless we can distinguish the country intended by that appellation which is ascribed to it. If, for instance, there be any prophecy relating to Britain, we can by no means apply that prophecy without reasonable grounds for concluding that Britain was known under that name, whereby it is mentioned in the prophecy. We might otherwise attach to Britain a prediction intended for China; or *vice versa*.

There is also a satisfaction in perceiving that the inspired writers were superior geographers to the most learned among the heathen, whose performances are come down to us. Their knowledge was certainly more extensive, and probably more correct, than that of Herodotus, whose information is the earliest, and most interesting which occurs among the Greeks: and since so many, and so remote regions of the globe are included in one book, the Bible, and that not professedly a work of science, it is fair to presume, that the learned among the Hebrews had a knowledge greatly beyond what *incidentally* appears in such a work.

We have given reasons for supposing that the father of this nation came originally from beyond the Gihoon, eastward; and we find several allusions to this spot, in the course of the Hebrew history; but we have no mention of countries further east, that I recollect. It is not till what may be called the *Persian* part of the Hebrew history, that we read of India; unless the voyages of Solomon to Ophir be considered as directed that way. Yet long before the history of Persian events, the sacred spirit of prophecy had hinted at regions still more remote, and indeed at the extremities of the globe: referring probably to China, in the east, and perhaps to Britain, in the west.

That allusion to countries the most distant by situation, which occurs in the Bible, is, we presume, in the prophetic benediction of Noah to his eldest son Japheth. "God shall enlarge the enlarger," Japheth. Now, as from the earliest ages, the eldest son had by birthright a double portion of his father's property, we may conceive of such a distribution in this instance. It will follow, that, as Japheth had Europe, together with the north of Asia, which may almost be said to join America, he was *enlarged* by the accession of a continent little inferior in magnitude to his previous possessions. Certainly, no other of the sons of Noah could so conveniently occupy this territory: which consideration though it forms no decisive argument, is nevertheless, not to be despised, all things considered: and this obscure prediction contains perhaps the only hint at America, in the Bible.

The tenth chapter of Genesis has been thought to be an excerpt from a larger work: the writer certainly was acquainted with more than he has communicated; for he has restricted his information to the western side of the original Caucasus. He knew, no doubt, that the eastern district was inhabited: though he gives us no hints by what fami-

lies. At the same time, we may observe, he does not report any limits or termination in any direction, but merely relates the establishments of certain tribes in certain situations, and these are such as his readers were most likely to be acquainted with.

During the days of Moses and Joshua, and during the administration of the Judges, we have but few references to very distant regions. Moses indeed appoints *cinnamon* as an ingredient in the sacred unction; and of this he appears to mention two kinds. Taking the best of these for that produced in Ceylon, it proves that an intercourse for commercial purposes was maintained with that island. Was this conveyance by sea, by vessels from Egypt; or was it by land through India, or Persia? Probability rather inclines to a navigation from Egypt, because the article is mentioned while the Israelites were encamped in the desert, and consequently at a time when circumstances do not seem to point eastward. Nevertheless, this amounts to probability only; because the same kind of conveyance which brought Balaam from the east, could also bring spices. I think it certain that Balaam was *originally* of Kedem, or the head of the river Indus; in short, not far from the Bramins. But it is not equally certain that the messengers of Balak went so far to seek him: he might have travelled westward for other reasons, and his fame would more naturally reach the king of Moab if he resided at no great distance, than if he continued in the remote regions of Patura, his native country. But our inquiry and our inference only extends to the probability that Moses knew the island which produces cinnamon, in the south of India; and that he also knew the proper country of Balaam, in the north of India: which district was indeed the parental origin of the Hebrews, and perhaps, for this reason Balaam was sent for, being supposed to understand better than any man in Arabia, what might prove most detrimental to the people descending from Abraham.

Joshua reminds the Israelites of the place where their father dwelt in *Ober e Nahr* beyond the river Gihoon, and thus he preserves the memory of that country among them. But, no doubt, it was also known to their priests, and would be communicated by tradition, not only among their writers, but among the majority of a nation so tenacious of ancient principles and opinions, as the Hebrews were.

When the power of David was at its height, his dominion extended over the desert, northeast of Judea; and the riches which he amassed for building the temple, were derived from traffic, by means of the caravans that communicated between Assyria and Egypt. These not only paid duties for passing through David's dominions, but the rich commodities they brought might be re-exported from Canaan by means of Tyre, along the shores of the Mediterranean with prodigious profit. These caravans it will be remembered, would not only maintain the intercourse between the east and Judea, but would communicate intelligence of most of those countries from whence they received their goods. As they passed by the edge of the desert, the same way as the caravan now takes from Damascus to Mecca, only that power which possessed a dominion beyond the proper limits of the land of Canaan, could enforce the payment of those transit duties which in all ages have been levied on merchants and their merchandize.

These considerations are not without influence on the question of that Ophir, to which Solomon directed the voyage of his fleets. That prince had a communication with India, by land, but it was circuitous, tedious, expensive, and uncertain; since it could be stopped by any petty government which forbad the passage of such a caravan through its dominions. The quantities also of some articles which he wanted, the articles he had to export, wherewith to purchase them, and the habits of life of the people to whom he sent, should all be taken into consideration; and all lead us rather toward India, than in any other direction. In fact, at this day, the prodigious traffic at Mecca by means of the pilgrims, is little different from the interchange of similar commodities in the days of Solomon; and should some enterprizing Shiech of Arabia fit out vessels from Suez or Tor for India direct, instead of meeting the Indian vessels at Mocha, or Djidda, &c. he would do no more than Solomon did, or than had been done in Egypt, probably as early as the days of Moses, and certainly, as late as the days of the Ptolemies; who allotted the ports of Berenice and Cosseir, for that purpose, from whence the goods were carried on camels to the Nile, and down that river to the northern provinces of Egypt.

We may now examine some of those peculiarities which attended the voyages of Solomon's vessels. The first is, that the vessels were navigated by Tyrians, because Solomon had no seamen who were capable of distant navigations. The boatmen of the lake of Cinneroth, the fishermen of the coast of the Mediterranean, where the best ports were inhabited by Philistines, foreigners, could not be equal to long voyages in seas unknown to them.

The second thing observable is, that these fleets were three years in performing this voyage: that is, they were part of the first year, the whole of the second year, and part of a third year. I suppose, they regulated their course by the periodical winds. These blow from the north, down the Red Sea, in the months of October, &c. Niebuhr quitted Suez in a vessel from Djidda, Oct. 5. and arrived at Djidda, Oct. 29; so that twenty four days were consumed in this voyage; although they had a wind con-

stantly favourable. As Djidda is not half way down the Red Sea from Suez, we may conceive that a voyage to any part of India, at the same rate of progress, would occupy a great length of time. But beside the time occupied in the actual passage to, and from Ophir, we ought also to reckon that which elapsed, while the factors trafficked by selling their own cargo, and purchasing the returns they took in; for we cannot suppose that they went without a cargo, or merely to dig for gold in the mines. Unquestionably their means of procuring gold was by exchange, and that probably of much the same kinds of commodities as had been customarily returned by the eastern caravans from the territories of Judea: including also the imports of Tyre, and the productions of Egypt.

In Scripture Illustrated on 1 Kings x. we have stated those arguments which arise from the nature of the articles brought in the fleet of Solomon; we shall therefore only here attend to the geographical notices of places. In a former excursion we have placed the sons of Jocktan not far from mount Sepher in Kedem; and among these were Ophir and Havilah. Of Havilah's country the sacred penman says expressly, "the gold of that land is good." Gen. ii. 12. The same character is certainly attached to the gold of the country of Ophir, and herein the lots of the two brothers agree. We observe also, that the character of Havilah's gold is alluded to, as being well known: it could not therefore have been a country, with which the Israelites maintained no intercourse, or which they knew, by means of voyages only, since in the days of Moses they had no navigation.

If we inquire concerning the places from whence Solomon procured his gold, we find, that beside what he received from Ophir, he had also gold of *Parvaim*. 2 Chron. iii. 5. and this is usually thought to be the same as the gold of Ophir, because it is employed in the same purposes about the temple for which David had provided gold of Ophir. It deserves notice that the word PARVAIM is plural; and I think it agrees precisely with the PARVATOI mountains, plural, of Ptolemy; the plural termination in the respective languages producing the only difference in the word. This leads us decidedly to the station where we have placed both Havilah and Ophir; that is to say, eastward of Kedem, largely taken: for here the *Parvatoi* mountains are placed by Ptolemy, and this is not far from where Major WILFORD informs us "gold is found near the surface of the earth, in the sands, by digging to a considerable depth," so that this agrees perfectly with the character of *Parvaim*.

It would lead us too far to inquire after all the countries which furnished gold to Solomon: but, at least, three places are mentioned: 1. *Ophir*, 2. *Parvaim*, 3. *Phaz*, or *Uphaz*. If *Phaz* was the country of the river *Phison*, then all these three places might be in the same country, if they were not the same district.

I believe there is no doubt that India is mentioned, Esther i. 1. "Ahasuerus reigned from India to Ethiopia," or Cush. In this name, however, the נ is omitted; and we read הדו *Hiddu:* but this is not unusual in the Hebrew [so for *lampad*, a lamp, we read *lapad*, &c.] This name employed in a history of Persian events, and evidently by a man well informed as to Persian politics, deserves especial attention: because, it appears to hint at *Hindustan*, rather than at the present India: in fact, the country of *Hind*, EXCURSION, No. 548. rather than that of *Sind*, from which our name India is derived. This Hind probably was the original settlement of the Bramins, and Hindus, north of India: for it does not appear, by history, that any king of Persia held provinces in the present India, though he might invade and overrun it, as Nadr Shah of Persia did in the last century.

If the opinion of the Vulgate translator might be depended on, we also have *India*, where the Hebrew reads *Ophir*, Job. xxviii. 16. "It cannot be valued with the *Chethem* of Ophir." This may show that Ophir was esteemed the same as India; but it cannot be admitted as the sense of the passage, so as to support an argument. It has indeed a kind of probability in its favour, the *Chethem* of this place intending an ornament pierced in fillagree work; which kind of manufacture was probably brought from India, the Indians being extremely expert in such efforts of patient ingenuity.

If we conclude that the fleets of Solomon visited the hither part of India, the extent of their voyage was by no means equal to what some have supposed, who think the island of Ceylon was their object; while others prefer Sumatra, where is a district called Ophir to this day: and the country abounds in gold. Quitting this subject, however, with only one remark further, that it is altogether extraordinary that a voyage so well known to the Tyrians, we may add, to the Egyptians, should be totally forgot, and in no great length of time, when its object was so profitable; we infer, that it is much more likely to have been the same as was continued ages after Solomon by the Egyptians and Romans, than that it should be relinquished, or be esteemed too distant, by a nation whose vessels could circumnavigate Africa.

It is very difficult to determine how much further east the geographical knowledge of the sacred writers extended: but, if we suppose that they were well acquainted with the districts around the head of the Ganges, by land, or with the island of Sumatra by sea, then there is no wonder that they should

be acquainted, more or less, with the empire of China also. The connection of the Chinese has always been strong with Tibet, and they acknowledge that their religion is derived from thence: whoever, then knew of Tibet, probably knew of China too. Caravans also pass from China northward, and westward; and these might communicate information concerning that country from whence they brought their commodities. On the other hand, it is possible that if the Ophir fleets of Solomon did not themselves meet with Chinese vessels in the ports they frequented, yet they might meet with Indian traders who could describe that country and people to them, and this the Hebrews would naturally repeat on their return home. The character of Solomon for wisdom, and his diligence in inquiry, would certainly prompt his officers to a corresponding diligence; and every novelty would receive attention, from both prince and people. However that might be, it is certain that the books of the Chinese describe this country under the appellation of *Sin*, which our earlier writers sometimes spell *Tsin*. This has been its name two thousand years or more, as it still continues to be; by this name it was first known in Europe, and we read of *Sin*, *Sinica*, and *Sinenses* in our early voyagers and travellers to China. It appears, therefore, to me not unlikely, that the prophet Isaiah alludes to this country, in a most illustrious prophecy, which well deserves the attention of the considerate. He says, chap. xlix. 12. "Behold these shall come from afar: and behold these from the north; and these from the sea, *i.e.* the west, and these from the land of the *Sinim*." I presume that the verbal opposition of this passage requires that as the land of *Sinim* is geographically opposed to the west, in the preceding versicle, it must lie as far east as possible. This agrees perfectly with the situation of China, *Tsin*, or *Sin*, which is at the eastern extremity of Asia. Indeed, throughout the whole of this chapter, the prophet is speaking of, or to, countries at the greatest distance, to the isles, to the Gentiles, to the *end of the earth*, May this latter phrase mean, the *extremity of the continent* of Asia? for since we cannot extend the prophet's words too far, why not include those countries of which he might have a knowledge, though he had no direct intercourse with them? The form of this word implies more than one country called *Sin:* and perhaps Tibet, or Siam, Japan, or Cochin China, was formerly considered, as of the same nation, though distinct. Something very like this is our custom at present.

When I ask why the phrase "end of the earth" may not signify the *eastern* extremity of the continent of Asia, I am aware that our Lord has used it, Luke xi. 31. to denote the *southern* extremity of the Arabian continent; but I rely on the principle that in this passage the opposition of the expressions requires an *eastern* extremity. I am not, however, certain that the opposition to the north does not likewise require a southern extremity; can it mean the southern extremity of Africa? As we know that the ships of the Egyptians afterwards circumnavigated this cape, and so round Africa into the Mediterranean, might not Solomon have a knowledge of that passage? or, did the prophet acquire information relative to this part of the globe from later intercourse?

We are sure that the knowledge possessed by the prophets of the southern parts of the globe extended deeply into Africa. So far as the connection of Egypt with Ethiopia, so far as the intercourse of Abyssinia with Judea, after the days of Solomon, and so far as vessels from, or to, Ezion gaber might furnish intelligence of southern Africa, we may fairly suppose these channels of information would be encouraged and improved. The prophet Isaiah appears to have had a very competent knowledge of Ethiopia, its manners, and productions. The prophet Ezekiel appears to have had an accurate knowledge of northern countries. Being settled during the captivity, for a time, if not altogether, on the northern border of the Assyrian empire, he seems to have heard described, whether by natives of them, or by travellers into them, those countries which now form the middle provinces of the Russian empire. I should think his knowledge hardly extended further north than Moscow: nor have we any reason to conclude that he had himself visited these regions. It only remains, that we inquire how far westward the geography of Scripture extends. This is rendered somewhat difficult by the ambiguity attending the word *islands*, which appears to me to be used in Scripture in three senses, 1. as denoting a plantation, or settlement, or as we might say, a colony. 2. The islands of the Archipelago, they being the islands best known to the Hebrews; but as these could not well be described as *very far off*, I incline to think that, 3. a much more distant group of islands is intended; and sometimes even, possibly, the British islands. For instance, Isaiah lxvi. 19. "I will set a sign, to the islands *afar off that have not heard my fame, neither have seen my glory;* and they shall declare my glory among the Gentiles." As the prophet had already mentioned Greece, Javan, and Tarshish, he seems now to extend his views to countries more remote. It is possible he might include Spain; but it is extremely probable, that the British Isles were his *Ultima Thulé:* the most western habitations that he knew of. The isles in the Archipelago are

excluded by the mention of Javan; and if Tarshish was Tartessus in Spain, then Spain could not be these still further distant islands; which are described as *not having heard* of Jehovah. Other passages may support this conjecture; perhaps Isaiah, chap. xliii. 5, 6. lix. 18, 19. and Jer. xxxi. 10. but, intending this only as a conjecture, I leave it to the judgment of the judicious; not without hope of its being favourably received.

We have now inquired into the extent of the geographical statements, or allusions, of Scripture. It is probable they exceed what has been suspected; and that, even in this respect, the Bible has the preeminence over every book of equal antiquity, and indeed, over every ancient book, which has hitherto been reputed as learned in the science of geography.

NO. 565. OF THE EXTENT OF CHRISTIANITY AT ITS PROMULGATION.

To be able to communicate a clear and distinct idea of that extent to which the gospel of Christ was promulgated in the early ages of the church would give us great pleasure; but the fact is, that our authorities are so incompetent, or the facts they report are so dubious that not much which may be depended on, can be considered as having come down to us. We have seen that the Old Testament may be understood as including references to the extremes of the ancient continent, as well eastward as westward: and if we might rely on occasional hints of ecclesiastical writers, the spread of the gospel was commensurate with the indications of the ancient prophets.

In attempting this subject, we cannot avoid remarking by what means Divine Providence had prepared the way for circulating the "glad tidings of great joy," by the atchievements of that victorious madman, Alexander the Great, in the East, and by the extended dominion of the Roman empire in the west.

By the first of these circumstances a knowledge of the Greek language had been carried almost to the centre of India; and the Greek power was established, and long maintained itself, in those provinces which depended on Babylon, or Seleucia, as the seat of their government. This is the more noticeable because these very provinces were those into which the captive Jews had been sent by their conquerors, Nebuchadnezzar and others. So that the descendants of these captives were prepared to receive, what they had long been expecting, a Messiah from their own nation, descended from a king of their own blood, and of whose character and qualities they had previous information, from the sacred books which they took with them wherever they went, and from the religious institutions on which they attended though not without many disadvantages. Such addresses therefore as were made to these Jews whether by discourse or by writing, would be intelligible to them, either in the Syriac, in the Chaldee, or in the Greek tongue; while the Greek tongue would be the medium of communication to the descendants of Alexander's Greeks, which were very numerous in these parts.

The reader perceives that we adhere to the opinion that the Jews were settled as captives so far east as Media, and as Bactria, the original country of their great ancestor Abraham; their posterity, we may safely imagine, preserved sufficiently their ancient language to welcome any of their countrymen who came from Judea; and the natural curiosity of the human mind would keep alive a spirit of inquiry after the holy places, and into the sacred customs of their nation as practised in the Holy Land. To this we must add, that every pious Jew would willingly pay the half shekel contribution to the sanctuary, which was forwarded by every opportunity; and if any were inclined to withhold it, they would be, by shame or by force, compelled to that duty. Moreover, pilgrims who had visited Jerusalem would be distinguished among their brethren; and, pretty much like the Hadjis among the Mahometans at present, would tenaciously retain the tokens of that distinction. This fact of pilgrimage to the holy city appears beyond denial in the narration, Acts ii. 9. where we find visitors from almost the very countries we allude to, "Parthians, Medes, Elamites, Mesopotamians," So far all is intelligible; but the next description of persons "dwellers in Judea," is certainly liable to correction, Judea, properly speaking, was not intended, because the whole enumeration consists of *foreign* countries wherein Judea could not possibly be included. The question is reduced to the consideration, whether we should read instead of *Judea*, *India*, or *Lydia*; and on this opinions are divided. It may be strongly objected, that *Lydia* is greatly misplaced in being separated from *Phrygia* and *Pamphylia* to which it was neighbour; while it was remote from Mesopotamia, Cappadocia, and Pontus, with which it is arranged. I must acknowledge that the same objection applies in some degree, though not so strongly, to the reading of *India* between Mesopotamia and Cappadocia, as I know of no India between those provinces, as usually understood. If, indeed, we may might take Mesopotamia for the original country of that name, as the proto-martyr Stephen appears to have done, as hinted formerly, then we may without hesitation read India in this text; and this enumeration of St. Luke, thus un-

derstood, will be a correct list of those countries to which the gospel was early sent, and of which we have credible, though not very abundant evidence. I am far from affirming that this is actually the case, yet think it not unworthy of notice; and must entreat the reader not to reject the opinion till he has well considered what may be stated in corroboration of it.

I would also observe the different phrase employed by the sacred writer in this passage: he mentions Parthians, Medes, and Elamites, as if they were natives of those countries, by their direct appellations; but he describes those of Mesopotamia, India, &c. as *dwellers*, using the same word as verse 5. "Now there were at Jerusalem *dwellers*, Jews, devout men, *out of every nation under heaven*." It is clear that these were only *temporary residents* at Jerusalem; and one should suppose it was equally clear that the same word in verse 9. intended only *temporary residents* in Mesopotamia. This distinction contributes to support our notion; since it cannot for a moment be admitted that in the Greek Mesopotamia, between the rivers Euphrates and Tigris, the Jews were in any degree unsettled; on the contrary, here they were firmly fixed and established; whereas in the Eastern Mesopotamia and in India they might be considered as residents only, as they certainly were in Rome, in Cyrene, Lybia, and elsewhere.

As the sacred spirit has directed Luke to place the eastern parts of the world first in his list, we shall first offer a few words in reference to the promulgation of the gospel among them.

I confess, I incline to regard the apostle Matthew as the first authorized preacher of the gospel to the east of Judea. Admitting that he wrote his gospel in Syriac, it seems to be a happy preparative for his future visit in these countries. Or, if it be rather concluded that he wrote it for the use of those in Palestine who used the Syriac language, that will not prevent the circulation of it to more distant countries. It may be taken as certain that Matthew wrote his gospel before he departed very far East: but authorities are so different on this point, yet each is so respectable, that, far from endeavouring to oppose any one of them, I shall endeavour to include and reconcile them all.

1. Theophylact and Euthymius, who lived in the eleventh and twelfth centuries, describe St. Matthew's gospel as written eight years after the ascension of Christ. Such of the MS. copies of the gospel as have a date affixed to them, have *this* date. An Arabic life of Matthew has the same date. Cosmas of Alexandria, who lived in the sixth century, says it was written at the time of the dispersion occasioned by the death of Stephen.

2. Nicephorus, who lived in the fourteenth century, says it was written fifteen years after the Ascension.

3. Irenæus, who lived in the second century, says it was written while St. Paul and St. Peter were preaching the gospel at Rome, and founding, or consolidating the foundation of that church, about A.D. 65.

Now, I conceive that the whole of this diversity arises from taking the word *written* in a sense too confined. The composition of this gospel is not in its nature like that of an epistle, written on the spur of an occasion: it might be composed at intervals, according to the convenience or judgment of the author: nay more, the author might see occasion to add to his first copy, and might at the close of his labours leave such a work much enlarged, or differently arranged, from what it was when it first appeared. There are unquestionable evidences of these second edition variations in some of the sacred writings, yet nobody has hitherto regarded them. I suppose then,

1. That the death of Stephen might happen about seven or eight years after the Ascension: that on this occasion the propriety of giving a written document to those who were scattered abroad appeared so evident to the apostle Matthew, that he favoured them with memoirs of the life, death, and doctrine of Jesus, written in Syriac, their native tongue, *in perpetuam rei memoriam*. This was the first *publication* of his gospel.

According to this notion, it was not only written in Judea, as affirmed by the Synopsis attributed to Athanasius, by the Paschal Chronicle, and by Jerom, but also in Jerusalem, as mentioned in the subscription of St. Matthew's gospel in some Greek manuscripts. I infer this, because the Apostles had not yet quitted Jerusalem.

2. I see no reason against acknowledging a second publication of his gospel by St. Matthew, on occasion of the council of Jerusalem, Acts xv. which was held about fifteen years after the Ascension: and probably on this occasion it was enlarged by its author, the introductory chapters were added, and so forth; and the whole, arranged in its present form, was translated into Greek for the benefit of those distant countries to whom it was to be communicated. This meets the opinion of Nicephorus, who, though much too late to be of efficient authority in this case, yet seems to have gathered information on many minor particulars of evangelical history with great avidity.

After this, as we find Peter had quitted Jerusalem for Antioch, so, I presume, Matthew also might quit Judea, and preach, as antiquity assures us he did, in Syria and Mesopotamia. Whether he pre-

ceded Peter in these countries will depend on the question where Peter went from Antioch; if to Pontus, Cappadocia, and Galatia, northward, as I suppose, then Matthew was before him in preaching in the eastern parts.

3. As the Syriac language was prevalent in Mesopotamia and the adjacent countries, it is likely that Matthew reviewed his original Syriac gospel before he quitted those parts to go further east into Persia, Parthia, Carmania, and Ethiopia, which might be about the time that Peter and Paul were preaching at Rome. Nay, it is not impossible that Peter, having quitted these parts, St. Matthew might be induced by that reason among others to pay them apostolical visits: and as in the extreme east of the Persian empire some converts used the Greek language, others the Syriac, he might furnish these parties respectively with copies in that tongue which was best understood by them.

Thus we may reconcile the positive assertion of Irenæus, with every degree of probability in our favour, to the opinions of later writers, whom we are by no means obliged to charge with any departure from the truth of facts. And, as I cannot, without absolute necessity, bring myself to suppose an unauthorized affirmation by eminent, or ancient, Christian writers, so whatever system preserves the credit of them all, is undoubtedly preferable to that which maintains a contradiction of either.

To resume our immediate subject; I think it certain that the apostle Peter had visited those provinces to which he addressed his first epistle, Pontus, Galatia, Cappadocia, Asia, and Bithynia: these laid north of Antioch, at which city he found the apostles Paul and Barnabas. Antioch was half way from Jerusalem to these provinces, and we can find no opportunity for this visit of St. Peter to them more convenient, nor any employment for this apostle so probable, as such a journey. We therefore place his excursion thither about A.D. 50. From Cappadocia and Pontus, I conclude St. Peter descended Mesopotamia to Babylon, from whence after some time he returned westward. But his abode in Babylon being steady during a certain period, I imagine that Sylvanus was sent to him by St. Paul, and returned with his first epistle, which is dated from Babylon.

I am well aware that the gospel is supposed by many writers, to have been introduced into Mesopotamia directly after the ascension of our Lord, by the mission of a disciple of Christ to king Abgarus at Edessa; but, the history as it stands is attended with incongruities even when considered with some degree of favour, and these are augmented by fixing on so early a date for the time of its occurrence. There is indeed a confusion in the dates attributed to it: some fixing on the forty-third year of the Christian era, but the Christian era was not then in being, nor was it adopted as a period to be dated from till long afterwards, nor is the conjecture free from difficulties, that Eusebius, from whom we receive the story, might accommodate the date to this Epocha. Others therefore think that the date 43, should be 343, and that the era should be not the Christian, but the Selucian. Some Syriac writers place this mission thirty years after Christ's ascension; but this implies the lapse of so considerable a period of time, as utterly annuls some particulars of the narration. Our present investigation does not require an examination of these difficulties; but having seen the gospel carried so far eastward as Babylon, we shall proceed to inquire how much further it penetrated in that direction. The Syrian writers inform us, that Bartholomew the Apostle, whom they assert to be the same as Nathaniel, the friend of Philip, and to be named Bar-Tolmai, from his father Tolmai, or Ptolemy, visited Mesopotamia, where he contributed to the establishment of the gospel: they say also that the Apostle Thomas, passed through Mesopotamia, and spread the gospel in its vicinity; in which service he was assisted by the Apostle Jude, the brother of James. Whether these fellow Evangelists acted in conjunction, or whether the times of their labours were precisely concurrent, is not easily ascertained, nor is it of any moment to us here. It is however of some importance to know that the Apostle Jude laboured pretty far eastward in this pious work, because it contributes to account for the similarity of his epistle with some parts of the second of Peter; which seems strongly to confirm the idea that they were both in the habit of addressing pretty much the same people. In fact, the oriental style of imagery, elevation, and metaphor, which they adopt, is altogether conformable to eastern usage, and marks a phraseology to which the western world reconciles itself with difficulty, and which it rarely adopts in regular and correct composition.

Jude certainly had preached before this time in various parts of Syria; at Antaradus, Laodicea, Palmyra, Callinicum, now Racca, and Circeum now Kerkisieh: then, as we have said, he visited Thomas in Mesopotamia, from whence they excursed into Media and Parthia; after which Jude returned to Mesopotamia and Syria, but Thomas, who appears to have devoted his life to the service of the gospel in the east, remained in Parthia; or continued pressing on still further eastward, till he reached India, where he first propagated the doctrine of the cross. But here it is proper to inquire what was this country denominated India, and where was it situated: and this we shall attempt to determine, by considering the application of the

name in the Bible, rather than among Heathen writers.

The first, and, indeed, the only mention, as usually understood of India, in Scripture, is Esther i. 1. where we read, that Ahasuerus ruled from India eastward, to Cush westward. The Persian empire usually comprised Bactria as its most eastern province; but, that under some fortunate sovereigns its enlarged dominion included the bank of the Indus may readily be granted; beyond this its possessions rarely, if at all, extended. Semiramis, indeed, crossed the Indus at Attock, the prohibited river, but was defeated. Alexander also crossed the Indus, and advanced some distance beyond it, but the perpetual occurrence of obstacles, mountain after mountain, and river after river, disheartened his troops, and he was forced to return. I conclude, therefore, that Ahasuerus did not rule over India, meaning Hindostan, but that his empire included a province beyond Bactria, on the bank of the Indus, and deriving its name from that river. We ought also to be apprized, that the original India of the Hindoos, or the primary settlement of the Bramins, was not the present India: into this they came, as they acknowledge, through the pass of Hurdwar; nevertheless the name India, if derived from them, might be given to regions where they had been established, north and west of their present situation; and consequently such a province might form part of the Persian territories at some periods. I see no improbability that both these derivations of the name may coincide; yet, taking the former as certain, would restrict the appellation India to a province on the western side of the Indus, supposing also that to this province the empire of Persia extended, and that the spread of the gospel was of equal extent with that empire.

This acceptation of the name India is in perfect agreement with those opinions which have hitherto been reckoned discordant, namely, that St. Matthew is by some reported to have extended his labours to India, while by others he is said to have confined them to Assyria: for the reader will recollect that we have placed the *original* Assyria, if not absolutely in the same country as the *original* India, yet in its neighbourhood.

The reader will observe that this eastern province of Persia has been presented to his notice on four occasions: first, as being the original country of Abraham, the father of the Hebrew nation; secondly, as being the allotted residence of certain parts of the captive Hebrews; thirdly, as furnishing Hadgi or pilgrims to Jerusalem; and fourthly, as having received the gospel from some of the Apostles, while the manifestation of it was yet recent.

The three latter of these particulars confirm each other. Those parts inhabited by Jews, though in captivity, might occasionally furnish zealous adherents to their country and to their Kaaba, who would willingly undergo no little fatigue to manifest their attachment to the law of Moses, and their endeavours to fulfil all righteousness. These, having heard the gospel at Jerusalem, at the great national feast, would naturally invite the Apostles to their own residence; and the Apostles in return would naturally choose to visit such countries as they had some previous knowledge of, and where they had reason to hope that the good seed might fall on good ground. They would also, no doubt, offer the gospel in the first instance to Jews, wherever they went; and though they would not exclude the Gentiles, yet, probably, they expected their chief harvest of converts among those whom they still regarded as their countrymen.

It is indeed probable, that Matthew, Peter, Thomas, and Jude, though equally inspired with Paul, yet retained more respect to Judaism than he did: they considered themselves as Apostles of the circumcision, and paying some deference to institutions indifferent in regard to the gospel, they might meet with less opposition in the discharge of their mission, than the Apostle of the Gentiles, who magnified his office, not without incessant hazard to his person, and this principally from his own countrymen. We may, I think, conclude also, that however some of these distant residents might defy difficulties when opposed to their religion, yet that the main body of the people would feel a diminished regard to places which they never could behold, and to services of which they never could partake, without the inconveniencies and perils of a long and dangerous journey by land. So that by the operation of this abated zeal on the one hand, and that of the apostolic moderation on the other hand, the propagators of the gospel eastward might have fewer perplexities, and less personal sufferings, perhaps too, less animosities and contentions to struggle against, than their fellow labourers had in the west, which maintained a constant intercourse with Jerusalem, and easily communicated with Judea by sea.

If it be asked, whether the course of the gospel absolutely terminated at the Indus, the question is difficult to answer. There is an obscure report that China itself received the gospel very early, [Vide CALMET, Art. Thomas] but the authority on which it rests is slender, and what was the country really understood by that appellation is uncertain. I am perfectly willing to allow the possibility of the fact; but am ready to think that the same passage of Isaiah which has been pointed out as mentioning

the land of Sinnim, or Tsin. *i.e.* China, might be the origin of such imagination. We have moreover an account of a colony of Jews being settled in China, and possessing copies of the Hebrew books: but as whatever relates to the interior of that empire is surrounded by obscurity, little stress can be laid on our information, and still less on the inferences which may be drawn from it. Somewhat more, perhaps, might be said in favour of that opinion which supposes the gospel to have reached the peninsula of India, the coast of Malabar particularly, where we find an ancient establishment of Christianity under the title of "the Christians of St. Thomas." But, after considering all circumstances, I incline to place this Thomas as a missionary, much later than the Apostle of that name; and to terminate the personal labours of the Apostles with the boundary of the Persian empire. To this boundary they had the company of their nation, the protection of the same government as protected that nation, the same language, manners, observations religious and civil, and the innumerable facilities derivable from that "more sure word of prophecy," which would be a proper introduction on all occasions, whether private or public. If further progress was made eastward, we may attribute it to converts deputed for that purpose, and not to the personal exertions of the Apostles themselves.

PROGRESS OF THE GOSPEL IN THE WEST.

We return now to Jerusalem as to that center from which the doctrine of the gospel diverged in all directions. In the journies of St. Peter we have seen it extend northward to Antioch, Pontus, Cappadocia, and Bithynia; these provinces formed the shore of the Euxine or Black Sea. The travels of St. Paul were partly parallel to these, but southwest of them; and a mere enumeration of the places he passed through in his several journies, as recorded, may suffice to show what parts were visited by his means with the blessings of the gospel. There is no occasion to reckon Paul's journey to Damascus, Acts ix. nor his mission with Barnabas to Jerusalem, Acts xv. nor any of a like kind, among his apostolic journies: we therefore consider as his first expedition, for the purpose of communicating light to those who sat in darkness, that, with Barnabas, Acts xiii. usually placed A.D. 44, in the fourth year of the Roman emperor Claudius; and supposed to extend into A.D. 48. The places enumerated are, Antioch in Syria, from whence they set out; Seleucia; Salamis in Cyprus; Paphos, in the same island; Perga, in Pamphilia; Antioch, in Pamphilia; Iconium; Derbe; Lystra [Timothy was a native of Lystra:] from hence back again through Derbe, Iconium, Pisidia, Perga the same as before; Attalia, to Antioch in Syria, where the journey commenced.

After the council at Jerusalem, Acts xv. about A.D. 50, Peter went to Antioch, where he met with Paul and Barnabas: not long after which Paul commences his second journey, which begins in A.D. 50, and extends to A.D. 54, Paul in company with Silas. The places enumerated are, Antioch in Syria, from whence he set out; Cilicia, his native province; Derbe, Lystra, Timothy circumcised here, Iconium, the same cities as in his first journey; Phrygia, Galatia, provinces; Troas, Samothracia, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Beræa, here Silas stayed; Athens, Timothy comes to Athens, is sent to Thessalonica: returns, as also Silas, to St. Paul at Corinth, Cenchrea, Ephesus, Cæsarea Palestina, Jerusalem, Antioch in Syria, from whence the journey began. St. Paul continuing long at Corinth, might write from hence his epistle to the Galatians, of which probably Silas was the bearer. Silas also might from Galatia visit the apostle Peter at Babylon, and bring with him his first epistle.

St. Paul's third journey, A.D. 54, to A.D. 58, the fourth year of Nero, Acts xxviii. 23.

Antioch in Syria, from whence the journey commences, Galatia, taken now in order, before only in parts, Phrygia, Ephesus, Troas, Macedonia, Greece, Corinth, return to Troas, Assos, Mitylene island, Chios island, Samos island, Trogyllium, Miletus, not very far south of Ephesus, Coos island, Rhodes island, Patara in Lycia; Cyprus island, Tyre, Ptolemais, Cæsarea Palestina, Jerusalem. At Jerusalem St. Paul is apprehended, and sent away guarded, A.D. 59.

His voyage to Rome, A.D. 60, ends about A.D. 64. The places mentioned are, Jerusalem, from whence this journey commences. Antipatris, Cæsarea Palestina, Sidon, Myra in Lycia, Salmone in Crete, Fair-havens in Crete, Melita island, Syracuse in Sicily, Rhegium in Italy, Appii Forum, Three Taverns, Rome.

Hitherto we have the direct testimony of the Acts of the Apostles for these several journies; the following can only be inferred from incidental expressions in different parts of St. Paul's epistles.

Italy. No doubt, when St. Paul was liberated from his first imprisonment at Rome, he would visit different parts of the country around that metropolis.

Spain. St. Paul mentions, Rom. xv. 24, 25. his intention of visiting this country. Clemens Romanus, in his first epistle to the Corinthians, observes, that St. Paul preached in the *west to its utmost bounds*, which no doubt includes Spain. Theodoret adds, that he visited *the islands of the sea;*

these appear to correspond with the *islands afar off*, which we noticed in Isaiah lxvi.19. The same writer mentions *Gaul* and *Britain* among the *Disciples of the Tent Maker*. There seems therefore to be no period more convenient in the short remainder of St. Paul's life, than soon after his liberation, for an excursion from Italy to Spain, probably by sea; from Spain to Britain, probably by sea; from Britain through Gaul to Italy, probably by land, for the most part. Whether he ever returned into the East is uncertain: from Philemon xxii. he appears to have expected it.

Some writers have also supposed a fifth journey, which they have thus arranged: Italy, Spain, Crete, Jerusalem, Antioch in Syria; then, after some residence there, Colosse, Philippi, Nicopolis in Epirus, Corinth, Troas, Miletum in Crete, Rome.

I confess I see no adequate proof of this last route; and should quite as soon suppose that St. Paul, having been led by the soldier who guarded him, almost daily into the Pretorian camp at Rome, had formed an acquaintance with some of the officers of the legions there, which being ordered to Spain, he might accompany them, and from Spain might travel into Gaul by land, and so to Britain, or rather from Spain to Britain by sea direct: and through Gaul he might return to Italy; here, visiting Rome, he was seized, and together with Peter, suffered martyrdom: but, as he might easily from Gaul or Italy pass over into Greece, it is possible he might revisit Philippi, Troas, Colosse, Corinth, and Nicopolis, before he returned to Rome.

As the order of these places is of no consequence to us, who are now only concerned to ascertain their situations, we shall not further regard them; but shall merely hint, that report says, there is in existence an old manuscript Welch chronicle of events, which attributes the introduction of Christianity into Britain to Charactacus, or Charadoc, the British general, who was taken prisoner A. D. 50, and carried to Rome, where he appeared before Claudius, with a deportment and dignity which commanded the admiration of all present. On this we may say, that it is not impossible that some of the attendants of Charactacus might form acquaintance with Christians at Rome, and might imbibe some of their doctrines. Indeed we know not how early, or by what means, Christianity first arrived at that seat of empire; but, by A. D. 50, after the council at Jerusalem, and after the Apostles had quitted Judea, the adherents of this sect might be dispersed in more directions than are recorded. However, if this were fact, then the Apostle Paul would have found in Britain natives who would have given him a joyful reception; and this might augment his reasons for visiting Britain.

But some have given a yet earlier date to the introduction of Christianity into our island: Mr. King, in the second volume of his Munimentia Antiqua, observes that "probably Aulus Plautius, the Prætor, who was sent into Britain by the emperor Claudius, as the very first governor of the province in this island, was the commander who laid the first stone here (Richborough, in Kent,) about the year 43; that very Aulus Plautius, whose celebrated wife, Pomponia Græcina, was one of the very first persons in Rome accused of having embraced Christianity; and who, having been tried, according to the Roman laws, for so embracing a strange foreign superstition, was pronounced honorably to be innocent of any thing immoral. See Taciti Annales, lib. xiii. c. 32.

"On this occasion it may be added, that another of the first and most distinguished amongst the early Christian converts, was also a British lady. For Claudia, the wife of Pudens, mentioned by St. Paul in his second epistle to Timothy, c. iv. 21. is with good reason thought to be the same identical Claudia who was so much celebrated by the poet Martial for her beauty and virtue; and who is by him described as being both the wife of Pudens and a Britain. See Martial, lib. v. epigram 13. and lib. xi. epigram 54.

The dates of these facts stand thus:

Aulus Plautius in Britain - - -	A. D. 43.
Caradoc at Rome - - - - - - - - - -	50.
Claudia, wife of Pudens, mentioned 2 Tim. iv. 21 - - - - - - - - - - - - -	65

By comparing these dates with those which we have observed in reference to the spread of the gospel in the East, we may discover a striking coincidence; insomuch, that this divine dispensation was at the same time urging its course east, north, and west. There remains only the south to be considered. Egypt, no doubt, soon received the intelligence of what had occurred in Judea; and the multitude of Jews in this country could not but be greatly interested in regard to it. But, far south of Egypt, Ethiopia was colonized by descendants of Jews; and to them the Gospel was communicated by means of the Ethiopian dignitary whose conversion is recorded Acts viii. 26. A. D. 34. who might communicate the intelligence at court, might take proper measures to invite persons capable of teaching it, and might patronize them during the exercise of their mission.

Thus we have seen that to the same extent as the prophecies of the Old Testament referred, either the records of the New Testament expressly affirm, or very credible testimony leads us to believe, that the gospel quickly communicated its salutary influence: and so far the investigation of biblical geography de-

monstrates the authority of the Bible itself, by the fulfilment of its prophecies and the general establishment of its truth. If it be asked, whether the parts thus favoured have not lost their first faith? we must confess that the charge implied is by far too true: nevertheless, they seem to have retained some tincture at least of the principles which they had imbibed; and, though greatly debased by error, or discouraged by severe oppression, yet the faith of Jesus Christ, even in countries remote from its origin, is professed, is retained, in spite of a thousand disadvantages, and notwithstanding a thousand oppositions, secular or religious, national or local. May the happy time soon come, when we shall no longer be in doubt whether the most distant nations have or have not been favoured with the gospel; but when we may be able to appeal to evident and notorious fact in proof of that felicity, and rejoice in the reflection that "the Lord is one, and his name one, from the rising of the sun, to the going down of the same;" and that "the earth is filled with the knowledge and salvation of the Lord, as the waters cover the channels of the sea."

FURTHER INQUIRIES WHETHER INDIA WERE KNOWN TO THE HEBREWS.

It has been the custom of nations, in all ages, to bestow on certain commodities imported from foreign parts the name of the country from which they were originally brought, by way of commemorative distinction; hence among ourselves, we called a part of the dress worn by our boys while in petticoats the *Jam*, from the Indian *Jamah*, or muslin robe, worn by the Hindoos; and we called a loose kind of surtout the *Banyan*, or *Banian*, from its imitation of the garment worn by the *Banians* of India. It is selfevident, that had we never had intercourse with India, mediately or immediately, had we continued in perfect ignorance of that country, we could never have adopted these modes of dress, or the names by which they were distinguished. I presume, by the same mode of reasoning, to infer, that we have allusions to India in certain parts of the Old Testament, which have not been so understood. The reader will recollect, that we have found, as heads of nations in India, two brothers, *Hind* and *Sind;* but that in the only passage of Scripture where mention of *Hind* occurs, the *n* is omitted in writing the name, and it is spelled *Hiddu*, not *Hindu;* yet every version and interpreter without scruple pronounces it *Hindu*. In like manner, we have repeated mention of *Sidinim* as a kind of garment; but, though this is written in the Hebrew without the *n*, yet every version and commentator pronounces it *Sindinim*. I incline, therefore, to infer, that this name is derived from *Sind*, a country on the banks of the river *Sindus*, by us called *Indus*; which we should carefully distinguish from Hindoostan. The *Sindin*, says, SCRIP. ILLUST. on Isaiah iii. 18. was an external garment, perhaps the *vest*. It was worn by both sexes; nevertheless, in shape and situation, it might be a part of dress, at first brought from India, yet might retain the name of its original country long after it had been manufactured in the west of Asia.

I would not be certain, that our *shawl* is not the very *Sindin* itself. As the *shawl* came originally and still comes from the country of Cashmire, which is on the upper part of the Indus, and those brought from thence are highly valued, even to 50*l.* or 60*l.* each: As this part of dress is imitated in our own manufactories, and very great attention has been paid both to its texture and its embellishment; yet it still retains the Indian name. Now *shawls* are worn by both sexes in Syria and Arabia, as external garments, and are decorated with great attention, and at a great expense.

In Judges xiv. 12, 13. Sampson promises thirty *Sindinim* shawls; *i.e.* handsome exterior coverings. The virtuous woman, Prov. xxxi. 24. makes *Sindi*, shawls; which she sells to the merchant, when ornamented. *Sindi*, shawls, are enumerated among the articles of female dress, Isaiah iii. 23. and perhaps no part of dress, equally common to the sexes, can be mentioned as more likely to be the garment intended. My argument is, that the occurrence of *this* name in Scripture proves a derivation from India, and some kind of knowledge of that country. It is probable that the Tyrians made a traffic of Cashmire shawls, and that these are alluded to by Martial, when he says "a man in a Syrian *Sindon* may laugh at wind and rain:" perhaps they are the warmest and lightest garments in the world:

> Ridebis ventos, hoc munere tectus, et imbres,
> Nec sic in Syriâ Sindone tectus eris.
>
> LIB. iv. EPIG. xix.

It is remarkable that the Evangelist Mark, chap. xiv. 57. says, the young man who followed Jesus had "a *Sindon* cast around his *naked* body." This might probably enough be a shawl; which, if of the ordinary size, might easily be cast around him, yet his body still be *naked;* which could not be said of any nightgown, or surtout, by which the *Sindon* has been usually explained.

On the whole, I conclude, that this term *Sindi* has a reference to India; and may be used as a collateral proof that a knowledge of that country was anciently extant in Palestine. *Vide* in the Index the Article SHEBA and SEBA.

A FURTHER HINT THAT CHINA MIGHT BE KNOWN TO THE ANCIENT HEBREWS.

Under the article MAGOG, in the Index, the reader will observe that the Orientals by *Gog* and *Magog* understand *Tsin* and *Matsin:* the Chinese of the north and those of the south. It appears to me, therefore, highly probable, that the Jews intended the same people by the *dual* form, or *plural* of their *Sinim*. As we have no history of China, whose narrations can be depended on for showing the extent of this kingdom at different periods, it is not easy to say how far into China the knowledge of the Jews might extend; but, if once their communication included the countries beyond the Burrampooter, there is nothing to hinder them from acquiring information of the Chinese empire. It is probable, however, that it could be only general, and perhaps by report: indeed, if that empire was at that time as strict in the admission of foreigners as it is at present, such a superficial knowledge must have contented distant nations; as we ourselves, notwithstanding our considerable traffic with that country, had no more knowledge of the interior of that immense empire, till the time of Lord Macartney's embassy, than we had of the wilds of Tartary, and the various hordes of that scattered and wandering race of men.

END OF THE GEOGRAPHICAL EXCURSIONS.

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Further hints whether China were known to the ancient Hebrews, derived from the *Tsin* and *Matsin* of the orientals.

A

GEOGRAPHICAL INDEX

TO THE

HOLY SCRIPTURES.

ABANA, *stony;* the name of a river of Damascus, 2 Kings, v. 12.

Perhaps, the channel of this river was very rocky: or it might issue from a rock. But some think *Abana* is a variation of *Amana*, which they take for a part of Lebanon, from whence this stream descended: Cant. iv. 8. In this case, *Abana* would be congenial to *Lebanon* or *Libanus*. Vide AMANA.

It was called *Chrysorrhoas* by the Greeks. Vide ABELA.

The Aruch in Kirmion, says, Kirmion is a river in the way to Damascus, and is the same with *Amna*, or *Amana;* Pigah is Pharphar. The Talmudists say, in Parah. cap. viii. hal. 10. that "the waters of Kirmon and Pigah are not fit, to sprinkle the unclean, because they are muddy waters:" meaning, I suppose, that running through a chalky soil, or over chalky rocks, they are sullied by the particles they carry with them. The river *Amana* is mentioned in the Targum on Cant. iv. 8. "They that dwell on the river *Amana* shall offer thee a gift." Vide ABILENE.

Has the name *Kirmon*, any reference to the mount *Hermon*, or *Chermon*, out of which this river rises?

ABARIM, *mountains of the passages*, or *of the passengers:* or *the swellers:* in Syriac, corn. WELLS, No. 178.

These mountains might take their name either from the *passengers* which crossed them, in their way from Damascus, southward: or from a *passage* over the Jordan being hereabouts; or they may imply, simply, "*the* OVER, Jordan, *mountains*,"

ABEL, spelt in Hebrew with A. ℵ. *Grief.* A city, 1 Sam. vi. 1 Kings, xv. 2 Kings, xv.

If this name signifies rather, "*a waste, unproductive*, piece of land," as I suppose, it appears most likely to have been compounded in that acceptation into the names of places. Michaelis supposes it may be, occasionally, a play of words on *Aben*, a stone; as 1 Sam. vi. 18. *Aben*, or *Abel*, "the stone," or "the stone of *weeping;*" but there is in the original no mention of a "*stone.*"

The Arabic root implies *watry*, which is not unlike the Hebrew *grief;* and from thence Simon thinks the *Abels* were *moist* or *humid* situations: or *running* streams. We shall however, find reason to dismiss this idea. I would observe, that when Eve called the name of her son who was killed, *Abel*, she might justly thus characterize him, as *unproductive*, WASTE. Vide ABILA.

ABEL, ABELA, *the Grief.* A city, in the tribe of Manasseh, 2 Sam. xx. 14, 15, 18.

Rather, "*the waste*," a town on a wild or heath. Or "THE *stream.*"

ABEL BETH MAACHAH, *Abel near the house*, or temple, *of Maachah*, 1 Kings, xv. 20. 2 Kings, xv. 29.

ABEL CARMAIM, or ABEL-KERAMIN, *Abel of the vineyards*, a town belonging to the Ammonites, Judg. xi. 33. As this town was evidently named from abundance of vines in its neighbourhood, yet the vine does not require *streams*, but delights in a poor soil; this encourages the idea of *waste* as being the proper acceptation of *Abel*, rather than *streams.* WELLS, No. 278.

ABEL MAIM, *grief of the waters;* or *the waters of grief.* Perhaps, "Abel *at* the waters." A city. 2 Chron. xvi. 4. 1 Kings, xv.

Rather, "the *waste* at the waters:" or "the waste about the waters:" or *streaming* waters. In Judith iv. 4. this town seems to be called *Bel-men*, or, "Baal in the character of *Men*," the lunar deity; but in chap. vii. 3. some copies read *Bel-maim*, probably, for Abel-maim. Eusebius, *Onom.* reads *Beel-Meon*, which rather seems to favour the former interpretation.

ABEL MEHOLA, *grief of infirmity;* or *grief of the dance*, or *of the drum*, or in the Hebrew and

Syriac *of permission*, or *courtesy*, a place ; Judg. vii. 22. 1 Kings, iv. 12. xix. 16. WELLS, No. 271.

Rather "the *tiresome* waste ;" or, "the waste causing debility," or sickness. This seems more probable than associating the dance, or music, with the idea of grief: But some, taking the word *Abel* in the sense of *streams*, would render, "*stream* of the dance," *i.e.* a stream by whose side dances were performed.

ABEL MISRAIM, the *prolonged* mourning or *streaming* mourning of the Egyptians; a place so named from a corresponding occurrence, Gen. l. 11. WELLS, No. 139.

This mourning was probably performed on an open, *spare*, or *unproductive* piece of ground.

ABEL-SHITTIM, or ABEL-SATIM, *the Grief of the thorn*, or *of turning aside:* Numb. xxxiii. 49. Joel iii. WELLS, No. 182.

Perhaps, "the *waste* of the *Shittim* trees ;" *i.e.* in which a number of those trees grew. This can hardly mean, as we have seen suggested in other *Abels*, the *stream* of Shittim trees; because this tree is a native of the driest deserts, where *streams* do not flow: and this remark has its influence on the general import of the name *Abel*. Nevertheless, it might be named "the *mourning at* the Shittim trees," by reason of the idolatry, and slaughter of the Israelites near this place: which mourning would be performed on a *void* plat of ground.

ABELA, or ABILA.

It should appear that there was more than one town of this name in Syria: each of which was called by the Greeks *Leucas*.

1. The ABILA of Lysanias [Luke iii. 1.] situated in a valley, adjacent to the river Chrysorrhoas, the channel of which river was extremely rocky; vide Maundrel; and if these rocks were whitish in colour, as those of Lebanon are, they would furnish the Greeks with a cause for bestowing the name of *Leucadia*, white rock town, on *Abela*. Vide ABANA. This name also would suit other places, of whose situation *whiteness* was descriptive. Most of the rocks in Judea are of a kind of gray white colour: the same are many near Jerusalem.
2. ABILA of Cœlo Syria, was in the mountains of Gilead.
3. ABILA, in Hebrew, *Abel Satim*, was near mount Phogor, according to Jerom.
4. *Abel Carmaim*, and 5. *Abel Meholah*, were probably on mountains also; and, very credibly, some part of the surface adjacent to them was characterized by *whiteness*.

We may observe on this subject, that the name *Abila* signified a *mountain* in the Punic, (Phenician,) language ; and a *rock*, as some think, in the Hebrew. In the description which remains of the sea coasts, by Avienus, we read,

> Abila vocant
> Gens Punicorum, mons quod altus Barbaro est,
> Id est, Latino.

That the word *Abel* in Hebrew, signifies a rock, is inferred from 1 Sam. vi. 18. where we read literally, "they set down the Ark on great Abel," LXX λίθος μεγαλος "great stone," and our translation inserts "*the stone* of Abel." Strabo, also speaking of the city *Leucadia* in Acarnania, says it was so called because of a great *white rock* in its neighbourhood. It is very probable that the same distinction would influence the Greeks in giving the name of *Leucadia* to the *Abila* of Lysanias.

The reader will observe that this interpretation of *Abel* is not inconsistent with what I have proposed. I would understand the passage in Samuel, as implying, that the Ark was placed on a *spare* piece of ground, or a rising UNPRODUCTIVE, *i.e.* waste, of corn. To this agree the circumstances of the story: The men of Bethshemesh were reaping in the corn fields, they therefore took the Ark aside to a place not occupied by growing corn, but where the surface was bare, *i.e.* a rock: and this height, thus sanctified by the reception of the Ark, was easily distinguished by future generations, because it formed no part of the cultivated land.

It appears by the type of this medal, No. 1. on our plate, a large bunch of grapes, that the place where it was struck abounded in vineyards. The *Abila* of Cœlo Syria was a considerable town, and its vineyards were extensive, and very fertile, as Eusebius and Jerom inform us. The date also of this medal, 236, which is taken from the era of Pompey, 690 of Rome, when that commander by doing favours to certain towns, induced them to adopt a new era, is thought to be inconsistent with the *Abila* of Lysanias: because at the time of this era, that town depended on Ptolemy, prince of Chalcis, and it did not come under the dominion of the Romans till 717, or 718. The vine grows in waste soils: so much so, that in Portugal where vineyards are extensive, a farmer is not allowed to turn his land into vineyard, till he has made oath, that he has tried it with divers kinds of grain during seven years, and has not been able to render it fertile; but this unfertile land, will amply repay him in vintage.

This coin, by its type, appears to belong to the city of ABEL *Carmaim:* or *Keramim*, *i.e.* of the vineyards. There can be no doubt that the Greek

name LEUKAS is the translation of the Hebrew ABILA, or *Abel*, since both names appear on this medal. Whether the reason alledged against its belonging to the following *Leucas* be decisive, is submitted to the opinion of the learned.

That *Abila* which gave name to the *Abilene* of Lysanias, appears to have struck the medals Nos. 2, 3, 4. on our plate; for though we read on them only LEUCADION, the Greek name of this city, yet we have the evidence of the foregoing medal, that this name was equivalent to *Abila*. But it is clear from No. 4. that this Leucadion was situated on the river *Chrysorrhoas;* for it has the image of this river, and his name inscribed at length around it. It appears, also from No. 2, 4. that this Leucadion added the name of *Claudion* to its other appellations; no doubt, this was in honor of the emperor Claudius; but whether it did not drop this title when that emperor died, is uncertain; as No. 3. is thought to represent, under the character of Juno, the head of Faustina, wife of the emperor Marcus Aurelius, with which the date agrees, and in this medal the title *Claudion* does not appear. It is likely, however, that this title was taken in acknowledgment of favours received from Claudius; and it strongly marks the attention of the Romans to this city; from whence we infer, that it was of consequence, and possibly, of considerable magnitude and dignity: with this agress its being the seat of government under Lysanias, Luke iii. 1. and its giving name to the territory around it which induced the evangelist to mention it as one of the most eminent tetrarchies in the countries adjacent to Judea. Claudius began to reign about A.D. 41.

A medal of *Leucas* in Syria is extant which has on one side a head of Hadrian, on the other a head of Claudius: with the date ΘΠ 89. This city had received favours from Claudius, and therefore took an era from those favours, in the seventh year of his reign: of Rome 108. The date 89 falls in the nineteenth of Hadrian. There are many other medals of this city known to antiquaries.

The utility of the medal No. 4. in determining the position of Abilene is undeniable; and it corrects the error of Lightfoot, who placed that tetrarchy north of Damascus: moreover, this river, the Chrysorrhoas was certainly intended by the *Amana* of the Talmudists, who say, "it was in the way from Judea to Damascus." It also ran by Damascus, vide ABANA. The figure of Victory which appears on these medals, has reference, most likely, to events posterior to the time of Lysanias. M. l'Abbe Belley, in a discourse read before the Academy of Sciences at Paris, 1763, considered it as certain, that this Leucadia was the Abilene of Lysanias. Tom. xxviii. *Acad. Inscr.* Josephus, Ant. lib. xx. cap. 5. speaking of Abela adds, "which had been the tetrarchy of Lysanias." So also Ptolemy "Abila, that bore the name of Lysanias," which he places among the cities of Syria.

Heliopolis	68 40.	33 40.
Abila	68 45.	33 20.

Pliny, lib. v. cap. 18. mentions Abila directly after Paneas, or Cæsarea Philippi.

ABEN-BOAN, *the Stone of the thumb*, or *the stone in them.* Josh. xviii. 17.

Rather, "the *Stone* of a man named *Boan;*" who was of the tribe of Reuben. This might be a boundary stone to his estate, or a token of some remarkable occurrence, like that of Jacob at Bethel, and others. There were many such stones anciently set up: we have various instances of them in our own country.

ABEZ, or ABETJ. *An egg*, or *filthy*, or *flaxen.* Josh. xix. 20.

Perhaps this should be divided; *Ab* father, *belj*, soft mud, or mire: "the father of mire," referring to the period when the whole surface of the earth was covered with mucilage, vide ARARAT. If under the idea of an egg it referred to the old principle *omnia ex oro*, it would commemorate the same period. This is supposing, that it was a temple, or other sanctuary, and had its emblematical image.

ABILENE, *Weeping*, or *complaining*, or *father of the mansion*, or of *murmuring.* Luke iii. WELLS, No. 410.

Possibly this name imports "the wild, or waste, of places to lodge at;" "the wild containing settlements," or, "the settled wild," as distinct from that inhabited by the roving Arabs who dwelt in tents, and were *not settled.* This agrees with the character of *Tahtim Hodshi*, as given in WELLS, No. 354.

But, certainly this district was named from a town called *Abel*, or *Abileh.* We have given at the close of the articles, Abel, some account of those evidences which induce us to place the *Abilene* of Lysanias on the river *Chrysorrhoas* which issued from Mount Hermon, or part of Lebanon, and from thence ran to Damascus: in its course passing by the city *Abila* or *Leucas*, and in consequence marking the district called *Abilene.*

ACCAD, a *pitcher*, *jug*, or *water vessel:* or *a spark.* Gen. x. 10. WELLS, No. 55.

The word *cad*, signifies not only a *jug* for liquids, but an earthen *jar*, in which corn is kept, in the East: such are placed *low* in the earth, or under ground. I suspect that this name denotes "a *sudden* descent," like the brow of a hill, &c.

The LXX write this name *Arcad:* the Syriac writes *Achar.* Ephraim the Syrian says, Achar is the city Nisibis; in this he is followed by Abulpharagius. Jerom says, Achad is now called Nisibis. The Targum of Jerusalem, and Jonathan read Nesibin. The antiquity of Nisibis is unquestionable.

Simon thinks the name Accad denotes "the reins or *bridle;*" *i.e.* of the people around it. This is taking the appellation in a bad sense; and a sense so very impolitic that only necessity could induce its adoption.

ACCHO, *compressed,* or *bruised.* Judges i. 31. WELLS, No. 510.

Rather, *straitened,* confined, closely pressed. The Arabic signifies, *sand* exposed to the heat of the sun; as if the beach of this town had been originally a mere gritty surface on the sea shore. Such appears to be the character of *Acri,* the ancient *Accho,* at this day. This town was also called *Acra,* and *Ptolemais.* Vide PTOLEMAIS. It is now called Acre, and is famous for the repulse there given to Bonaparte by Sir Sidney Smith.

ACHAIA. *Sorrowful, grievous.* Rom. xvi. 5. 1 Cor. xvi. 15. WELLS, No. 500.

Achaia, largely taken was *Hellas,* or Greece, now Livadia; bounded north by Thessaly, west by the river Achelous, east by the Archipelago, south by the isthmus of Corinth.

Achaia, in a more confined sense, was a province in the Morea, now called *Romania Alta;* it is north of the Peloponnessus, and runs westward along the bay of Corinth: its Metropolis was *Patrae,* or *Patara.* Vide PETHOR.

Vide Pliny, lib. iv. cap. 5. Strabo, lib. viii. Ptolemy, lib. iii.

ACHSAPH. *An inchanter, wizard,* otherwise, *surely breaking,* or *bruising.* This word implies an intention and attempt to injure, rather by drugs and spells, than by violence. The A prefixed, denotes, the famous, or skilful wizard? Josh. xix. 25. xi. 1. xii. 20. WELLS, No. 223.

Perhaps, some temple whose priests were adepts in natural magic, might give rise to this name, and to this town. It might, possibly, be rendered properly enough, "Juggler's town." Or, it may be somewhat less dishonorably understood of those who drew omens from natural occurrences, as the flight of birds, or the positions of the heavenly bodies: the Arabic root imports, *obscurity, concealment, interwoven shade,* which aptly enough characterizes the predictions uttered by these affecters of "knowledge, falsely so called." The character of Balaam illustrates this conjecture.

ACHZIB. *Falsity,* or *ceasing,* or *flowing certainly.* Josh. xix. 29. xv. 44. Judges i. 31. Mich. i. 14. WELLS, No. 252.

1. A town in the tribe of Asher, nine miles from Ptolemais.
2. A town in the south of Judah.

Probably, so called, from a spring or fountain, whose waters sometimes failed; while at other times they gushed out and ran over, but in shallow, though glittering streams. The nature of these *intermitting fountains* is well known to naturalists. Some supposed that this town was the same as Chezib, Gen. xxxviii. 5. but, as that name implies deception, or fallacy, and the A is understood to import a negation, *i.e.* certainty, or stability, this town, in that case, must have had two names of signification directly contrary, which no doubt it *might* have in lapse of ages: but, is it likely?

ACHOR, *Trouble.* Josh. xv. 7. vii. 24, 26. Isaiah lxv. 10. Hos. ii. 17. WELLS, No. 205.

ACRABATENE. 1 Mac. v. 3. Vide AKRABBIM. *Acrabata,* says Maasar Sheni, was distant from Jerusalem a day's journey northwards.

ADADAH, *the testimony of the throng,* or *congregation,* or *the testimony ornamented:* or *the passing witness,* or in the feminine gender, *his prey,* or *prey of his prey,* or, *eternity of his testimonies.* Josh. xv. 22.

Perhaps, "the witness upon witness," or, repeated witness: but, the duplication of the word, *ad-ad,* seems to lead to the idea of "*continued* preservation, in which case it agrees with the numerous inscriptions of *Soter,* saviour or preserver, which are applied to Jupiter, Apollo, Diana, &c. &c. "THE perpetual preserver," emphatically, formerly as well as in time to come.

Some think, *ornament of ornaments; i.e.* the beauty of the district in which it stood.

ADAD RIMMON. Vide HADAD-RIMMON.

ADAM, *earth, earthly, red,* or *bloody.* This city, saith Rab. Jochanan, is distant from Zaretan twelve miles: Jerus. Sotah. fol. 21. 4. Adam was in Perea over against Jericho: and was the center where the waters parted. Josh. iii. 16. Psalm. lxxxviii. 60. WELLS, ante No. 202.

It is probable this city was named from the *colour* of the earth in its neighbourhood; which is understood to have been a stiff *clay.* So we have in our own country, "Tuxford in the clays" where the soil is as red as burnt brick. The same distinction was applied to many cities, as *Pyrrha,* Erythra, &c. among the Greeks. But some suppose the word *Adam* denotes *beauty, symmetry,* and therefore, that this town was

handsome, symmetrical, as is implied, say they, in its name.

ADAMA, the feminine of *Adam; reddish.* A city. Gen. x. 19. xiv. 2. Hosea xi. 8. Vide ADMAH, ADUMMIM.

ADAZER, *the witness*, or *testimony of help*, probably *Adasa*, 1 Mach. vii. 58. WELLS, No. 401.

Though we cannot be certain of the direct derivation of this from the Hebrew, yet it appears to favour the sense of *witness* rather than *ornament.* Vide ADADAH.

Perhaps, "the great origin of strength," from *ad*, great, and *ezer*, strong, or help, or protection: "the protecting deity," or possibly "the *Lord* of the stone," or rock: "the Lord of help." Compare a similar title employed by Samuel. 1 Sam. iv. 1.

ADDAR. Josh. xv. 3. Perhaps the same as *Hazar Addah*, Num. xxxiv. 4. where *Addar* is thought to be the name of a person who built it: "the place of Addar." The name *Addar* is also taken for *excellent, valuable.* The root seems to imply something round of shape, and perhaps, such was the form of this residence.

ADDARSA, *the deaf testimony*, or *the testimony of the plougher.* 1 Mach. vii. WELLS, No.

Perhaps, *ad*, the great, *Aresha* espouser; the *Juno Pronub* of the Latins: a temple dedicated to the god, or goddess, of marriage; Hymen, or Juno.

ADDON, *the lord*, or *basis:* in Syriac, *the ear.* Nehem. vii. 61. written ADON, Esdr. ii. 59.

Perhaps, "the great *On*," or *Aun;* from *Ad*, great, and *On*, or *Aun*, the generating deity: *i.e.* a temple to his honor. The Arabic root imports *great distress, calumity, misfortune.*

ADDUS, *newness*, or *the month*, or *grinding.* 1 Mach. xiii.

Perhaps, "the great grinder," or preparer of corn for bread; the *Dagon, Zeus-Arotrius*, or God of tillage, of Sanchoniatho: implying, a temple to the deity who gives occasion to grinding of corn, by having communicated the mode of cultivating that grain. But it seems to be quite as likely that this is a corruption of the deity *Adodus*, mentioned in Sanchoniatho; vide Bochart, Canaan p. 811. Selden de *Diis Syris*, p. 102. and Vitringa on Isaiah xxvi. 17.

ADITHAIM, *throngs*, or *congregations*, or *testimonies.* Josh. xv. 36.

Perhaps, "the great single or solitary being;" *Ens Entium:* but it may also imply, with some small variation, the great personage who was deprived: or rendered solitary, by the loss of his associates. Some suppose it means *ornaments*, and being in the plural, refers to a divided, not a single town: it *might* refer to the deity adorned with many ornaments. Vide ADADAH, and ATAROTH.

Simon thinks, "the ornament" of the district in which it stood.

ADMA, *the red earth*, or *blood colour.* Gen x. 19. xiv. 2. Hosea xi. 8. WELLS, No. 89.

Most probably this town was so called from the colour of the soil in its neighbourhood. It is called *bituminosam subrubicundam*, by Myllerus, who had beheld it. *Peregrin. Hierosol*, p. 199. Vide ADAM.

ADRAMYTTIUM, *solid earth*, or *clean solidity.* Acts xxvii. 2. WELLS, No. 513.

1. A city, now *Adramiti*, in Mysia Major; it was an Athenian colony.

2. A city on the north coast of Africa, west of Egypt. Jerom, or whoever composed the catalogue of places mentioned in the Acts of the Apostles, alludes to an Adramyttium in Bazatio, a region of Africa. But the probability is, that the "ship of Adramyttium," into which the Apostle Paul entered, was one which was returning home to its own port, Adramyttium in Mysia, and therefore coasted along the shores of Asia Minor. This city was situated in the great Mysia, on a gulf of the same name, which was given to this city, according to Aristotle, by Adramyttus, son of Alyattes, king of Lydia, and brother of Crœsus, who had built it. The head on No. 7. of our plate, is conjectured, to be of Adramyttus. It appears from No. 5. that Castor and Pollux were reverenced in this city: they were the deities of mariners: the Cornu Copia, refers to the goddess Fortune, a maritime deity also. In No. 6. we have figures of Minerva and Jupiter, which show that these divinities also were worshipped here: Esculapius appears on other medals of this city. The Delians sent a colony hither, according to Pausanias, lib. iv. but according to Strabo, lib. xviii. p. 606, it was colonized by the Athenians.

ADRIA. Acts xxvii. 27. WELLS, No. 521.

The Adriatic Sea: said to be so denominated from the ancestors of the emperor Adrian; the probability however, is, that on the contrary, this family was named from its estates lying on the shores of this sea, or in a province of this name. There was a town in Italy called Adria, on the river Vomanus, in the territory of the Piceni, where the Adrian family was seated.

There has been much debate among those who have investigated the voyage of the Apostle Paul, how he could be tossed up and down in Adria, or the Adriatic sea, yet land on the island now called Malta; the solution is, that this name extended beyond the proper limits of the Adriatic gulf:

and was given to an indeterminate extent of sea, as we say, the Levant, &c. in an enlarged and general import. Ptolemy says, lib. iii. cap. 4. that Sicily was bounded east by the Adriatic: cap. 16. that Crete was washed on the west by the Adriatic Sea: and Strabo says, lib. vii. that the Ionian Gulph is a part of that which in his time was called the Adriatic Sea.

ADULLAM, *the testimony*, or *his ornament*, or *the testimony* or *ornament of his misery:* or *the passage*, or *prey of his misery*. Josh. xii. 15. xv. 35. Nehem. xi. 30. Mich. i. 15. Wells, No. 135, 232.

Perhaps, "the cave of retirement," or *hiding*, from the Syriac root, to *decline*, to *retire;* to this sense agrees the purport of the passages where it occurs as a cave. Nevertheless, as the prophet Micah describes a city of this name, as "the *glory* of Israel," that epithet ill agrees with this sense. It is probable, therefore, that the name of this city implied *show*, *decoration*, or *splendour*, whatever might be intended by that of the cave. Might this cave be occasionally *lighted up*, so as to deserve the appellation *bright*, *luminous*? &c.

ADUMMIM, *earths*, or *rednesses*, or *bloods*. Josh. xv. 7. xviii. 17.

In like manner "Red stone," *Saxa rubra*, was a small town near Rome; otherwise called *rubra*, *Red*, understanding *Saxa*, *stone;* Leo Africanius mentions *Red stone*, a city of Africa; and we have *Pyrrha*, or "fire coloured," a promontory in Thessaly, &c. Vide Adam.

ADON, Vide Addon.

ADOR, *generation*, or *habitation*, or *the testimony of light* or *fire*. 1 Mach. xiii.

Perhaps, "the great light," or blaze; from *ad*, great, and *aur* light, or fire: otherwise "the lord of the sun rising," or Aurora; *i.e.* Apollo, in the character of god of day, beginning his course.

ADORAIM, *strength*, or *vapour of the sea;* or *vapour*, or *rain raised*, or *raised clouds*. A city of Judah, 2 Chron. xi. 9. by Hiller thought to be the *Adora* of 1 Macc. xiii. 20.

Perhaps, this city was divided into two parts; so that this is only the plural of Ador. Simon thinks, "the *established* habitation."

AFRICA.

Perhaps this name may be derived from the Hebrew *Apher*, or *Opher*, dust: sundry parts of this country being mere wastes of sand, for many days' journies together. But, I rather prefer the derivation of it from *phreka*, to break off, or rend asunder, which describes the state of this peninsula as it really is, *broken off*, as it were, from Asia, by the Red Sea, and holding to the great continent only at the isthmus of Suez: *q.* Aphreka, "the *parted* country."

AGAR, vide Hagar.

AHLAB, or AHALAB, *brother of the heart*, or *of milk*, or *milking*, or *fat*. Judges i. 31. a city of Asher.

Perhaps, this may denote a power, or principle, which *causes* fatness, or which fattens others: the soil, &c. of this town, might itself be fat. Whether might this soil yield *fat* fruits, as the olive, wheat, the vine? &c. with their productions, oil, wine, &c.

AHAVA, *essence*, or *generation*. Ezra viii. 15, 21, 31. Simon thinks, "a perpetual flow."

I suspect, as this is the name of a river, that it implies a species of reed, sedge, or other water loving plant; whence this river might possibly correspond to the English descriptive appellation of, "the bullrush river;" or, the river of *jointed*, or knotted canes, as the word is understood to import. From the first text, it should appear that this is the name of a place, which, doubtless, gave name to the river. It is usually understood of *Adiava*, which Ammianus Marcellinus calls *amnis perpetuus*, a constant stream; it issues from high mountains, and falls into the Tigris. Vide Cellarius Geog. Ant. tom. ii. p. 766. Castellus finds a town of nearly this name on the banks of the Oxus, in Bactria.

AIA, Oia, a curve or obliquity: *i.e.* a place whose situation, streets, &c. were *winding*. 1 Chron. vii. 28. A city of Judah.

As Ai, Josh. vii. 5. appears to have been seated on a hill, its streets might wind up that hill in oblique directions, instead of going straight up the acclivity. Wells, No. 85, 205.

AIALON, *Ilex*, or *oak*, or *strength*, or *a stag*. Wells, No. 211.

1. A city in the tribe of Dan, given to the Levites, Josh. xix. 42. xxi. 24.
2. A city in the tribe of Zebulun, Judges xii. 12.
3. A city of refuge, 1 Chron. vi. 69. comp. Josh. xxi. 24.
4. A city in Judah, constructed by Rehoboam, 1 Chron. viii. 13. 2 Chron. xi. 10. xxviii. 18.
5. The name of a valley, Josh. x. 12. Judg. i. 35.

Most probably this name was taken from a plantation of oaks; and indeed, it divides itself to that effect; *Ai*, a plantation, or settlement, *alun*, an oak; it is therefore, either "the settlement at the oak;" *i.e.* at an oak held sacred or venerable; or perhaps, at the grove of oaks surrounding a consecrated area. In either case, it might give name to a valley, equally as to a city; and it equally leads us to a sacred establishment, as its origin. Nevertheless, the derivation from a stag is not to be despised; as various towns have taken

name from having been at first haunts of animals of the game kind: So we have Deerhurst, Harefield, Hare Street, &c. It is difficult to determine the position of these different towns: some suppose, that No. 3. was situated in the valley No. 5.

AIATH, *hour*, or *heaped up together.*

The same city was also called Ai. Isaiah x. 28. Nehem. vii. 32.

Perhaps *Saturn* or *Chronos*, who was in the west the god of time; or *Kali*, the Indian goddess of time, was worshipped in this town. Or, if it be taken in the latter acceptation, then probably this should be expressed in English by "the knolls;" or hills rising one upon another, and so giving occasion to various obliquities. Vide Aia.

AILA, vide Ailath, or Eloth. 2 Kings, xiv. 22. xvi. 6.

AIN, En, or Oin, *a fountain*, or *the fountain.* Num. xxxiv. 11. Josh. xv. 32. xix. 7. xxi. 16. 1 Sam. xxix. 1. 1 Chron. iv. 32. supposed to be the Ain Rimmon of Nehemiah, xi. 28. a city of Judah given to Simeon: given also to the Levites.

It was also called Aen: by Jerom, *Bed hennim.*

The necessity of procuring water, has been the occasion of placing many towns at fountains, or springs; hence when this name occurs in composition with any other, it usually implies a supply of water; whether flowing in the form of a spring, or to be drawn up, as from a well; for this distinction, perhaps, is not always accurately maintained.

AKRABBIM, *heights of*, or *the way of ascent by.* Josh. xv. 3. "The scorpions." Vide Maale Acrabbim. So called, some think, from being haunts of scorpions: others, that their protuberances were sharp as the stings of scorpions, and gave pain equally piercing. Lightfoot thinks from the *serpents* sent among the Israelites. From this name the region round about was called *Acrabatene.* 1 Mac. v. 3.

ALAMATH, or ALMATH, *hiding*, or *youth*, or *the age*, or *above death.* 1 Chron. vi. 45. a city in Benjamin, the same town as Almon, which see.

Perhaps, the town itself was sheltered so as not to be seen till in a manner entered; "the covert, *secluded*, concealed town." Or it might be originally a den, or hiding place, and afterwards, a town might be built near it.

ALMON, *the hidden*, or *youth*, or *the age himself.* Josh. xxi. 18. the same town as Almath.

Probably "the hidden *Aun* or *On*," in which sense it coincides with Tammuz; and with many other descriptive appellations of the great patriarch: to whom it implies a temple, or commemoration.

Such might be its character, if applied to a person; if to the town itself, vide Alamath. But, if it were the same town, then this name being masculine, the other feminine, rather favours the idea of a divinity, who was of either, *i.e.* of neither sex, properly speaking.

ALIMIS, vide Elymais. 1 Mach. v.

ALEXANDRIA, *helps of men*, or *very strong assistance.* Acts vi. 9. xxvii. 6. Wells, No. 155, 515.

The Jews relate many marvels concerning this city. That their cathedral here, had a double cloistered court walk: that the number of Jews in this city, was sometimes double the number that came up out of Egypt: that their worship was magnificent: that each trade sat by itself, so that a stranger might address himself to those of his own occupation, and receive assistance from them, &c.

The modern Alexandria, which stands in part only, on the site of the ancient, has been lately distinguished by its seizure by the French, and by the conflicts between those invaders and their expellers the British.

ALVAH, *his rising*, or *his prevarication.* Gen. xxxvi. 40.

The first idea seems to me to be the best; it may refer to the rising sun; or any place that is high; q. "The uppermost;" whether on a mountain, a house, or a bed. It may however refer to a child, as the eldest son, for instance; who is the *rising* of a family.

ALLUSH, *commixtion*, or *conspersion.* Numb. xxxiii. 13. Wells, No. 165.

Perhaps, this word may be derived from *lesh*, or *leshen*, a tongue; in which case, it would indicate a tongue of land, or a cape, as it imports a tongue of sea, or a bay, Josh. xv. 2. 5. Whence, probably, it implies, that the Israelites traversed the peninsula of Arabia to its southernmost cape, or point, now *Ras Mahommed;* before they turned towards Mount Sinai direct. In the Talmud, it denotes a croud of men, gathered from different tribes, but *bound* together by common pact, or agreement.

AMAD, *people of the testimony*, or *people passing*, or *the prey*, or *people of eternity.* Josh. xix. 26. The people of witness: possibly, witness of, or to, the people.

AMALEK, *people who touch gently;* or in Hebrew and Syriac, *people who strike.* Gen. xiv. 1 Sam. xxx. xxxvi. Wells, No. 81.

Rather, "the people of the sovereign," or ruler; and this, whether such sovereign be male or female. We should on this article carefully distinguish the people called *Amalekites*, Gen. xv. 7. from the tribe exterminated, or expatriated,

by Saul, 1 Sam. xxx. 1. xiv. 48. xxxvii. 8. in consequence of the anathema, Exod. xvii. 14. and, apparently both these should be distinguished from the descendants of Eliphaz and Timnah, Gen. xxxvi. 12.

Balaam says, Numb. xxiv. 20. that *Amalek* was the first, or chief, of the nations, *i.e.* around the country within his view or ken: this agrees with the derivation from *Melek*, the king, or ruler; *q.* "king's people."

The Arab writers often mention and glory in their descent from Amalek; their historians, poets, commentators on the poets, and genealogists, all boast of this; and down to the very days of Mahomet, many families traced their descent from this progenitor, and prided themselves in the distinction.

Probably the different tribes bearing this name might, in a geographical view, be thus arranged:

1. Amalek, the ancient, Gen. xiv. 7. where the phrase is remarkable, "*all the country* of the Amalekites," which implies a great extent. This people we may place near the Jordan. Num. xxiv. 20.
2. A tribe in the regions east of Egypt: between Egypt and Canaan. Exod. xvii. 8. 1 Sam. xiv. &c.
3. The descendants of Eliphaz.

It was against the second of these that Moses and Joshua fought, Exod. xvii. 8, 13. against which tribe perpetual hostility was to be maintained, verse 16. 1 Sam. xv.

It was also, most probably to the ancient Amalekites, No. 1. that Balaam alluded Numb. xxiv. 20. as having been "*head* of the peoples:" for the descendants of Esau, were very far from answering to this title; in fact, they were but just appearing as a tribe, or family. Even at this day, the Arabs distinguish between families of *pure* Arab blood, and those of mixed descent; but they include the posterity of Ishmael among those of mixed descent, while they reckon the Amalekites by parentage as of pure blood. The posterity of Esau, therefore, could hardly claim privilege above that of Ishmael, either by antiquity, or by importance. Neither is it any way likely, that the Amalekites of Esau's family should extend their settlements to where we find those Amalekites, No. 2. which attacked Israel, at the very borders of Egypt, and of the shores of the Red Sea. Instead of *Maachatai*, Deut. iii. 14. Josh. xii. 4, 5. xiii. 11, 13. the LXX read *the kings of the Amalekites*, which implies that this people had occupied very extensive territories. The the same countries seem to be alluded to by David, Psalm. lxxxiii. 7. where he had already mentioned Edom, the Ishmaelites, Moab, &c. yet distinct from these he mentions Gebel, Ammon, and *Amalek;* consequently, this Amalek was not of the descent of Esau, or of Ishmael.

The spies sent to explore the land of Canaan, Numb. xiii. 29. report that the *Amalekites* inhabited the south, which agrees exactly with the equivocation of David to Achish. 1 Sam. xxvii. David invaded the Amalekites, verse 8. but verse 10. he says he went "against the *south* of Judah," the *south* of the Jerahmeelites, the *south* of the Kenites; which indeed was very true, as he went against the Amalekites, who were south of all those places.

D'Herbelot tells us, that the Mussulmen give the name of Amalekites to those giants which inhabited Palestine, when the Israelites attacked it: they suppose that some of these even fled to Barbary, and this agrees with the opinion of those who mention inscriptions found in Barbary, importing that the people who wrote them, fled from Canaan, from the face of Joshua son of Nun, the robber. Vide *Procop. de Bello Vandal*, and *Reland, Pal.* p. 82.

AMAM, *mother*, or *their fear*, or *the arm*, or *fore part, cubitus, of the arm*, Josh. xv. 26.

Rather, the word being doubled, "the great mother," or mother of mothers: the universal mother, *Isis Pantophysis*, of the Egyptians and Greeks. But, that there were mother towns, metropolis's, appear from 2 Sam. xx. 19. yet, *query*, whether so early as the days of Joshua? If the word be taken to denote *residence*, or temporary dwelling, as some would prefer, why is it doubled? could a town be most excellent, in this sense? The word seems to be taken in the sense of *maternal soil*, Job. viii. 13. as Schultens remarks.

AMANA, *faith*, or *truth*, or *credulity*, or *a nurse*.

1. A river of Damascus, called also ABANA. 2 Kings, v. 12.
2. A mountain in Cilicia, which separates that country from Syria, Pliny, lib. v. cap. 22. Some suppose an allusion to this mountain, Cant. iv. 8. much rather to a part of Lebanon, so called from its *permanency, steadiness.*

Probably "the steady or established mountain," or, in the other sense, "the mountain which nourishes, and *constantly* maintains its inhabitants." In reference to a river, "the *constant* stream," as distinguished from those which run only at some periods: or, "the *fostering* beneficent stream," *i.e.* free from injurious particles, or qualities by which some waters prove detrimental. Vide ABANA.

AMANAH, in the Jewish writers, is the same as Mount Hor; a mount in the northern boundary

of the land. In the Jerusalem Targum, mount Hor is called mount *Manus ;* Jonathan writes it *Umanis.* Inwards from Amanah was within the land, beyond Amanah was without the land: according to the opinions of the Talmudists.

AMMA, *hidden,* or *concealed together, covert,* or *his people,* or *with her.* Josh. xix.

Probably, "the hidden one:" in which it agrees with *Tammuz :* or ALMON, which see. I presume, it rather refers to an individual, than to many concealed together.

AMMA, *aqueduct.* Rather, a parting way; or, where two roads diverged. A hill. 2 Sam. ii. 24. It might, however, be called "*Mother* Hill;" as we have *Mam* Tor, in our own country. Otherwise written

AMMAH, the hill of *two ways, i.e.* where two ways turned off, so that people had their choice of either, 2 Sam. ii. 24.

AMMAUM, *an abject people,* or *people in obscurity.* 1 Mach. ix.

As this name is doubled, it should seem to denote intensity, "the people of peoples." But it is uncertain, whether, or if at all, when, the ancient deity *Aun,* was described in the west under the variation *Aum,* which he still retains among the Hindoos. If we might refer this name to that deity, this appellation would import "the people of *Aun,*" or *On.* As the term *Aun* imports, "the great generator," and the term *Om,* or *Aum,* imports, "the origin of all things," the ideas are not unlike. I would further apply this idea to explain the intention of the daughter of Lot, who called her son *Ben ammi,* usually rendered "the son of my people;" this is impossible ; he might be their *father,* but not their *son,* but if we take *aum* in the sense of generator, source of life, then this name is extremely applicable, importing ancestor, "the son of my own parent ;" in English, "ancestor's son," or "grandfather's son;" which aptly describes the descent of this child from his father, yet his grandfather, who should have been one degree further removed in blood.

AMMON, or *Ben Ammon,* "*the son of my people,*" from whom the Ammonites descended, Gen. xix. See what is said on AMMAUM, before; and observe, that Lot's daughter calls her son, "the son of *my* ancestor," *my own parent.*

AMMONITES were, no doubt, the sons of *Ben Ammi,* descendant of Lot; but, as the name appears to be afterwards differently written, it seems to intend, "*a great people,*" or perhaps many different *peoples,* tribes, intermixed into one body politic. WELLS, No. 122. vide 186.

AMMONITES, *small habitations,* or *afflicted,* or *guilty,* or *answerers.* Heb. *Meonites.* 2 Chron. xxvi. 8. Vide MEONITES.

Ammonites, peoples. 1 Kings, xi. 1. This name has a feminine termination, and is written full.

Ammonites, of a people. 2 Chron. xxiv. This name resembles the foregoing, but is not written full.

AMON, *faithful,* or *true,* or *artificer,* or *nurselike.* Some think *extensive,* or very much spread. 1 Kings, xxii. 26. 2 Chron. xviii. 25. This name is written *Hamon,* Ezek. xxx. 15. but *Amon,* Jer. lii. 15. Some suppose it means *nurseling.*

Perhaps this name is compounded of *Am,* a mother, and *Aun,* a prolific power. *Amun* is indeed the same as the Greek and Egyptian Jupiter *Ammon :* but Jupiter is another name for *Aun ;* one is "father of gods and men ;" the other is the universal generator or generatrix; for there is no difference of sexes among the deities; Venus is masculine as well as feminine: and, accordingly, is sometimes represented with a beard: Apollo too is seen on medals in the dress of Venus: and in some medals has the breasts of the female together with the parts of the male sex. The armed Venus was also worshipped by the Greeks, and we see her wield the bow of Apollo, the double pointed staff of Pluto, or the triple pointed staff of Neptune, while at the same time she holds the apple which marks her own character. I conclude therefore, that the true character of Jupiter *Ammon,* referred to the origin of mankind : and the ram's horns on his head, which distinguish him, imply the same as the bull's horns on the head of Isis, or the bull's head on the human body. The retention of the ו in the Hebrew name, corroborates this idea.

AMONA, *numbering* or, *preparing,* or *his multitude* or *tumult :* Syriac, *truth.* Ezek. xxxix. 16. Possibly, from another derivation, "heat of *Aun ;*" or rather, "the *Aun* of the solar flame," or fire : which points directly at Apollo, or the Sun, as the image intended. There is another root of like formation from which it may import "*Aun,* the defender," or guardian. This idea we find very frequently on medals, and *Jupiter Conservator,* or *Soter,* appears as protector of the Roman emperors in numerous instances. But, taken as from the root intended above, this name may import "the delineator;" he who produces similitudes, or representations on correct principles, and this may describe Apollo, as the god of limners and painters; those who practise the arts of design. Vide AMTHAR and ANAHARATH.

AMMON-NO, vide EXCURS. No. 557.

AMORRHITES, *bitternesses,* or *rebels* or *prattlers.*

1. A people in Mount Lebanon, east of Phenicia.
2. Another people in mount Gilead, between the rivers Jabbok and Arnon.

3. Another people which inhabited the mountain of Paran, between Sinai and Kadesh barnea. Gen. xv.

As all these places are mountains, I rather incline to adopt the idea of *branching*, or *spreading*, as mountains do; which is the direct import of the Hebrew root: meaning "the people which reside in the *branches*" of mount Lebanon, or mount Gilead, or mount Paran. As the mountains were of great extent, and branched out into various divisions, this notion is by no means unnatural; and it describes these people not by their families, but by their residences. WELLS, No. 67.

AMOSA, *the yoke*, or *contrivance*, or *leaven*, or *compression*. Josh. xviii. 26. MOZA, a city of Benjamin.

Possibly, the squeezed place; *q.d.* a little *pent up*, compressed, narrow town, &c. or taken actively, possibly "the squeezer;" as of the juice of grapes, by Bacchus. Simon thinks "sufficient," that to which nothing is lacking.

AMPHIPOLIS, *walled city*, or *environed*, *encompassed city*. Acts xvii. 1. WELLS, No. 491.

Amphipolis was originally reckoned to Thrace, but under the Macedonian empire, it was included in Macedonia. Before the expedition of Xerxes into Greece, it was called the *nine ways*, says Thucydides, lib. iv. The Athenians took it, and called it *Amphipolis*, because it was every where *surrounded* by the river Strymon: but Suidas says, because this place was entirely *surrounded* with habitations. Philip, son of Amyntor, king of Macedon, having received various injuries from the inhabitants, assaulted and took the town by means of his battering engines. In the division of Macedonia by Paulus Emilius, it was made the chief city of the first region of Macedonia; and a metropolis.

The medals on our plate show, that this city was of consequence. In the first, No. 8. we have a female figure, with the emblems of Ceres, the torch, and the ears of corn; also with the shield of Minerva, and the sacred calathus of Serapis. In my opinion, these point directly at the origin of light, the east; at the first country which yielded, food for man, the east, also; and at the water first drank by the human race.

No. 9. Represents Augustus making a speech to his army, under the tutelage of Julius Cæsar: this subject is remarkable. It is well known that in the city of Philippi, both Julius and Augustus were highly honored. And this medal seems to hint at a rivalship between these neighbour cities, in showing most attachment to these emperors.

No. 10. Is the bull, which we have supposed *originally* commemorated mount Taurus: the head of Apollo agrees with this conjecture.

Nos. 11, 12. Would be thought at first sight to be figures of Europa conveyed by a bull from Phenicia to Crete, according to the common story; but, on examining No. 12. accurately, this idea must be abandoned; for this figure has on her head, the three turrets of the eastern goddess, and over her is a temple. Europa could never wear the turrets; if the temple might be consecrated to her, which is doubtful. I conclude therefore, that this emblem commemorates the *goddess resident on Mount Taurus*, and that these and similar emblems have a reference much beyond Europa, as understood by the Greeks of any adventures on the shores of the Mediterranean. This remark is applicable to the same figures on the medals of Sidon. Vide. SIDON.

AMTHAR, *species*, or *form*, or *figure*, or *portrait*, or *cursing death*. Josh. xix. 13. This is a different reading from that followed in our translation: it appears to be the place called RIMMON METHOAR.

The first sense seems the most probable "the town at the allotment," or place marked out; or the town, whose proportions, streets, principal edifices, &c. were regularly laid down by a plan: no very common occurrence in the east.

Or perhaps, the deity worshipped here was like Minerva, or Apollo, the patron of art and skill; so that he was the author or encourager of skill in limning, portraiture, or design: for so the word *tar* signifies, to delineate, draw, mark out, or depict. Vide ANAHARATH. This is supposing that *Amthar* be the true reading; which we do not affirm.

ANAB, *a bunch of grapes*; Syriac, *a knot*. Josh. xi. 21. xv. 20.

Perhaps conjunction, *combination*, the *connection* of settlers: settlers united into one town, as grapes are united into one bunch: but some think it imports the place of the bunch of grapes, *i.e.* where grapes were abundant. Perhaps it may only refer to *connection* whether of settlers, or of the sexes.

ANAHARATH, *aridity*, or *burning*, or *anger*, or *neighing*, or *hoarseness*; in Syriac, *suffocation*. Josh. xix. 19. A town of Issachar. Some think a *roaring groan*; as of wild beasts, &c. Perhaps, *Aun*, the progenitor, *charat* sculpture: *i.e.* either the sculptured figure of *Aun*, or *Aun* the inventor of sculpture, and representation: the object of the first image: or the maker of the first image. Possibly this title agrees with the sense of Amthar. vide AMTHAR and AMONA.

ANAMIM. Gen. x. 13. The Samaritan reads *Ainamim*: the LXX *Enemetieim*. Bochart thinks of the Nomades, about the temple of Jupiter Ammon. Saadias, in his Arabic version, renders the *Alexandrians*. Jonathan, the Jerusalem Targum, and the Chaldee interpreter on Chronicles, reads *Marithai*, as if they had in idea the lake Mareotis.

That the people intended should be placed in or near Egypt, appears unquestionable; but in what part of that country it is difficult to determine. Some suppose the name implies "many flocks," or riches: but it is more probably patronymic. WELLS, No. 44.

ANATHOTH, *answers*, or *songs*, or *affliction*, or *poverty*. Josh. xx. 18. 1 Kings, ii. 26. Isaiah x. 30. Jer. i. 1. WELLS, No. 356.

The former idea of this name appears to be utterly contrary to the latter. From the turn of words employed by the prophet Isaiah, x. 30. "O poor Anathoth!" it is extremely probable that *poverty* is its radical import. This is not inconsistent with the idea of depression, as if this town stood in a low place, whence it might be called *lowtown*, or town of depression, and the prophet exclaims, "O Anathoth! (depression) truly depressed!" The name is plural, so that possibly it was not a single town. It is said, that the ruins of this town are shown *in a valley*, in the middle of mountains. Roberts, Itin. p. 70. Monconys, p. 301.

ANEM, *their answer*, or *their song*, or *affliction*, or *poverty:* in Syriac, *their sheep*. 1 Chron. vi. 58.

Perhaps, "*the double springs*," or fountains. Or may it refer to clouds, a place over which clouds were accustomed to hang, as they do over some hills and mountains, where their dissolution forms dribbling *rills*.

ANER, *the answer*, or *song of light*, or *the affliction of the lamp*. 1 Chron. vi. 55.

Perhaps, rather, "the return of light:" referring either to the dawn of the morning, daily; or to a period when light was happily restored after long darkness; in which case, this name imports much the same as *ner-gal*, the revolving light. But some think it refers to returning *exiles*, as if it were built by those who having been banished had long wandered, but were now settled. Others think it received name from a man, himself named *Aner*.

ANIM, *answerings*, or *songs*, or *afflicted*, or *poor persons*.

Perhaps, *fountains*, *i.e.* more fountains than one. Josh. xv. 50. Vide ANEM.

ANTILIBANUS. Vide LIBANUS.

ANTIOCHIA, *for a carriage*, or *car*, *i.e.* the place of a car: or *against a vehicle*, or *carriage*.

Of this name there were several cities. We have two particularly mentioned in sacred history.

1. ANTIOCH, in *Cœlo Syria;* supposed to be called *Hamath*, Zach. ix. 2. In this city the disciples were first called Christians, Acts xi. 26. But, vide HAMATH. This city seems to have been a kind of head quarters to the Christians, and from hence they sent missionaries in various directions.

2. ANTIOCH, in *Pisidia*, a province of Asia Minor; in this city the apostles preached, Acts xiii. 14.

ANTIOCH, in SYRIA.

This city was built, say some, by *Antiochus Epiphanes*, but others say, by Seleucus Nicanor, first king of Syria, in honor of his father *Antiochus*. It was the royal seat of the kings of Syria: in power and dignity, says Strabo, lib. xvi. not much inferior to Seleucia or Alexandria. Josephus characterizes it as the third city of the Roman provinces, lib. iii. cap. 1. In fact, it was long the most powerful city of the East. It was famous among the Jews for the *Jus Civitatis*, or right of citizenship, which Seleucus had given to them in common with the Greeks and Macedonians, and which Josephus informs us, Ant. lib. xii. cap. 13. they continued to retain. These privileges, no doubt, contributed to render this city so desirable to the Christians, who were every where considered as a sect of Jews; since here they could perform their worship in their own way without molestation, or interruption: and we may add, that this contributes to account for the importance attached by the apostles to the introduction of the gospel into Antioch; and for the interest taken by them in its promotion and extension, in a city so distant from Jerusalem.

It appears by our medal, No. 6. that Antioch was *Autonomos*, governed by its own laws: so that a disturbance of any of its citizens, by the Roman power, would have been contrary to the privileges of the city.

It was also honored as a *Colony*, as appears in No. 11. probably in reward of its attachment to Augustus, whom it commemorates in Nos. 9, 10.

It was also a mother town or *Metropolis*, as appears by Nos. 3, 10, 11. &c. It was also *Sacred;* and it was an *Asylum:* as appears by No. 15. which records these dignities "of the Antiocheans: the metropolis; the sacred; and an asylum." All these, are so many marks of the importance of Antioch.

I consider the medal No. 1. the flying horse, with the bull's head under him, as implying a commemoration maintained in this city, of the original Mount Taurus. The figure of Fortune, No. 3. and that in the temple, No. 4. prove the worship of that deity: Mercury also, was worshipped, as appears by No. 5. In No. 6. we have the emblems of peace andplenty; two ears of corn, two bunches of grapes, and a head of poppy. No. 8. is a representation of Nemesis, the goddess of divine punishment; and this emblem shows that the Antiocheans were not insensible to the nature and necessity of the divine government. No. 9. is a head of Augustus: reverse, the goddess sit-

ting on a rock, at whose feet issues the river. As no river issued at, or near, Antioch, though the river Orontes ran beside it, I consider this allusion as referring to another country, and another river; I mean, that where the first of men originally settled. These two medals are remarkable for having dates HK. 28. from the *victory* of Augustus at Actium, which was by some called the *Augustan era*. The monogram is composed of the letters ΥΠΑ, importing Ὑπατον, Consul; and ΙΒ, denoting, "for the *twelfth* time:" which was in the year of Rome, 749. The medal No. 10. is remarkable for having two dates on it, ΔΝ 54. and ϛΛ, 36. The first begins from Julius Cæsar, 705. of Rome; the second from the Augustan era, 723. These references show that this city was under obligations to both those emperors. Double dates are extremely rare in medals.

The medal No. 14. which reads *Antiocheon ton pros Daphne*, is a proof that this city valued itself on its relation to the temple and worship established in that place: it was indeed a league from the city, but by the zeal of the devotees, was considered as a suburb, or rather, as making part of the city itself. It appears, that sundry Antiocheans, perhaps, an association, or company, had established themselves in Daphne: for whose use this coin was struck. As the right of coining was a prerogative of royalty, they must have had an especial permission from the king of Syria, for this purpose. It could hardly be any privilege belonging to the citizens of Antioch, as such; though we find the same liberty taken by them at *Callirhoé* and at *Ptolemais*. Vide PTOLEMAIS.

But, by far the most interesting medal to us, as Christians, is No. 13. where we read "of the Antiocheans under Saturninus:" this Saturninus was governor of Syria, at the time of our Saviour's birth; as is admitted by the learned, on the authority of Josephus; and Tertullian, *Contr. Marc.* lib. iv. cap. 19. goes so far as to say that the enrolment or taxing, Luke ii. 1. was made by him.

Hence has arisen a very great difficulty, how to reconcile this fact with the character given to Cyrenius, by the Evangelist, who describes him as "governor of Syria," at the time of the taxing or enrolment. Nobody has hitherto suggested that both were governors of Syria, in the same sense, with equal power, and at the same time: but some have proposed, instead of "*Cyrenius*," to read "*Saturninus*," in the text of Luke, so strongly have they felt this testimony of Tertullian, in conjunction with that of Josephus for an enrolment by this same Cyrenius, at a later period.

As there is no article of Saturninus in CALMET, it may not be amiss to remark, that he succeeded *M. Titius*, as governor of Syria, and was succeeded by *Quintilius Varus*, who was governor at the time of Herod's death, and about a year before. Saturninus was a man of merit, had occupied the important station of consul of Rome; and was, no doubt, esteemed by Augustus. Saturninus and Volumnius were the emperor's chief officers in Syria, and were umpires between Obodas king of Arabia, and Herod king of Judea, in a quarrel between these sovereigns. Saturninus not only assisted at a council held by Herod, one year before the birth of Jesus Christ, at Berytus, to advise in the judgment of his sons Alexander and Aristobulus; but he also presided in that council, and voted for saving their lives, and punishing them by imprisonment. His three sons, who were present, voted according to his opinion: so that he must have been advanced in life: but Volumnius, his colleague in the government of Syria, and with him the majority, determined the death of Herod's sons.

So much at present for Saturninus: but, on our medal appear the letters ΟΥΟΛΟ, which, I presume, are the first letters of ΟΥΟΛΟμνιος, *Volumnius*, the colleague of Saturninus: and indeed, Josephus, Ant. lib. xvi. cap. 9, 10. speaking of these persons, styles them presidents, or governors, in the *plural*; though Saturninus was properly president, and Volumnius was procurator, *i.e.* chief of the emperor's revenue, in this province. There are then two things extremely remarkable in our medal: first, that only on medals of Antioch are *any* names inscribed of those consular Romans, who were sent by the earlier emperors to govern the province of Syria: secondly, that the name of Volumnius, an inferior officer, should appear on the same coin with that of Saturninus, the proper governor. There must have been some reason for this: and, I conceive, it was the following. Antioch, the capital of Syria, where, no doubt, Saturninus kept his court, was the head of a very extensive province, and was ill situated for being the seat of government, being very far north. It may be presumed too, that Damascus, a city of no small pretensions, was included in this province; and thus it might be proper, that, although one was the primary, yet in fact, for the purposes of government, there were two presidents of Syria, both appointed by the emperor; [though Tertullian hints at the appointment of *Cyrenius, by the Senate.*] We have seen above, that the opinion of Volumnius, though only the second in dignity, was followed by a majority, against that of Saturninus, who was properly the

superior in office. The reader perceives, that I suppose Saturninus to have been stationary at Antioch, while his associate was engaged in other districts of the province, as circumstances required: and, what I suppose of Volumnius, I also suppose of Cyrenius, who, after him, held the same office. Nor is it impossible, that this second governor might reside at some other town, in the province. However that might be, we have instances, that the province of Syria could upon occasion spare one of its rulers for a time, to an adjacent district, as it might still have one remaining: nevertheless, any transaction said to be done under one, he who was in activity, might be said, not improperly, to be done under the other also; especially, if he was the superior in dignity, although he staid at home in the seat of government.

It remains now that we examine the date on our medal; ΕΛ, 35. which, I presume, is from the *Julian Era*, of Rome 705. and brings us to the year 740. for the time when this coin was struck. If Herod died in the year 750 or 751. and Quintilius Varus had succeeded Saturninus only about a year, at that time, then Saturninus must have held this station eight or nine years, supposing this medal to have been struck immediately on his appointment to the government. We are, however, more interested respecting Volumnius; who, possibly, might die, or might quit his appointment, in, or before, the year 746 or 747. and be succeeded by Cyrenius. This nobleman was consul of Rome, 742. was sent against the *Homonadenses* perhaps about 746. being then either the ordinary proconsul of Cilicia, or an extra officer in that province. Having terminated this commission, he was appointed to the adjoining province of Syria, suppose on the death of Volumnius; and in this character he superintended the execution of that enrollment, which was appointed by the decree of Augustus Cæsar. This statement allows for the opinion of those who think that Christ was born in 747. and Herod died about the Passover 750. Thus, by means of our medal, we have vindicated Josephus, who describes Saturninus and Volumnius as governors of Syria: we have justified both St. Luke, and Tertullian, though in a seeming contradiction: one affirming Cyrenius, the other affirming Saturninus, to have executed the enrollment: and we have justified the words of the Evangelist, which may be thus understood: "This enrollment was the first effected by Cyrenius; meaning, while he was the first time governor of Syria, of the same rank as Volumnius: of which province he was afterwards governor, of the same rank as Saturninus: in which capacity he enforced another enrollment, from which this should be carefully distinguished." Or: "This was the first enrollment of Cyrenius, he being then governor of Syria associated with Saturninus: and should be distinguished from that he made eleven years afterwards, when he was the chief, the presidential, governor of the same province."

The reader will accept these remarks with candour: perhaps, they may some day be established by the discovery of a medal with the name of Cyrenius upon it.

No. 11. Shows Apollo, as one of the deities of this city.

No. 14. Shows Jupiter, but with such accompaniments, the tripod, garland, &c. as connect him with Apollo.

No. 15. Jupiter with a victory: probably a naval engagement, indicated by a cap and star, allusive to Castor and Pollux, the deities of mariners.

The present state of Antioch is thus described by Volney, *Trav.* vol. ii. p. 154.

"This city anciently renowned for the luxury of its inhabitants, is now no more than a ruinous town, whose houses, built with mud and straw, and narrow and miry streets, exhibit every appearance of misery and wretchedness. It is situated on the southern bank of the Orontes, at the extremity of an old decayed bridge, and is covered to the south by a mountain, upon the slope of which is a wall, built by the crusaders. The distance between the present town and this mountain, may be about four hundred yards; which space is occupied by gardens and heaps of rubbish, but presents nothing interesting."

ANTIOCH in Pisidia.

The medals of this city show extremely well the figure of the deity Men, Meen, or Mensis: called in the Hebrew *Meni*, Isaiah lxv. 11.

Nos. 16, 18. Show that this deity had no respect to sex, but was indifferently either male or female. On No. 18. his name is written at length Mensis, and it sometimes is written, in like manner, with the female figure No. 16. The reader will observe the cock at the feet of the figure; the victory, the crescent, and the cap.

The prophet says, *Ye prepare a table for Gad:* Good Fortune, whose figure with the cornucopia and rudder, appears very frequently on our medals, [Eng. Tr. "a troop,"] *and furnish a drink offering to Meni*, [Eng. Tr. "number,"] whose figure and attributes we have before us. The crescent on our figure, alludes to the moon; and the worship of this deity employed the whole family, as we learn from Jeremiah, vii. 18. "the *children* gather wood; the *fathers* kindle the

the fire; the *women* knead dough:" and this was done "in the streets," in expectation of plenty, chap. xliv. 17, 18. the very idea of the cornucopia accompanying Fortune. The reason probably, why the moon was considered as fortunate, was, beside that the family of "descendants of the moon" would venerate her, that that planet seemed to mature certain productions of the earth, *monthly:* and to this some suppose an allusion in "the precious things put forth by the moon." Deut. xxxiii. 14.

No. 17. Cybele; worshipped in this city.

No. 19. commemorates the *humped* bull; or Mount Taurus.

No. 20. Jupiter, with a bird, but not an eagle.

No. 21. Diana, the moon, under another character.

ANTIPATRIS, *for the father*, or *against the father*, Acts xxiii. WELLS, No. 571.

It is scarcely possible that any son, meaning to honor his father, should name a town, "*against* the father:" the particle *anti* must, therefore, have an honorable signification, and mean, "on *behalf* of the father;" *q.* "father's town:" the same when given to a son, "the father's own boy;" *Antipater.*

APADNO, *his ornament*, or *the anger of his judgment.* Dan. xi. 45. This text is understood by many learned men, to mean, "his palace:" as in Eng. Trans.

It seems rather to mean a royal *tent*, or moveable *residence* for royalty; not properly a palace: and may import as much as, the curtains, or sides of a tent which belongs to a chief, whether general, or king. Arab. *Takht-Revan.*

APAMEA, or APAMIA, *expelling*, or *driving away*, or *going out.*

This town is situated on the river Orontes, which runs northward from Lebanon; from its situation, this city is likely to have been ancient: yet I do not perceive that it is mentioned in Scripture, though it is in early ecclesiastical history. There were several towns of this name: that in Bithynia is famous on account of a medal, or of several medals, attributed to it, representing the *going out* of Noah and his wife from the ark. There is no doubt, but that this subject was annually commemorated in this city, vide article APAMEA, in CALMET; also FRAGMENTS to CALMET, No. cclxxxi. and SCRIP. ILLUST. on Gen. vi. Plates.

APHARA, *a cow*, or *fruit bearing*, or *increasing*, or *irritating.* Josh. xviii. 23. "PARAH," Eng. Trans.

Rather "THE heifer," or young cow. It is well known that the LXX read *Baal the heifer*, in some places, where we understand *Baal the young bull:* sex making no difference, in the idols of the heathen. Was it a temple of the cow, *i.e.* where the cow was the symbol adopted? or, might it be in English, "Cow town?" Is it an allusion to the Hindoo cow of plenty? As the beeve, by its labours in the plough, was the cause of fertility, so the same word which denotes a cow, seems to import also, "the fertiliser."

APHEC, or APHECA, *the deep Sea;* or *fortitude, strength*, or *vigour;* in Syriac, *going out.*

1. APHEC, a town in Manasseh, Josh. xii. 18. xiii.
2. APHEC, a town in Judah. Josh. xii. 18. called *Aphekah*, xv. 53.
3. APHEC, a town in Asher. Josh. xiii. 4. xix. 30. called *Aphik.* Judg. i. 31. 1 Sam. iv. 1. xxix. 1. 1 Kings, xx. 30.

"Compact;" well put together. Jerom mentions a large fort, or castle, of this name: which agrees with this derivation.

APOLLONIA, *perdition*, or *destruction.* Acts xvii. 1.

Rather "the city of Apollo;" who being the god of day, of arts and sciences, was a deity of importance; and was worshipped in this city: yet, as Apollo was famous for his exploit, the *destruction* of the great serpent, Python, from which he was named *Pythonos*, the idea of *destruction* might possibly be associated with his name.

APPII FORUM. Acts xxviii. WELLS, No. 526.

"The Forum, built by Appius," the consul; the same, who having constructed a great road, it was called after him; the "Appian Way."

The uses to which the Romans put those structures, which they called *forums*, were so various, that it is not easy to ascertain the nature of this building. It might be a place for distribution of justice; or for holding a market. Horace thus mentions it, lib. i. Sat. 5.

> Egressum magna me excepit Aricia Roma
> Hospitio modico, rhetor comes Heliodorus,
> Græcorum linguæ doctissimus, inde *Forum Appii*
> Differtum natus, cauponibus atque maligais.

AR, *revival*, or *awakening:* or *evacuation*, or *stripping*, or *the city*, or *competition.* Numb. xxi. 15, 28. Deut. ii. 9, 18, 29. Isaiah xv. 1. WELLS, No. 188.

Rather "to be raised:" the city which is elevated, whether by its site; or by the assistance of art "*Hightown.*" Some suppose that this term was used by the Moabites, of whose dominions this city was the capital, as denoting "THE city:" in like manner as Rome was called *Urbs*, the city; so was Athens, Constantinople, &c. Perhaps the fact was, that the Moabites sometimes called this "*the passage*," sometimes "*the passages:*" and perhaps, to go to one part of the city they had only one passage to cross; but to another

part of the city they had two passages. Vide AROER.

ARA, *mountain*, or *pregnant*, or *demonstration*. 1 Chron. v. 26. Some think it denotes a crowd, a throng of people. Vide AR, and AROER. *Query*, hot, or hotbed? Vide HARA.

ARAB, *insidious*, or *multiplying*, or *window*, or *locust*. Josh. xv. 52.

Rather, a place where many crevices, holes, or pits, or other excavations, afforded opportunity for *lurkers* to hide themselves: "the Haunts:" from which they could spring sidelong, unawares, on the unguarded.

ARABATHANE, *the insidiousness of strength*, or *window*, or *locusts of strength*, or *gift*, or *multiplication of strength*, or *of gifts*. 1 Mach. v. Vide ARAB.

ARABES, or OREBIM, vide OREBIM. 2 Chron. xxvi. 7.

ARABES, in Hebrew *Saba*, *i.e. change*, or *captivity*, or *hoary hairs*, or *setting*, Psalm lxxii. 10. Vide SEBA.

ARABIA, *evening*, or *twilight*, or *suretyship*, or *sweetness*: otherwise *a crow*, or *a desert*, or *willow*, or *a mixture*.

A region of Asia between Judea and Egypt, Pliny, lib. v. cap. 2. lib. vi. cap. 28. Ptolemy, lib. v. cap. 17. Strabo, lib. xvi. Pomponius Mela, lib. 2.

Oreb, from whence *Arabia* is derived, signifies *to mix* or *mingle*, it might, possibly, take its name from the different tribes of people which have here *mingled* themselves: and which do now, from time to time, unite into one body, or separate from other tribes, as circumstances induce them. The Hebrew *Orebeh*, signifies a wilderness, desert, or uncultivated country; and as this is a general description of most parts of Arabia, it bids fair to have been the origin of this name. Vide also ARAB. The Arabs have always been famous for *haunting* the deserts; and especially those passages where they expected to find travellers, and plunder.

Simon, thinks that the name *Arabia* imports *sweetness, perfume*. 2 Chron. ix. 14. observing, that this country is called *odorifera*, by Pliny, lib. v. cap. 11. and by Strabo, lib. xvi. *aromatophoros*. Herodotus, lib. iii. describes Arabia as wonderfully scented with reviving odours: and this character it also has in Diodorus Siculus, lib. iii. Dionys. Alex. *de Situ Orbis*, v. 936. and in various other writers. It is demonstrable, that this character could only apertain to a very small part of what passes under the name of Arabia; as deserts and sands are little likely to abound in odoriferous exhalations: and as to perfumes from flowers, they must needs be unknown.

A history of Arabia, is that of human nature in its earliest stages of association: and with as little change of manners from generation to generation as may be.

"If any people in the world," says Niebuhr, "afford in their history an instance of high antiquity, and of great simplicity of manners, the Arabs surely do. Coming among them, one can hardly help fancying one's self suddenly carried backwards to the ages which succeeded immediately after the flood. We are tempted to imagine ourselves among the old patriarchs with whose adventures we have been so much amused in our infant days. The language, which has been spoken for time immemorial, and which so nearly resembles that which we have been accustomed to regard as of the most distant antiquity, completes the illusion which the analogy of manners began." Trav. vol. ii. p. 2.

"All that is known concerning the earliest period of the history of this country, is, that it was governed in those days by potent monarchs, called Tobba. This is thought to have been a title common to all those princes, as the name of Pharoah was to the ancient sovereigns of Egypt." Ib. p. 10.

"The country in which this nation inhabits, affords many objects of curiosity, equally singular and interesting. Intersected by sandy deserts, and vast ranges of mountains, it presents on one side nothing but desolation in its most frightful form, while the other is adorned with all the beauties of the most fertile regions. Such is its position, that it enjoys, at once, all the advantages of sultry and of temperate climates. The peculiar productions of regions the most distant from one another, are produced here in equal perfection. Having never been conquered, Arabia has scarcely known any changes, but those produced by the hand of nature; it bears none of the impressions of human fury, which appear in many other places.

"The natural and local circumstances of Arabia are favourable to the spirit of independence which distinguishes its inhabitants from other nations. Their deserts and mountains have always secured them from the encroachments of conquest. Those inhabiting the plains have indeed been subdued; but their servitude has been only temporary; and the only foreign powers to whose arms they have yielded, have been those bordering on the two gulphs between which this country lies." Ib. p. 99.

"The most ancient and powerful tribes of this people are those which easily retire into the desert when attacked by a foreign enemy." Ib. p. 168. [This procedure explains what is intended by the

prophet Jeremiah, xlix. 8. when he says, "Flee ye, turn back, *dwell deep.* O inhabitants of Dedan: for I bring calamity," &c. This *deep,* is not deep under ground, but deep in the recesses of the desert, to which this people might flee from the devastations of their enemy.]

"The Bedouins, who live in tents in the desert, have never been subdued by any conqueror; but such of them as have been enticed by the prospect of an easier way of life, to settle near towns, and in fertile provinces, are now, in some measure dependent on the sovereigns of those provinces.

"Such are the Arabs in the different parts of the Ottoman empire. Some of them pay a rent or tribute for the towns or pasturages which they occupy. Others frequent the banks of the Euphrates, only in one season of the year; and in winter return to the desert. These last acknowledge no dependance on the Porte." Ib. p. 164.

"Of all nations the Arabs have spread farthest over the world, and in all their wanderings, they have better than any other nation preserved their language, manners, and peculiar customs. From east to west, from the banks of the Senegal to the Indus, are colonies of the Arabs to be met with; and between north and south, they are scattered from Euphrates to the island of Madagascar. The Tartar hordes have not occupied so wide an extent of the globe."

The customs of the Arabians are allied in many respects to those which we find in holy writ; and are greatly illustrative of them; many being, indeed, the very same, retained to this day. Their personal and domestic maxims, their local and political procedures, are the same now as heretofore: and the general character anciently attributed to them of being plunderers yet hospitable; greedy, deceitful, and vindictive, yet generous, trust worthy, and honorable, is precisely the description of this nation at present.

ARABIA, to which St. Paul withdrew, Gal. i. 17. was, probably, not far from Damascus; some sequestered spot, or hermitage, where the Apostle might prepare himself by study for the exercise of that new course of life and ministry, in which he was now about to engage. The opposition he expected to meet with, his foresight of the obstinacy, prejudices, false reasonings, and perversenesses, which he had to encounter, seems to have rendered a temporary seclusion as proper to the Apostle as to Jesus himself, who was, we know, in the wilderness of Judea *forty days:* and probably, no longer time was spent by St. Paul, in Arabia, at this period: though some suppose he dwelt three years there. But, it seems more likely, that St. Paul from a short residence elsewhere, returned immediately to Damascus, "and STRAIGHTWAY preached Christ in the synagogues" and assemblies of that city. Comp. Acts xxvi. 20.

ARABIANS. The language and manners of this people are so capable of explaining many particulars, and incidents, in Scripture, that I think it is pity their history is so little known among us. The Arabs derive their remotest origin from the patriarch *Heber,* whom they call *Houd,* and who at the distance of four generations was the father of Abraham. He settled, say they, in the southern parts of Arabia, and died there about 1817 years before A.D. His son *Joctan,* named by the Arabs *Kathan,* or *Kahthan,* being the father of a numerous family, became also the first sovereign of the country; his posterity peopled the peninsula, and from him many tribes of Arabs boast their descent. They say too, that the name *Arabia* is derived from *Jarab,* one of his sons.

The Arabs of the second race derive from *Ishmael,* son of Abraham and Hagar; who came and settled among the former tribes. Of his posterity, some applied themselves to traffic and husbandry; but the far greater part kept to the deserts, and travelled from place to place, like the modern *Bedoweens.*

It is probable, that a third description of Arabs might arise from the sons of Abraham by Keturah, as they would naturally associate, more or less, with their brethren the Ishmaelites. Other occasional accessions, of a like nature, might augment the migratory population.

The present Bedoweens are fond of tracing their descent from Ishmael, and consider their numbers as fulfilling the promise made to Hagar, of a numerous posterity to issue from her son. Their character too, agrees with that of their alledged progenitor, for *their hand is against every man;* and *they dwell in the presence of, i.e.* in spite of the enmity of, *all their brethren,* round about. Their disposition leads them to the exercise of arms, and warlike habits; to the tending of flocks; and to the keen examination of the tracts and passages of their country, in hopes of meeting with booty. They despise the arts of civilized and social life: nor will they intermarry with *settled* tribes, nor with the Turks, nor with the Moors, lest they should degrade the dignity of their pedigree. Their families are now dispersed over Syria, Mesopotamia, Palestine, Egypt, and great part of Africa, beside their original country, the Arabias. They have, indeed, but few kingdoms in which they possess absolute power, but they are governed by (princes) *emirs,* and by (elders) *scheiks;* and though nowhere composing an em-

pire, yet in the whole they are a prodigious multitude of men. An undeniable fulfilment, in conjunction with the Jews, of the promise made to Abraham, that his posterity should be innumerable, as the stars in heaven, or as the sand of the sea.

The Arabs have various traditions among them of Scripture personages and events. They relate adventures of Abraham their progenitor, of Moses, of Jethro, of Solomon, and others. They have seen originate in their country those modes of religion to which a great portion of mankind adhere: the Jewish, the Christian, and the Mahometan.

We have no complete list of their kings, nor history of their country; but some few fixed periods have been discovered by the learned, of which the mention of a part may be acceptable. A complete history would throw great light on Scripture: and notwithstanding the broken and divided nature of its subject, in relation to various governments, yet the general picture of life and manners which it would exhibit, could not fail of being both interesting and entertaining.

Ante 1817. A.D Joctan, son of Heber: he was succeeded by his son, his grandson, and his great grandson.

Kabr-Houd, the tomb of Heber, is said to be extant, at the extremity of a district named Seger, situated between Hadramant and Marah.

1698. Hamyar, son of Abdshams; whose family possessed the sovereignty 2200 years: but not without intervals of privation.

1458. Afrikis, contemporary with Joshua. The Arab writers say that he granted an asylum to a tribe of Canaanites expelled by Joshua.

980. Balkis, the queen of Sheba, who visited Solomon.

Malek, brother of Balkis: who lost an army in the moving sands of the desert.

890. Amram, not of the *Hamyarite* family.

860. Al Alkram, of the Hamyarite family.

Dhouhabschan, his son. In his reign a prodigious inundation, from a collection of waters, overwhelmed the city of Saba, the capital of Yemen, and

A.D. destroyed the adjacent country.

436. Dhou'lnaovas, deprived of his dominions by the Ethiopians, threw himself into the sea.

502. The Hamyarites cease to reign in Arabia, which is now governed by Ethiopian viceroys.

590. Mahomet born: invents and propagates a new religion, which he spreads by conquest.

The early successors of Mahomet removed the seat of empire into Syria, and afterward to Bagdad; where it continued till the taking of that city by the Tartar Houlogan, in the fourteenth century.

The Arabs glory in the fertility of their language, which certainly is one of the most ancient in the world: and is remarkable for a multitude of words which express the same thing. We read in Pococke's Notes on Abulpharagius, that Ibn Chalawaisch composed a book on the names of the lion, which amounted to five hundred; and those of the serpent to two hundred. Honey is said to have eighty names; and a sword one thousand. It is probable that the major part of these names is metaphorical: and they might be useful in explaining the metaphorical appellations used in S.S. Some specimens of their poetry are thought by Schultens to be of the age of Solomon. The present Arabic characters are modern. The ancient writing of Arabia was mostly without vowels, like the Hebrew. The Arabs studied astronomy, astrology, divination, &c. They suffer no figure on their coins.

There are many other particulars in which this people appear to resemble their collateral relations, the Jews; and probably the worship of the true God was long preserved among them, to the time of Jethro, at least; but the prevalence of Mahometanism has given a certain character to them, which renders them obdurate against the gospel. The true Arabians, are not however so intolerant as the Turks: and should be carefully distinguished not only from the Turks, the Saracens, and the Moors; but also, among the Arabs, since the porportion of vices and virtues which characterize them, differs among the tribes, no less than among individuals.

ARACH. Vide Erech.

ARAD, *wild ass:* in Syriac, a *dragon*. Numb. xxi. 1. xxxiii. 40. Josh. xii. 14. Judges i. 16. Wells, No. 231.

Perhaps here the wild ass was worshipped: the ass is a frequent attendant on the deity Pan; and partakes of the honors paid to his master. As wild asses are not found, that we know of, in this desert, or in its neighbourhood, this place could not receive its name from any *haunt* of this animal. Possibly it might be named after a person called *Arad*. For the natural history of the *wild ass*, vide Scripture Illust. on Job xxxix. Plates.

ARADO. *Stupor*, or *trembling*, or *descent*, or the *lord*. 1 Mach. xv.

Probably "the mountain of descents," or what we sometimes call "the steps:" unless it be related to the *Arad* above, which seems probable enough.

ARAMA, *height*, or *exalted:* otherwise *worms*, or *castings*. Josh. xix.

"The high mountain, or hill:" perhaps, "the mountain of the high" personage.

ARARAT, *curse of trembling:* or according to the Hebrew and Syriac, *curse*, or, *light of the runnings*. Gen. viii. 4. 2 Kings, xix. 37. Isaiah xxxvii. 38. Jer. li. 27.

Rather, perhaps, "mount of trembling;" of great perplexities and confusion. I cannot, however, help hinting the *possibility* that this word denotes "the mountain of mucilage" *ooze*, or very soft mud: which would be a just description of a mountain lately overspread by a flood, and now covered with the sediment left behind by the waters: and such, no doubt, was the first idea which struck the mind of Noah, at his exit from the ark; on beholding this mountain, whereon he landed.

ARBA, *four*, or *lying down*. Gen. xxiii. xxxv. Wells, No. 100, 133. Vide Hebron.

This town is usually understood to be named from four illustrious persons; but, it might be named from its figure, four *square;* and in this case, it might be so named before those illustrious persons were interred in it.

ARBI, *locust*, or *window*, or *insinuating*, or *multiplying*, a Sam. xxiii. 35. *Arb*, or *Areb* was a city of Judah.

Probably, places for lying in wait, or ambushes; *lurking places*. Vide Arab.

ARCHI-ATAROTH. *Length of crowns*, or *of circles;* otherwise *health*, or *cicatrix of crowns*, or *of circles*. Josh. xvi. vide Ataroth. A boundary town of Joseph.

AREBBA, *great*, or *many*, or *projecting*, or *litigious;* otherwise, *a mountain in her*. Josh. xv. 52. Arab, Eng. Tr.

Perhaps, "the mountain of strife," or contention by words: *i.e. disputation*. It is possible that some court of judicature, or pleading, was held on this hill; we have traces of several such in Britain.

ARECON, *vacuum*, or *mountain of lamentation*, or of *possession*. Josh. xix. 46. a city of Dan, on the *shore* of the Mediterranean.

The ideas of *vacuum*, and of *possession*, are so contradictory, that certainly both cannot be correct; perhaps neither is. This name *may* be taken for the mountain of lamentation over the dead Adonis; a very ancient religious ceremony, of which we have abundant evidence. But, nothing that I know of, prevents its being a "hill of lamentation," on account of deceased relatives: according to the usage of the women at Ramah, vide Scrip. Illust. on Matth. ii. this custom being very common in the east. Simon thinks, a *shore*, an extreme bank: "shore town:" and this appears very probable.

AREOPAGUS, *Mars' hill*. Vide Athens. Wells, No. 495.

ARGOB, *a clod*, or *gravel;* or *curse of the well*, or *of the back*, otherwise *light of height*. Deut. iii. 4, 13. 1 Kings, iv. 13. 2 Kings, xv.

This being the name of a region, is probably derived from its character, that of *abounding in gravel;* but it may be compounded of *Ar*, a river, or valley where a river runs, and *Gob*, a prominence, swelling, or mount. Some derive it from *Ari*, a lion, and *Gub*, a cave, or den; and they observe that this region is described as abounding in caves, by Josephus, de Bello, lib. xvi. cap. 9. lib. xxii. cap. 15. also by Strabo, and by William of Tyre,

ARIEL, *altar*, or *lion of God*, or *light of God*. Isaiah xxix. 1, 2, 7. Ezek. xliii. 15. Some suppose this should be *Harel*, "mountain of God."

Something of the nature of this appellation, if applied to the altar, appears in the apostrophe of Mary the daughter of Bilgah, who apostatized, and married a Greek soldier. She came, and struck the top of the altar, crying out, "*O wolf! O wolf!* thou that devourest the wealth of Israel, and yet in the time of her extremity cannot help her!" Targum Jerus. Succah. fol. 55.

ARIMATHEA, *lion of the death to the Lord*, or *light of the death to the Lord*. Matth. xxvii. 57. Wells, No. 453. vide Rama,

ARMAGEDDON, *mount of good tidings*, or *evangelization*, or *mount of apples*, or *of fruits*, *i.e. chosen fruits*. Rev. xvi. 16.

Probably this should be understood as composed of *Ar*, a river, or valley, where a river runs, and *Megiddo*, the name of a place. Vide Megiddo.

ARMON, *the pomegranate*, or *mount of numbering*, or *mount of preparation;* otherwise *mount of gift*, or *reward*. Amos iv. 3. This is the opinion of the old interpreters: others translate the passage thus, "and shall cast them into *the palace*, saith the Lord."

Perhaps, this compound is derived from *Hor*, a mount; and *Rimmon*, the pomegranate: so that it might be understood as "the mount of *Rimmon*;" but, as *Rimmon* itself is a compound word, implying, "the exalted *Aun*," it is probable that this name should be understood as "the mount of *M'-aun*," the great *Aun*; the sovereign potentate venerated under that character. The

compound *M'-aun*, or *M'aun*, occurs in other languages as *Palemon : Pale-m'aun ;* "the old M'aun," &c.

ARNON. *Exulting :* or *their ark, chest*, or *coffer*, or *light of the sun :* or *light of constant cursing.*

1. ARNON, a river of the Moabites. Deut. ii. 24. Some think a *continual noise* and *roaring*. This may characterize a river, some parts, well enough; but it does not so well apply to a city; unless the idea of stir, bustle, tumult, and so of "the busy hum of men" may be attached to it. Vide AROER.

2. ARNON, a city, Numb. xxi. 13. Josh. xii. 1. xiii. 8, 9. Judges ii. Jer. xlvi.

This word, I incline to think, *may* be analyzed by taking *Aren* for the pine tree, and *Aun*, for *On*, the great origin of human posterity: *q.* "the pine tree of *Aun*:" in which case this name will coincide perfectly with some of the medals of Corinth, which show this pine tree and its connection with *Aun :* and where, indeed, *Pale*-M'AUN was worshipped, who was, as I believe, the same deity.

There is another acceptation of this word: *Arun* signifies a coffer or chest; and no doubt this was originally made of the pine tree, *Aren*, so that the two ideas coalesce: but the coffer, chest, or ark, of *Aun*, is precisely similar to that of *Adonis*, or *Tammuz ;* and indeed the reference is to the same event. The medals of Corinth equally show this chest, or ark; and equally indicate its being made of the pine tree; "the *Aun* in the chest," or "the chest of *Aun ;*" referring to the tree. "The *Aun* of the chest," or "the chest of *Aun*," referring to the ark which preserved mankind: but vide AROER, and ARNON.

AROER, *the tamarisk*, or *revival of vigilance*, or *watchfulness of vigilance*, or *stripping of the skin*, or *stripping of the rival*. Deut. ii. 36. Josh. xii. 2. xiii. 9. Jer. xlviii. 19. 1 Sam. xxx. 28. 2 Sam. xxiv. 5. Numb. xxi. xxxii. xxxiii. 2 Kings, x 33.

1. AROER, a city, on the river Arnon. Judg. xi. 26. called also *Arour*. Some think it imports *extremely naked, very barren ;* but this would hardly be adopted as the name for the capital of a kingdom: and certainly it cannot apply to any region near Damascus, the paradise of the east.

2. AROER, a region near Damascus: or, as others think, of Arnon; mentioned Isaiah, xvii. 2.

This word seems to import repeated *liftings up*, or risings, and it might be the character of the city *Aroer*, as well as of a region, to consist of small hills, or risings, or what we term *knolls*, or *haughs*. This seems more probable than the idea of *bustle*, or *stir*, occasioned by crowds of people; for though this agrees sufficiently with the city *Aroer*, yet it does not well describe a region. As the city AROER was divided by the stream on which it stood, I would query, whether the duplicate form of the word does not denote *two* passages; which agrees well enough with the radical idea of *bustle :* "THE FERRIES." Vide AR, and REHOBOTH *Oir*, or AR. But,

A further thought has struck me on considering this name and its derivation: we have not, that I know of, in the Hebrew, any word which certainly denotes a *bridge*, or construction, whether of arches, or otherwise, for passing over rivers: yet, undoubtedly, this convenience must have been known, since the very laying a plank across a stream would lead to it, and to a proper name for it, by way of distinction. But, if the root *Ar*, or *Oir*, import *lifting up*, or *rising*, then it well expresses the elevated nature of a bridge; which, being laid from bank to bank of a river, is certainly *lifted up* over the stream. Whether, when plural, it imports any thing like *arches*, may be left undetermined; that form of construction appearing in no truly ancient Egyptian structure, with which we are acquainted. By way of corroborating this idea, we may examine a few instances of the application of the name *Ar*, *Oir*.

1. AR, the city of the Moabites, was properly called *Rabba*, or *Rabbath*, and, if this name imports *great town*, *Megalopolis*, yet the name *Ar* might allude to its bridge. This is perfectly agreeable to what we read Numb. xxi. 15. "The stream of the brooks, *plural*, which go down to the *termination*, or point of land diminishing into nothing by the union of these streams, of *Ar*," so that *Ar* stood on such a point of land. Deut. ii. 18. "Thou art to pass over, the river, through *Ar*, the termination, or bound, of Moab:" now it is impossible to suppose that the termination of the territory of the Moabites was immediately at this their capital city; but, the point of land on which this city stood might terminate there.

In like manner, Aroer is described, Deut. ii. 36. as being "by the brink of the river of Arnon, even the city which is *in* the torrent;" "in the *middle* of the torrent," Josh. xii. 2. "Aroer that is upon the bank of the river Arnon, even the city that is *in the midst of the river*." Josh. xiii. 9. and still more particularly, 2 Sam. xxiv. 5. "Aroer, the city which lieth *in the midst of the river* of Gad." From these places it is clear that Aroer was surrounded by water; *i.e.* it stood on the point of land formed by the junction of two streams: so that, to enter it, *one* bridge must be passed over one of the streams; hence its distinction *Ar*, "Bridge-town:" but after a bridge was built over each stream, it would naturally receive

this distinction in a duplicate form *Ar Ar, Oir Oir;* "Bridges-town."

This acceptation of the word *Oir* as signifying a bridge is of further use in that very perplexing question, why it is appended to *Rehoboth*, Gen. x. 11? *Rehoboth Oir.* Under its proper article the reader will see how this addition has embarrassed the learned: but if we take it as a mark of distinction "Bridge Rehoboth," all becomes easy; and matter of fact agrees with it, as the situation to which we have assigned it, *Altun-Kieupri*, "the bridge of gold," is thus distinguished to this day.

I need not point out the similarity of the appellation *Rehoboth Oir*, to the *Rabboth Oir*, of the Moabites: but it serves to confirm the notion that these descriptive appellations might arise from the same cause, the peculiarity of the situations of the cities they described.

Possibly, some of the names into which *Oir*, or *Ar*, enters in composition, might be explained on this principle.

The derivation from *stir* or *bustle*, is no obstacle to this interpretation: no place being more remarkable for this, than a bridge, where passengers are both more constant and more conspicuous, than in any other part of the city.

ARPHAD, *light of redemption*, or *covering:* meaning, of something which may be used for the purpose of reclining in. Some think, a *spreading*, a solid stratum, from the Arabic, *to spread, to cover* a place.

The name of an island in Phenicia, situated not far from Damascus. Pliny, lib. v. cap. 81. Pomponius Mela, lib. i. called *Aradus*, 2 Kings, xviii. 34. xix. 33. Isaiah x. 9. xxxv. 19. Jer. xlix. 23. 1 Mach. xv. 23. Ezek. xxvii. 8. 11. WELLS, Nos. 72, 74, 379.

It appears to me, that *Raphad*, from whence comes *Araphad*, or *Arphad*, means, *to roll*, as Job. xvii. 13. "if I *unroll* my bed in the darkness," alluding to the manner of the eastern nations, which unroll and spread out their beds, or slight kind of mattresses, when they wish to sleep; and after having done with them, *roll* them up again; to be laid in a place of small dimensions: so, chap. xli. 20. "the crocodile, Leviathan *rolleth* about sharp pointed things in the mire;" he *sprawleth* them about with his feet, without receiving any injury, or laceration: And particularly, I think, it means in Cant. iii. 10. the *roller*, or curtain, of an eastern vehicle: which, hanging on the top of the carriage, when it is to be let down, to close the carriage, is *unrolled;* and it is *rolled* up again, when replaced in its situation; so that now the carriage is open. I presume then, that this name may refer to "the deity *of the curtain*, or *canopy.*" The medals of Sidon clearly show this deity, sitting in such a carriage; no doubt, in a public procession.

I must, however, note, that the name *Aradus*, seems to me not entirely to agree with the Hebrew *Arphad*, as the *p* is too powerful a letter to be dropped in pronunciation: yet the deity of the place is so conformable to that of Tyre and Sidon, that it is difficult to deny the identity of the object of worship in these cities, and consequently their neighbourhood to each other.

Our plate exhibits several medals of Aradus. No. 13. is a wheel, or star, and a palm tree, showing that the palm was adopted by this little rocky island; no doubt by reason of its possessions on the main land adjacent: the same inference may be drawn from the stag and palm tree, No. 15. But if Liebe, who published this medal, No. 13. be correct, the letters IE EA, import Ιερας, sacred, Ελευθερας free, and Ασυλον, an asylum; or inviolate; which privileges mark the dignity of this city. Now, as this city was situated like Tyre, on a rock, at some distance in the sea, it is extremely probable that it was reckoned a strong, perhaps, an impregnable, fortification; and for this reason the capture of it is boasted of by the king of Assyria, 2 Kings, xviii. 34. among those exploits which that monarch no doubt, thought most honorable to his arms. No. 14. the two sphinxes, with the sacred measure on their heads, seem to ally Aradus with Egypt. No. 15. by its representation of a fly, appears to commemorate Jupiter *Muscarius;* the same in all probability, as Beelzebub, "Baal, the fly," the god of Ekron: whose worship was not confined to that city. The stag with the palm tree may be considered as referring to the districts possessed by this city on the branches of mount Lebanon, which abounded with deer; agreeably to the comparison by Jacob, of his son Naphtali, to a deer; because that tribe had an allotment on this mountain. No. 16. shows that this city honored Alexander the Great. No. 17. shows that it worshipped Neptune. No. 18. that it commemorated the sacred bull. No. 19. that it also venerated the eastern sun; and was proud of the productions of its territory, corn and wine. No. 20, a victory, sitting; Minerva on the fighting stage of this vessel, which justifies the character ascribed to this part of ancient ships, in our thoughts on that subject, FRAGMENT TO CALMET, No. ccxvii. 17. and therefore deserves notice. In No. 21, this city again assumes the palm as its type. No. 22, Fortune with her rudder and cornucopia on her head the sacred measure. This is a medal of Marcus Aurelius and Lucius Verus the date BKT is 422. The era followed by this city began in 495 of Rome; this

date therefore falls in 916, which was the second year of the reign of these two emperors. Aradus is the only city of Syria which has marked on its medals dates very distant from its era: on one we have TZ: 307. on another EOT: 375. How far this may intimate the great antiquity of this city, we cannot say. As it was not included in the land of Canaan, it is not mentioned in the early books of Scripture, and probably was not conquered by Joshua. No. 23. shows the turreted goddess: with a Victory holding the acrostolium; no doubt, a naval encounter. No. 24. The turreted goddess, in the act of speaking; which is somewhat remarkable: the reader will note that we have seen Brama, a deity of India, in the act speaking while drinking of the water of the Ganges. Vide Plate, Origin of the Ganges, Fig. 2. E. The victories placed on the pillars, stationed on each side, are not uncommon attendants on this divinity.

The following is Volney's description of its present state. Trav. vol. ii. p. 175. Among the islands on the coast, one of the principal is the rock, or island of *Rouad*, formerly a powerful city and republic, known by the name of Aradus. Not a single wall is remaining of all that multitude of houses, which, according to Strabo, were built with more stories than even those of Rome. The liberty enjoyed by the inhabitants had rendered it very populous, and it subsisted by naval commerce, manufactures, and arts. At present the island is deserted, nor has tradition even retained the memory of a spring of fresh water in its environs, which the people of Aradus discovered at the bottom of the sea, and from which they drew water, in time of war, by means of a leaden bell, and a leathern pipe fitted to its bottom.

ARUBOTH, *cataracts*, or *windows*, or *decoys*, or *locusts*. 1 Kings, iv. 10. Comp. 2 Sam. xxiii. 31. 1 Chron. xi. 32.

Perhaps, *the mixers*, those who mingle, or unite, persons; "the match-makers." This name may denote Hymen, the god of marriage; or rather, the goddess of marriage, Juno *Pronuba*. Yet being in the plural form feminine, I suspect it hints at connections less honorable. I would willingly refer it to "the *evening* goddesses," of which Diana is one of course: this is one meaning of the Hebrew root: but it may import clefts, caverns, *skulking places*: for unchaste purposes? Vide Arab.

ASHAN, *smell*, *fume*, or *smoking*: Josh. xv. 42. xix. 7. 1 Sam. xxx. 30. 1 Chron. iv. 32. vi. 44.

This word also imports *rage*, or *anger*: may it denote what in the Greek mythology is intended by the furies? or, was it a town of *smoking furnaces*, as the word imports; where some manufacture was carried on which produced smoke in abundance? might the deity of such a town be Vulcan, the god of blacksmiths?

ASARMEL, *blessings of the people of God*, or the *remain of circumcision*. 1 Mach. xiv.

Rather, the restraint or confinement of the cutting off, or circumcision. Perhaps, here was a house or hospital, where this operation was practised.

ASCALON, *weighing*, or *balance*; otherwise, *fire of infamy*. Some think it means a *steady settlement*; the end of wanderings. It was certainly built by the Philistines, *foreigners*; and was, says Josephus, de Bello, lib. iii. cap. 2. very strongly fortified. Judges i. 18. xiv. 19. Jer. xxv. Amor. i. Zephaniah ii. 1 Sam. vi. 17. Zach. ix.

Ascalona, the same city, 1 Mach. x.

Rather, *ash* "fire," *kel*, activity, heat, energy; *lun*, a station: *q.* "the station of the most active fire," light, or radiance of illumination. There can be no doubt, that the *Semiramis* who was worshipped at Askalon, was the same as the Venus of some other places; the medals of this city perfectly agree with this notion: and indeed, it will be found very often, that this goddess, though not accompanied by rays on her image, yet denotes splendour, brilliancy, or *warmth*: She is accordingly worshipped in India, at this day, with fires and lights; and her name signifies "the fire in the pine tree."

Ascalon, in the Samaritan interpreter, is confounded with Gerar. Gen. xx. 1.

Benjamin of Tudela, says, p. 80. "from Azotus, New Ascalon is distant eight miles. This was built by Ezra, the priest, of blessed memory, at the sea shore: and is distant from old Ascalon four leagues. That old Ascalon of which Scripture speaks, is distant from Azotus twentyfour miles."

The Rabbins reputed all south of Ascalon to be heathen land; indeed, Ascalon itself was reputed heathen; but some of the grounds about it were considered as being in the land of Israel; and their productions, whether fruits, or corn, were accepted as first fruits. Rab. Nissin in Gittin. cap. 1. Hieros. Sheviith. fol. 36, 3.

The temple at Ascalon was reckoned among the five most famous temples; which were, that of Bel in Babylon, that of Nebo in Cursi; of Tiratha in Mapheg; [probably Mabog; *i.e. Mahabaga* of the Hindoos,] of Zeripha in Ascalon; and of Nishra in Arabia.

The fabulous history attributed to this city, ascends to the highest antiquity, and places its origin in very early ages. It is certain, that it subsisted one thousand five hundred years at least before the Christian era. We cannot tell whether it coined money before the Greek language was pre-

dominant in Palestine: but it is possible, that some of the medals having Phenician characters on them, may determine this point.

The medal No. 1. is, by Pelerin, attributed to Askalon. It is a coin of Alexander the Great, the date, 23. marks an era anterior to that of the Seleucidæ, 442 of Rome; or that of the privilege of Ascalon, to be governed by its own laws, of Rome 650; or that of Rome 696. when Gabinius, governor of Syria, restored this city, after it had been ruined by the Jews. The two last eras are out of the question: and in the year 23 of the Seleucidæ, this city, together with all Palestine, was under the power of the kings of Egypt; and so continued till 556. when a victory obtained by Antiochus III. of Syria, over Ptolemy Epiphanes, of Egypt, subjected Palestine to Syria. This era, then, is from the defeat of Darius by Alexander, of Rome 421; and though the date falls after the death of Alexander, yet, says Pelerin, that is no objection. It is probable, that the figure of Jupiter on this coin, was in compliment to Alexander, who reported himself to be a son of that deity. But, Pelerin thinks, that the worship of Alexander *as a deity* gave occasion to it, and that this medal was struck on account of some annual solemnity observed to his memory. He thinks this worship lasted above two hundred years: and had he known of the sarcophagus, said to be that of Alexander, and worshipped by the Turks and Arabs at Alexandria, now in the British Museum, at London, he might have stated the duration of that worship to the present time. A temple dedicated to Alexander, and his worship, in the city of *Arca*, afterwards *Cesarea of Lebanon*, subsisted in the time of the emperor Severus Alexander.

No. 2. Shows Semiramis, in fact the Assyrian Venus, with her dove and branch, standing on a ship.

It appears by No. 3. that this city reckoned from two distinct eras, one being 650 of Rome, the other 696. That most generally used, is the Pompeian: or of Rome 650. This figure holding a branch, but standing on a ship, occurs in the medals of Gaza, and other towns on the coast. The leafed bough or branch which she holds, is certainly the same as the *acrostolium* held by the other figures. Most likely it commemorates the olive branch of Noah.

No. 5. Two images, whose form is allied to that of many of the Egyptian deities.

No. 6. A crowned head, not unlike to one of Aradus, No. 19. and probably intended for Apollo: reverse, a ship.

No. 7. The turreted goddess; reverse, a ship.

From No. 8. we learn that Askalon was entitled *sacred*, and was also an *asylum;* to which distinctions its antiquity gave it as fair pretensions as most cities could possess. It was both *Kadesh*, holy, and a city of refuge.

It is remarkable that the testimonies of ancient authors are decisive, that Semiramis was worshipped at Askalon; indeed, they say she was born there, yet only this figure, which does not vary in its ideal commemoration from those of other towns, appears on the medals of this city: is not this, then, the Semiramis intended by those writers? if so, that name was a descriptive appellation only; and characterized a goddess sufficiently well known. For the antiquity of Askalon, vide Excursions, No. 555. Fragment to Calmet. No. 268.

ASENA, *change*, or *doubling*, or *sleeping*, or *fire now*, a city of Judah. Josh. xv. 33, 43. Ashnah. Eng. Trans.

Perhaps, "fire of the tooth," or the tooth of fire, or light, or radiance: meaning, the elephant's head, employed to mark the august personage who is commemorated under the symbol of lustre, or illuminating fire. This is the regular form of *Ganesa*, among the Hindoos, at this day: and if, as Sir W. Jones supposed, *Ganesa* was the *Janus* of the western mythologists, then, the addition of the idea of fire to his emblem is perfectly appropriate, and marks not only the person thus alluded to, but also, that part of the world wherein he resided. We shall see this idea occur repeatedly in the words compounded of *shen*, the tooth, or tusk, or horn: *i.e.* of the elephant. Vide Scrip. Illust. on 1. Kings, x. 18. Some suppose the idea intended is *firmness*, *stability*, *hardness*. Vide Beth-Shen.

ASHDOD, *expusion*, *exile*, a city of the Philistines. Josh. xi. 22. xv. 46. 1 Sam. v. 1. This city, says Herodotus, lib. ii. 157. sustained the longest siege of any city in the world, against Psammetichus, king of Egypt. Vide Azotus. Wells, No. 290, 464.

Probably, this name imports, "the fire of affection:" which might be the name of some temple, originally.

Perhaps the Egyptians might make a lasting settlement in this town. Comp. Nehem. xiii. 24.

ASHDOTH, otherwise Ashdoth Pisgah, *springs*, or *effusions*, or *declivities*, or *plains*, or *depredations*.

1. A region and city in the tribe of Reuben, Josh. x. 40. "the springs," Eng. Tr.

2. A town of the Amorhites. Josh. xii. 3. xiii. 20.

Rather, *ash*, fire, *Sheduth*, the *(female,)* dispensers of; *i.e.* "those who *shed* forth, or diffuse fire," or light. There is no need to prove that this title eminently describes the sun and the moon; perhaps, the word *ash*, when in composition, im-

plies the *lustre, brilliancy,* or *illumination,* of fire.———Otherwise

Ashdoth, may be taken as *Sheduth,* for effusions of water, or springs; or rather, perhaps, properly, for *rills,* which falling from some height, form small cascades in their descent, and dashing in their fall, *shed* their waters around.

ASHKENAZ, *fire, as it were distilling,* or *as it were scattering.* Gen. x. 3. Jer. li. 27. Spelled Ashchenaz, in Eng. Tran. Wells, No. 7.

Rather, *ash,* fire, *shecen,* inhabiting, or dwelling, *otz,* strength; light, or "fire, dwelling in its strength."

The Arabic interpreters of Jeremiah refer Ashkenaz to that part of the Caspian Sea, where it is entered by the river Wolga.

ASHTAROTH, *flocks,* or *riches;* otherwise, *making examination,* or *the crown of the law.*

A city of Moab, allotted to the half tribe of Manasseh, east. Deut. i. 4. Josh. ix. 10. xii. 4. xiii. 12. given to the sons of Gershom. 1 Chron. vi. 71.

Rather, *aush* for *ash,* "fire:" *taruth,* "revolvers:" revolvers who shine with fire; or, "the fiery revolvers." As this name is plural, it may, though feminine, refer to both sun and moon; and may include the planets also. Indeed, we find the sun, moon, and stars, on the same medal; and pretty frequently, on gems, especially, the moon and seven stars, meaning no doubt, the planets, as the most conspicuous of the heavenly bodies. But if the plural form be used for the purpose of intensity, then the sun is the primary object alluded to.

Ashtaroth, the goddess, was worshipped by the Israelites, Judges ii. 13. 1 Sam. vii. 3. by the Philistines, xxxi. 10. worshipped also by Solomon, 1 Kings, xi. 5.

We have no instance of a figure of the goddess *Ashtaroth,* or *Astarte,* with flocks, or any allusion to flocks; on the contrary, she appears on all the medals of Sidon, where she was worshipped, as the Venus of that place: or, as the Isis of the Egyptians, in which character she often wears horns, as denoting her origin on Mount Taurus. I conclude, therefore, that, as the Sidonians were a maritime people, and had no *flocks, that* cannot be the import of *Ashtaroth.* That she is not Plutus, the deity of riches, appears also very clearly; but she is the goddess of beauty, of love, and of *warm* desires. Vide the medals of Berytus, Tyre, Sidon, *et al.* She is indeed no other than the goddess *fortune;* and in that sense may be called the goddess of riches; or of plenty and abundance, as signified by her cornucopia.

Ashtaroth Karnaim, or the goddess "Ashtaroth, having two horns." Gen. xiv. 5. This double-horned goddess is certainly intended by the deity in the chariot; medals of Sidon, No. 9. Vide also the medals of Antioch in Pisidia, where the moon is marked by the crescent on her shoulder; though often this emblem is placed on her head, as in the Diana of the same city. The moon also was one of the "fire revolvers," or circling orbs: and this contributes to identify her character. That *Astarte* or *Ashtaroth* had the horns of a bull, is testified by Eusebius, Prep. Ev. lib. i. cap. ult. whence she is taken for the Grecian *Io,* the *Isis* of Egypt, called by Herodotus *bokeron, cow horned;* and by Plutarch, *keratophoros,* horn-bearer. It is admitted that these deities referred to the crescent, at that period when its illuminated phase resembles the horns of a young bull; and it was then allusively called *bull-like; bull horned;* so we say, in current language, that the moon has *horns,* and we speak of her *horns* without hesitation. This appears to me a more likely derivation of this word, than supposing this town of *Ashtaroth* to have stood between two hills, called *horns:* though such acceptation of the word *horn* is undeniable. We have also *Beeshterah,* properly *Beth-Ashterah,* the "temple of Ashtaroth," Josh. xxi. 27. Compare 1. Macc. v. 26, 43. where this *temple* is mentioned. Wells, No. 183.

ASHURI, *beatitude,* or *beholding,* or *going.* 2 Sam. ii. 9. Natives of a country called Ashur. *Ashurites.* Eng. Tr.

Rather, perhaps, "lights of fire," from *ash,* "fire;" and *auri,* "lights," *i.e.* a temple to the worship of fire and light; or, "the reflections of fire." Vide Assyria. This name may be taken to import corruscations, *flashes,* or rays, of light; which probably were denoted by a corresponding symbol on the image.

ASIA, *muddy,* or *dirty.* Wells, under No. 4. 533.

I can hardly bring myself to think, that any people would name the whole land on which they lived, to which they owed all their enjoyments, and which was mountainous at least as much as it was boggy, by a name implying *mud.* If some spots of this extensive country might deserve that description by their quality, yet the more solid parts must surely be otherwise denoted, and otherwise named. I incline, therefore, to accept the Chaldee import of this word, *Ashia,* as it occurs, Ezra iv. 12. v. 16. vi. 3. I would not indeed take it, as is usually done, for *foundations,* but, for *continuity, extent:* because in the passage alluded to, the foundations could not be joined, *after* the walls were set up, Ezra iv. 12. and v. 16. the sense of *extended* dimensions is equally suitable with that of *foundations,* perhaps preferable: and Jer. l. 15. the *ashiuth* are spoken

of as *fallen down*, which is inapplicable to foundations; but the circuit, or extent, or contiguities of walls might fall. Perhaps it means united *courses* of stones, &c. composing an enclosure. This leads to my idea of the word *Asia*, as implying the "continuity," the extensive country; in short, THE CONTINENT, in superiority and pre-eminence above all others: And to this idea the natural dimensions, situation and character of this country eminently agree.

ASPHALTITES, *Lake.* WELLS, under No. 94.

The Talmudists devote to the sea of Sodom, any thing which they mean to brand with irretrievable cursing. One saith, "he devoted the monies of idolatry into the Salt Sea," or, Sea of Sodom. "Hence," says Lightfoot, "is that allusion, Rev. xx. 14 death and hell were cast into the lake of fire," meaning, as devoted to utter annihilation, and never to be again brought to recollection.

On the western shore of the Asphaltites dwelt the Essenes, says Pliny, lib. v. cap.17. which Solinus expresses by saying, "The Essenes possess the inner parts of Judea which look to the west." This, then, was the "wilderness of Judea," and here did John the Baptist make his first appearance. This certainly favours the opinion that John, whose native town was not far distant, had received his education, and formed his manners, among the Essenes. It should appear that this is the country intended by the phrase, "deserts of Judah," Judges i. 16. into which went the sons of the Kenite, Moses' father in law.

ASPHAR, the name of a lake in the district of Tekoah. 1 Macc. ix. *gargle of the wild ass;* or *hastening of the bull.*

Rather: *ash*, "fire;" *phar*, or *phareh*, "the fruitful," "the fertilizing fire," or principal of solar heat producing fertility by its *genial power.* This name may be also taken in another distribution, *ash*, fire; *phar*, a young bull, or *phareh*, a young heifer, the sex making no difference: in which acceptation this word imports a young beeve, selected as the symbol of fire; and no doubt, attending the image worshipped at this town. We have the bull in innumerable instances as the symbol of fire, or light: and of the place where fire or light first appeared morning by morning: *i. e.* to the western world, Mount Taurus.

ASSEDIM, *hunters;* or *crafty*, or *those who creep side long*, *i.e.* on their game: in Syriac, *destruction.* Josh. xix. "The hunters," seems to be the proper import of this appellation: it may be taken as referring to Apollo and Diana, which latter was, in fact, worshipped as the goddess of hunting. However, being goddess of the night, Diana could not very well favour those who hunted in the day time; this must have been the province of Apollo; and it may well be doubted, whether those medals which represent Apollo with a deer in his hand, do not commemorate that deity under the character of the god of hunting. Certainly, this town was dedicated to the deities of the chase; and this was extremely natural in a country like that of the tribe of Naphtali; where some place a city of this name.

ASSOS, *nearness*, or *approach.*

There were many cities of this name.

1. A maritime city in Lycia.
2. Another in the territory of Eolis.
3. Another in Mysia.
4. Another in Lydia.
5. Another in Epirus Minor, the native country of Cleanthis the philosopher, which also was called Apollonia, as Pliny says. lib. v. cap. 30.

To this last city, St. Paul sailed, Acts. xx. 13. it was between Troas and Mitylene, therefore in the district of Troas; and is marked accordingly in the maps. I do not at present perceive any other *Assos* mentioned in the Acts.

Strabo says, that the luxurious kings of Persia, had the grain of which their bread was made, brought from Assos, the wine which they drank, from Syria, and the water which they drank, from the river Ulæus. I presume, this need not be taken literally: the import of the phrase being, that their power extended over these places; and that they received tribute from them.

ASSYRIA, Heb. *Ashurim*, *crafty* or *blessed*, or *lookers on:* or *goers forward;* meaning, as some suppose, the increase of a family, a progression in fertility.

This name seems to resolve itself into *ash*, "fire," and *aurim*, "lights;" *i.e.* "lights of fire." It probably, in this acceptation denotes, the region where the early beams of the sun first appeared to those among mankind who had travelled *westward* from Kedem, the original country: *q. d.* "the land of the day-break." It is remarkable, that one part of Mount *Meru*, the mountain of the gods, *i.e.* the fathers of mankind, of the Hindoos, is marked by a bull: and this supports our conjecture, that this part might be known as *Ai Shur*, "the land, or region, of the bull:" in Chaldee, *Ai Tur;* whence the name Mount *Taurus*, or *Bull*-Mount. This is not inconsistent with our derivation above, which is deduced from the formation of the word: since the bull was, among the ancients, the symbol of radiating fire, or light; and the image of the bull often occurs with the sun surrounded by rays, on his head.

Or if this name be taken as differently compounded: *ash*, "fire," *shurim*, "regulators," or, "lords of," it will still refer to the original station of

mankind, *i.e.* Mount Caucasus, where dwelt the personage who was commemorated under the symbol of Apollo, the lord of fire and light. The plural form *shurim*, may refer to this deity with his male companion the moon. The following is from Chardin, Trav. p. 350.

" Assyria, is a part of the Upper Armenia. The Persians affirm, that this place was called Azer Beyzan: that is, " the country of fire," by reason of the famous temple of fire which was there erected, where was kept that fire, which the fire worshippers held to be a god; and because the chief pontiff of that religion resided there. The Guebres are all that are left of the fire worshippers, show this place about two days' journey distant from Shamaki. They assure us for a certain truth, that the sacred fire is still there; that it resembles a mineral and subterraneal fire, and that they who repair thither out of devotion, see it in the form of a flame. Nay, they add one particular more, which is a sort of pleasing story: that if you make a hole in the ground, and set a pot over it, that the same fire will cause it to seeth, and boils all that is in the pot."

For Ashur, Gen. x. 11. the Samaritan reads *Asetun*, which seems somewhat to approach the *Asued* or *Aswed* of the Arab writer, quoted in our Excursions: it shows, at least, that the reading *Ashur*, or *Assyria*, is not without contrariety.

ATAD, *a bramble bush.* Gen. l. 10, 11.

The *blackberry* of our country. Vide Scripture Illustrated. Nat. Hist. *in loc.*

From a like origin many towns had their appellations; as *Acanthus*, in Thrace, Crete, and Egypt: *Rubus*, in Campania, &c.

ATAROTH, *crowns*, or *the reed of intoxication*, or *saturation:* otherwise from the Hebrew and Syriac, *the counsel of intoxication*, or *repletion.* Numb. xxxii. 3, 34.

Rather, *circlets*, or *diadems*, simply. I suppose a *female* image whose head was surrounded by an ornament of *double* circlets. Compare the following article:

ATAROTH ADAR, *crowns*, or *the reeds of intoxication*, or *of saturation of the cloak*, otherwise, *of power*, or *magnitude.* Josh. xvi. 5. xviii. 13.

I rather think "the *circlets* of magnificence" or splendour; analogous to the rays around the head of Apollo, which may be seen on the plates; in none perhaps better than in the medals of Rhodes. Whether this was usually a male or female image does not appear. It might be either; as deities were of no sex, properly speaking.

In 1 Chron. ii. 26. we have a person named *Atharah*, or *Othereh*, the wife of Jerahmeel. I presume this *Athar* is rather a diadem than a crown, *i.e.* a circle or band, whether of muslin, embroidery, gold, or &c. which *encircles* the head of a prince, as a token of dignity. Compare Fragment on Solomon's song, No. 382. The word *adar*, or *adir*, signifies magnificent, illustrious, glorious. As *Ataroth* has a dual form, I suppose, a double circle of rays on the head of the image, or, were there two images? distinguished the deity of this place, gave name to the temple, and so to the town, &c.

1. Ataroth, a city of the Gadites, Numb. xxxii. 3 34.
2. Ataroth Adar, in Ephraim, Josh. xvi. 5. xviii. 13.
3. Ataroth Beth Joab, in Judah, 1 Chron. ii. 54.
4. Ataroth Shophan, in Gad, Numb. xxxii. 35. *Atroth*, Eng. Tr.

Probably some of these cities took their second name from their founder, or builder.

ATHACH, *thine hour*, or *thy time.* 1 Sam. xxx. 30.

Rather from the Arabic root, which signifies going down to a place; *the descent*, or continued way down: a city in the tribe of Judah.

ATHAR, *Ether*, Eng. Tr. *intreaty*, or *deprecation.* Josh. xv. 42. xix. 7.

A city of Simeon. Simon thinks *abundance, abounding.*

ATHENS, *without a heap:* otherwise, of *Athena*, *i.e.* Minerva, *q.* " the Minervian city." Acts xvii. Wells, No. 495.

The history of Athens is connected with the remotest periods of antiquity: for the name *Athene*, applied to Minerva, appears to have originated very early. We learn, that the Acropolis, or citadel, was the original city, and was named *Cecropia*, from Cecrops, its first king. This was also called *Polis*, the city, by way of pre-eminence. The citadel was adorned with numerous edifices, the most striking of which was the (Virginian) *Parthenion*, a temple of Minerva. The most ancient was destroyed by the Persians; Pericles rebuilt it, and it still remains, though in a damaged state, a model of magnificence of the Doric order. Another famous temple was that of Minerva and Neptune, in which was a miraculous fountain of salt water, said to have been produced by Neptune, with a stroke of his trident; also the no less miraculous olive tree produced by Minerva, as a superior blessing: with her image, which fell down from heaven, in the reign of Erichthonius. The lower city had thirteen gates; and joined the three sea ports, by walls five miles in length. The principal buildings were, the temple of Theseus, which yet remains entire; the temple of Olympian Jupiter; the Pantheon, in parts of which were *stoai*, or porticos, wherein certain philosphers taught, and were from thence denominated *Stoics.* The *Propylea*, or

entrance to the Acropolis, which was a majestic fabric; and is not wholly destroyed.

The schools, professors, and philosophers of Athens, were very famous: the Lyceum was on the banks of the river Ilissus: here Aristotle taught philosophy, while walking, whence his disciples were called *Peripatetics*. The *Academy* was part of the Ceramicus, which being at first marshy and unwholesome, was drained and planted; in these shady walks Plato read his lectures, from whence his disciples were called *Academics*. There were other sects of philosophers, as the *Cynics*, or snarling *dogs: Epicureans*, from Epicurus, their master, &c.

Athens is at present subject to the Turks, who have an Aga, or colonel, there. The various sieges it has undergone, have damaged almost all its antiquities, and have ruined many. The roof of the Propylea, after standing above two thousand years, was probably battered to pieces by the Venetians in 1687; when they took the city; but lost it again to the Turks the year following. The temple of Victory, at that time a powder magazine, was blown up by lightning in 1656. The temple of Minerva was blown up during the siege in 1687: but its walls remain.

As the customs of this city illustrate certain passages of Scripture, I shall add a few particulars relating to them: principally extracted from Mr. Stuart.

On the architrave of a Doric portico yet standing in Athens, are inscriptions to the following purport:

"The people [of Athens] out of the donations bestowed [on them] by Caius Julius Cæsar, the god; and by the emperor Augustus Cæsar the son of the god; [dedicate this] to Minerva Achegetia, [or the chief conductress] &c."

"The people [honor] Lucius Cæsar, the son of the emperor Augustus Cæsar, the son of the god."

"The senate of the Areopagus, and the senate of the six hundred, and the people [honour with this statue] Julia, Goddess, Augusta, Providence, &c."

The reader will compare these public memorials with the observation of the Apostle, that Athens was *too much addicted to the adoption of objects for worship* and devotion: it was not indeed, singular in worshipping the reigning emperor; but flattery could be carried no higher than to characterize his descendants as deities; and, one of them, as no less a deity than Providence itself. [Comp. Luke xxii. 25.]

The great festival at Athens in honor of Minerva, called the Panathenaic procession, deserves particular notice. One of its greatest ornaments was a ship, which was kept in a repository near the Areopagus, and is mentioned by Suidas, who says, among the Athenians, the *Peplus* is the sail of the Panathenaic ship, which every fourth year they prepare for Minerva, conducting it through the Ceramicus, to the Eleusinium. The *peplus* was also esteemed as the veil of Minerva. This reference of a ship to Minerva, is not without its meaning; and indeed we find that almost every ancient divinity is directly, or indirectly, related to the sea.

The famous statue of Minerva, of ivory and gold, was the work of Phidias. Pausanias says, it was standing erect, her garment reaching to her feet, she had a helmet on; and a Medusa's head on her breast; in one hand she held a spear, and on the other stood a victory of about four cubits high; Pliny tells us the statue was twenty six cubits high; in which, perhaps, he included the pedestal; whereon, they both say, the birth of Pandora was represented. It is probable this statue was painted. The gold about it weighed forty talents; and might be worth 120,000*l.* sterling. Lachares stript off the gold about one hundred and thirty years after the statue's being finished.

*** Another statue of Minerva kept in the temple of Minerva Polias, was reported to have fallen from heaven. Compare *Diana of* Ephesus.

The public treasure of the city was kept in the temple of Minerva, in a division of the temple called the Opisthodomus; which properly signifies the back of a temple.

"I cannot conclude this chapter without mentioning, that while I measured the steps of the portico of the temple of Minerva, I observed the blocks of marble, of which they are composed, appeared to be united and grown together, on their contiguous edges, the whole height of the step; and this apparent junction continued to some distance within the portico. To satisfy myself in this particular, I traced the joint till no doubt remained of the separation; then returning to the edge of the step, I broke off a piece across the joint with a hammer, which verified my conjecture; for in the piece thus broken off, one half of which was part of one block, and the other, part of the block next to it, the two parts adhered together as firmly as if they had never been separated." Stuart's Antiq. Athen. vol. ii. p. 9. [Comp. 1. Peter ii. 6.]

"The Athenians have, perhaps, to this day, more vivacity, more genius, and a politer address, than any other people in the Turkish dominions. Some of their priests have the reputation of being learned and eloquent preachers. The Athenians are great lovers of music, and generally play on an instrument which they call *lyra*, though it is not made like the ancient lyre, but rather like a guitar, or mandolin. This they accompany with the voice, and frequently with *extempore verses, which they have a ready faculty at com-*

posing." [Comp. 1 Cor. xiv. 26. Eph. v. 19. James v. 13.]

"The Turkish governor of Athens is called the Vaiwode. He is either changed or renewed in his office every year; the beginning of March. The Athenians say, he brings the cranes with him; for these birds likewise make their first appearance here about that time; they breed, and when their young have acquired sufficient strength, which is some time in August, they all fly away together: and are seen no more till the March following."

"The inhabitants of Athens are between nine and ten thousand: about four fifths of whom are Christians. This city is an archiepiscopal see, and the archbishop maintains a considerable authority among the Christians; which he usually strengthens by keeping on good terms with the Turks in office. He holds a kind of tribunal, at which the Christians frequently agree to decide their differences, without the intervention of the Turkish magistrate." [Comp. 1 Cor. vi. 1. &c.]

"The AREOPAGUS was not far from the ascent and entrance to the Acropolis, called the Propylea: "Going out of the gate, which is the present entrance to the Acropolis," says Mr. Stuart, "we had just before us the Areopagus, a hill which gave name, as every one knows, to the most celebrated tribunal of Athens, built either on it, or contiguous to it. This hill is almost entirely a mass of stone, its upper surface is without any considerable irregularities, but neither so level, nor so spacious, as that of the Acropolis, and though of no great height, not easily accessible, its sides being steep and abrupt. On this hill the Amazons pitched their tents, when they invaded Attica in the time of Theseus: and in after times, the Persians under Xerxes began from hence their attack on the Acropolis. Here we expected to find some vestiges of the tribunal, but were disappointed, for we did not discover the least remaining trace of building upon it. At the foot of this rock, on the part facing the northeast, are some natural caverns, and contiguous to them, rather the rubbish than the ruins of some considerable buildings. That nearest the Acropolis, tradition says, was anciently the palace of Dionysius the Areopagite. After Christianity was established at Athens, it became a church, and was dedicated to him. Near it stood the archbishop's palace, but that is at present utterly demolished. It is not improbable, that both the church and the palace were built on the ruins of the ancient tribunal called the Areopagus." Near this tribunal stood the temple of the Eumenides or Furies: these were called by the Athenians, the Severe Goddesses. Vide MEDALS of ANTIOCH in Syria, No. 8.

The reader will perceive by this description, the impropriety of our rendering, Acts xvii. 22. "Paul stood on *the midst of Mars' Hill*," whereas, in fact, though he stood in the midst of the senate of the Areopagus, he might not be on Mars' Hill at all: but in a building at the foot of it; and, that the senate of the Areopagites is intended by the evangelical historian is evident from verse 33. "so Paul departed *from among them:*" meaning, no doubt, from among those senators at whose tribunal he had been answering concerning his doctrine, verse 19, 20.

The medal on our plate No. 10. shows the head of Minerva, on one side, and the owl, on the other, with a jar of oil, perhaps, and the name of the magistrate. This is a customary type on the coins of this city.

No. 11. is supposed to commemorate Cecrops, and is a compound image of a man and woman, he being described as the first institutor of marriage. It is possible, however, that this represents a deity who was at the same time both male and female, and therefore the idea is of very deep antiquity. No. 12. A head of Vulcan: reverse torches, which show that the manner of making them was, by a receptacle for the oil, &c. at the top, distinct from the handle by which they were carried. This form of the torch is alluded to in Scripture, and is still used in India. Vide SCRIP. ILLUST. on Math. XXV.

Nos. 13, 14. The Athenian hero Theseus subduing the Cretan Minotaur: whose figure is human, but, with a bull's head. This particular deserves notice, because the LXX suppose, that like this was the figure of the golden calf, adored by the Israelites; and from such compositions being extant, in their time, there is reason to believe they might have some such idol in view, in their translation, or perhaps, they had even traditionary authority for it. Vide CRETE.

No. 15. Shows the Acropolis of Athens standing on a high rock, on which it is built. In the rock appears the sacred grotto of Apollo and Creusa, a flight of steps up to the citadel, with the entrance to the Propylea, the temple of Minerva, and the famous figure of Minerva, which should be *in* the temple, standing, as protecting and presiding over all. The spear of this figure was seen far off at sea. As these idolatrous particulars, with many others, were extant when St. Paul visited this city, and could not have escaped his notice, it deserves remark, that he, nevertheless, does not vent his fury against them, when addressing the Areopagites, but selects a subject

of a much milder and approximating character, on which to found his discourse. Whether the altar *to the unknown god*, was deposited in the citadel, we cannot say. Perhaps it stood at some small distance from the town, and the Apostle might see an annual commemoration performed at it, *as he was passing by* on his journey to the city.

No. 16, A group of three figures, forming one divinity, or altar. Such are not uncommon, and strengthen the ideas suggested under the article BAAL-SHALISHA.

No. 17. An owl, with a jug and a cup.

No. 18. Apollo, as appears by his bow; holding in his other hand, probably, a lamp.

No. 19. Ceres holding a torch, and an ear of corn. It is probable, that both these emblems allude, originally, to where light first appeared to mankind, and to the supply derived from the fertility of that region.

No. 20. A *young* Esculapius, contrary to custom: perhaps, alluding to the renovated youth of this deity.

No. 21. A young woman scattering flowers, probably, in the great *Panathenaic* festival; which was statedly held in commemoration of Minerva. This was the greatest solemnity of Athens: all the pomp of the city was displayed at it, and whatever could be combined to render it illustrious. We cannot presume to say, that St. Paul passed through this city at the time of this procession; but, if he did, he might well describe the Athenians as *over addicted to the worship of divinities:* which our translation has rendered "too *superstitious*."

ATHMATHA, a *lizard:* rather, THE *lizard.* Josh. xv. 54. *Hunta.* Eng. Tr. Heb. *Humata.*

I presume this was the image of a deity accompanied by that of a lizard. The lizard was worshipped in Egypt, and appears among the idols of that country, in Montfaucon: but I rather think this was an Apollo accompanied by a lizard. There are, or were, at Rome, several figures of Apollo, known by the name of *sauronoctos*, or *lizard killer.* I never could perceive the propriety of this appellation, as the lizard is crawling up a tree against which Apollo leans: but, if such a figure was the idol in any temple, then it might easily be called the *lizard*, or the temple of the *lizard;* the deity being understood: otherwise, the lizard, as a symbol consecrated the deity, might be alone.

ATTALIA, *increasing*, or *nourishing.* Acts xiv. 25. WELLS, No. 478.

This town subsists still under the name of *Satalie.* It was built, or refounded, by Attalus-Philadelphus, king of Pergamos, who gave it his own name. The head of Neptune on our medal, with his trident, marks this as a seaport town: and probably the figure in the reverse, should be a Neptune, though his two pronged fork makes him resemble Pluto.

AURAN, *an opening*, otherwise *liberty*, otherwise *whiteness.* Ezek. xlvii. 18. Heb. HAURAN. A district still called by the same name. Vide EXCURSIONS, No.

AUSITIS, in Hebrew, called *Hus, Uz; Auls:* and interpreted *the counsel*, or *the wood;* or from the Syriac, *affixed.* Jer. xxv. 20.

The import of this word is, *to make firm*, or *steady:* whence it signifies a tree; and probably, the town of this name might originally be marked by some venerable, or otherwise notable tree: but vide EZION GABER.

AVIM, *iniquity*, or *perversion.* Josh. xviii. 23. A city of Benjamin,

More probably, named after its builder, *Aveus:* or was it a colony of some people? as *Avites*, &c.

AVITH, *iniquity*, or *perversion;* otherwise, *of the time.* Gen. xxxvi. 35.

This is apparently the same word as the foregoing: but the former is a masculine plural, this is a feminine. As I think it extremely unlikely, that the people of any town that ever existed, should adopt such an appellation as implied perverse *immorality*, I rather incline to take it in a descriptive sense; a town on a declivity, or, whose ways are not equal; one side of a street being higher than the other; so that it *declined:* the word is used to express the contrary to equable or level, as when the beam of a balance descends at one end: *q.* "the shelvings:" or town of descents, which of course would produce totterings, or bowings, *contortions*, in those who walked on such steeps.

The same name is written *Aviith.* 1 Chron. i. 46.

AVITES, or AVIMS. WELLS, No. 75.

Their country was also called *Hazerim.* Deut. ii. 33. In the eastern interpreters, and Pliny, *Raphia.* Their territory ended at Gaza; beginning at the river of Egypt: fortyfour miles. *Hazerim*, seems to mean only, the villages, or fences. Sometimes this country appears to be called *Shur;* which the Arabic renders *Gerarim.* Gen. xx. 1. Vide GERAR.

AZANOTH TABOR, *ears of election*, or *of purity:* otherwise, from the Hebrew, and Syriac, *ears of contrition*, or *of breaking.* Josh. xix. 34.

I rather think this word means *balances* divided into two parts: that is to say, of which the supporting beam is in the middle, like a pair of scales; and so unlike the steelyard, or Roman balance, of which the support is at one end.

Azenoth is the plural for weights, or weighers; and *tabor* appears to denote *separations*. It may, however, be taken in the sense of *dismay, dread, terror, broken in pieces; i.e.* "the balances which terrify:" as if the image of the deity of the place held in his hand a pair of scales; the attribute and insignia of that impartial and severe justice, which might well terrify the faudulent. This idea corresponds to that of the divine *Nemesis*, or vindictive retribution of the deity, *q.* "the awful distributor of equity: the dreadful impartialist." Hiller thinks, the *stores*, or *safe places of Tabor:* Rabbi Solomon says, *the ears*, or *sharp erections* of Tabor.

AZEKAH, *strength:* or *walled:* or *divided:* or from the Syriac and Chaldee, a *ring*. Josh. x. 10. xv. 35. Nehem. xi. 30. 1 Sam. xvii. 1. 2 Chron. xi. 9. Jer. xxxiv. 7. WELLS, No. 210.

This might be properly understood, "THE fence," which perhaps, was originally formed of pallisadoes, or materials of a like nature; these might afterwards be exchanged for walls, yet still the town might retain its old appellation, "fence-town."

AZEM, *bone of bone*, or *fortitude*, or *shutting*, *i.e.* of the eyes: otherwise, *their wood*. Josh. xv. 29. xix. 3. called also AZOM, 1 Chron. iv. 29. though spelled with the same letters: in Eng. Tr. EZEM.

Perhaps, substance, solidity, *firmness*, extremely firm: in reference to a person, THE powerful, firm, or mighty: in reference to a place, the *strong*, or *secure*.

AZEMENAH, or AZMON, *a bone now, of bone:* or *our fortitude*, or *shuttings;* otherwise *wood*, or *the counsel of numberings*, or *preparations*. Josh. xv. 4. Numb. xxxiv. 4, 5.

The same as *Azem*, above: but, as the affix *nah* or *neh*, may import *lamentation*, or *bewailing*, this name may, in that view of it, refer to the same circumstance as the lamentation, or wailing for *Tammuz*, or *Adonis: i.e.* for *Adon* the lord, or mighty one: and, thus taken, it may express "the powerful one, mourned:" implying, a great personage, understood to be dead, and a public lamentation made for him, till his revival. If the word *Azem* be taken to mean *the close* shuttings of the eyes, *i.e.* to close the eyes *strongly*, it may equally allude to a supposed death, and to lamentations in consequence: if it be referred to a place, it may signify *extremely strong*.

AZOTUS, in Hebrew, ASHDUD. *Depredation*, otherwise *fire of the beloved*, or *fire of kindred*. Josh. xi. x. xv. WELLS, No. 464.

The latter derivation is most probable, and might be rendered in English, "the fire of affection," or of the favourite; meaning an association of the sexes.

AZOTUS is the Greek name of the same city as is called in the Hebrew ASHDOD. It was in the tribe of Dan: on the coast of the Mediterranean Sea. It was not taken by Joshua. Being surrounded with a wall of great strength, it was a place of importance to the Philistines. Hither was sent the ark of God, when taken from the Israelites; and here was Dagon cast down before it. 1 Sam. v. 2. However, Uzziah, king of Judah, "brake down the wall of Ashdod, and built *cities* about Ashdod," what were these *cities*, built about another city? most probably *watch towers*, built *at*, or *near* this place, 2. Chron. xxvi. 6. Ashdod was taken by Targon, general of the king of Assyria, Isaiah xx. 1. when, it should seem, that it was very severely treated; as Jeremiah, chap. xxv. 20. gives the cup of desolation to be drank by "the *remnant* of Ashdod:" yet it was not wholly destroyed: Amos, chap. i. 8. mentions "the inhabitant of Ashdod:" Zephaniah, chap. ii. 4. says, "Ashdod shall be driven out at noon day:" and Zechariah, ix. 6. says, "a bastard shall dwell in Ashdod." From these notices, it appears, that Ashdod was a place of great strength, and consequence. Its New Testament name is Azotus, Acts viii. 40. Philip the Evangelist was found here, after his conversion of the eunuch at old Gaza, distant about thirty miles: but we have no reason to conclude that he was miraculously transported, the whole of this distance: as the text does not mention it: meaning only that the next appearance of Philip, and exercise of his sacred office, was at Azotus.

The present state of this town is thus described by Dr. WITTMAN, Travels in Syria, &c. p. 258. March 14th. "In pursuing our route through a delightful country, we came to Ashdod, called by the Greeks, Azotus, and under that name mentioned in the Acts of the Apostles, a town of great antiquity, provided with two small entrance gates. In passing through this place, we saw several fragments of columns, capitals, cornices, &c. of marble. Towards the centre, is a handsome mosque, with a minaret. By the Arab inhabitants, Ashdod is called Mezdel. *Two miles to the south, on a hill, is a ruin, having in its centre a lofty column still standing entire.* The delightful verdure of the surrounding plains, together with a great abundance of fine old olive trees, rendered the scene charmingly picturesque, In the villages, tobacco, fruits, and vegetables, are cultivated abundantly by the inhabitants; and the fertile and extensive plains yield an ample

produce of corn. At this time, the wheat was just coming into ear, the harvest taking place so early, as towards the latter end of April, or beginning of May." Ashdod may be seen from the "sloping hill, of easy ascent," near Jaffa, or Joppa, p. 254.

This extract confirms the supposition that the *cities* built by Uzziah, near Ashdod, were *towers* which commanded a considerable prospect: and very probably, one of these towers was placed on the hill, and spot, where the Dr. observed a lofty column standing. It appears too, that signals from hence might speedily be communicated to Joppa; and, no doubt, to various other surrounding signal stations. Thus is the confusion of *cities* around a city, removed by a better acquaintance with the actual geography of this district; for which we are beholden to an observant and intelligent traveller.

B.

BAALAH, *her idol*, or *her lord*, or *subject*, or *possession:* otherwise, *in ascension*, or *in elevation.*

1. A city in Judah, Josh. xv. 9, 10. 1 Chron. xiii. 6.
2. A city in Simeon, Josh. xv. 29. contracted to Bala, chap. xix. 3.
3. A mountain, Josh. xv. 11.

If this word signifies *possession*, or *riches*, then this name answers to some names among ourselves, as, Rickmansworth, *i.e.* Rick-man's-*worth:* Sawbridge-*worth*, &c.

It is, however, very probable, that this is merely the feminine of *Baal*, which appears to denote sovereign, or lord; so that this may denote THE *lady.* Or the title may be taken as equal to, "THE proprietor," or THE *proprietress:* always including the idea of superiority, as we say, *land*LORD, *land*LADY.

BAALATH, *subject*, or *possessed:* otherwise, *in exaltations*, or *ascension.* Vide Baalah.

1. A city in Simeon, Josh. xix. 8.
2. A city in Judah, Josh. xv. 24. 1 Kings, iv. 16.
3. A city in Dan. Josh. xix. 44. 1 Kings, ix. 18. 1 Chron. viii. 6.

BAALATH BEER. The well, or &c. of the, female, Baals, or sovereign ladies. A city of Simeon, Josh. xix. 8.

BAAL BEK, "beyond the borders of *Demeshk*, is *Baalbek*, situated on an eminence. Here are the gates of palaces sculptured in marble; and lofty columns, also of marble. In the whole region of Syria, there is not a more stupendous or considerable edifice." *Ebn Haucal.*

Perhaps this name imports the Baal of the valley of *Bekaa*, the name being taken from the place: but I partly suspect, that it is from the Hebrew *bek*, or *bak*, which signifies to be *emptied* out; *i.e.* as Noah was from his ark, or, to the same effect, *Bekaa*, may signify to *burst forth.*

BAAL-GAD, the *lord of fortune*, or *good luck*, or *of a troop:* otherwise, *subjecting*, or *possessing luck;* or *a troop:* from the Hebrew and Syriac, the *idol of a cleft.* A place adjacent to Mount Hermon. Josh. xi. 17. xii. 7. xiii. 5.

The divinity, *Fortune*, is very frequently represented on medals, and sometimes with the name annexed; but is usually of the feminine gender. I think, however, that the *Deus Lunus* is the masculine *fortune;* and this agrees with the passage in Isaiah, lxv. 11. where the prophet associates *Gad* with *Mene:* the latter is certainly *Deus Lunus.* Among the Romans, there was a *manly* fortune, *Fortuna Virilis*, whose temple still exists at Rome, and is the completest specimen of the Ionic order. There was also *Fortuna Barbata*, or *bearded* fortune, which surely was a male deity: not to say, that the name *Fortunatus, Eutychus*, &c. was given to males. I therefore think that *Baal-gad*, imports, "the lord of *good* fortune:" which perhaps, might be well enough expressed in the terms of the astrological art, "the lord of the ascendant." For the figure of Fortune, vide the medals of Tyre, Berytus, &c.

BAAL GUR, or Gur Baal, a *whelp*, or *cub;* otherwise, *habitation*, or *collection;* or *fear.* A place in Arabia, on the acclivity of Mount Ibleam, 2 Chron. xxvi. 27. where, perhaps, was a temple to Baal.

"Baal, the whelp," probably, of a lioness: *i.e.* the image of the deity, with this symbol attached to it. Among the Heathen, the goddess Cybele, is accompanied by lions: but, as we are not obliged to restrain the present term to the lion species, it may refer to the *tiger* of Bacchus: and, as we have many statues of this deity, with this, his regular attribute, I should strongly incline to suppose, it was neither unknown nor unadopted in Canaan. Vide the Medals of Corinth, Sidon, &c.

BAAL-HASOR, *the idol of a court*, or *of hay;* or *possessor of grace*, or *gifts.* A place in Ephraim, 2. Sam. xiii. 23.

"The lord of the circumvallation," or, place surrounded by walls, however constructed, whether the courts of a building, or an enclosure by surrounding tents, or fences. The *area* so enclosed, is probably, the *hazor.*

This title, therefore, *may* refer to sacred enclosures; whether, as originally, only marked by bound hedges, by stones; or, as at length, by

walls, and afterwards by buildings, "the lord of the *sacred* area."

BAAL-HERMON, *idol*, or *author*, or *possessor of destruction*, or *of the curse:* or *net*, or *dedication*, or *consecration*, *i.e.* to God. Judges iii. 3. 1 Chron. v. 23.

Le Clerc thinks *hermon* means "THE high mountain," by way of excellence; and certainly the "lord of the high mountain," *Meru*, makes a very good and expressive title, in reference to eastern mythology. The character given to the prince of Babylon, as having exalted his throne "above the stars of God, yea, so high, as to sit on the mount of the congregation, above the height, of the clouds," agrees extremely well with this idea. Nevertheless, to divide this word on the principles of ancient idolatry, we might refer *cher maun* to the *white*, or bright *m'aun;* or the *aun*, who above all others, manifests splendour, brightness, or RADIANCE: "the lord of divine effulgence."

BAAL-MEON, *the idol of small habitations;* or *the idol of sin*, or *subjection;* otherwise, *possessing small habitations*, or *ruler over transgressions.*

A city of Reuben. Numb. xxxii. 38. Josh. xiii. 17.

Perhaps, *Baal*, the sovereign, *of aun*, the generative power. It deserves notice, however, that Nuh, or Noah, in the Hebrew, is understood to imply a *resting place*, or *dwelling:* MANUH or *Manoah*, is taken in the same sense: *q.* "in whom is rest," possibly the M prefixed in *m'aun*, is to be taken in like manner for, "him in whom *resided* the generative power."

BAALOTH, *subjects*, or *possessions*, or *in ascensions.* Josh. xv. 9, 10.

Riches, property, say some: I rather think *proprietors;* and the word being feminine, "*ladies proprietresses*," including the idea of sovereignty, or exaltation. Vide BAALAH, &c.

BAAL-PEOR, *the lord of the opening cleft*, or *aperture;* the Arabic signifies *to gape;* and the Syriac *a cave:* whence a cleft on the top of a mountain, a fissure, &c. WELLS, No. 280.

Simon thinks, "the lord of Mount *Peor*," where this deity was worshipped; as the heathen had their *Jupiter Olympius, Apollo Clarius, Mercurius Cyllenius*, &c. names derived from the places where their temples stood. Maius and Cocceius Lex, p. 100. think it imports a *naked* height, or, as we say, an *open* prospect, so a mountain free from impediments; what stands unsheltered; plainly to be seen; the *vertex* of a high hill. It was the name of a mountain, standing very favourably for a distant prospect; "a prospect station in an *open* place." Numb. xxiii. 28.

We may say the same of *Beth Peor*, Deut. iii. 29. which appears to have been on an eminence; as the *valley* in which Israel abode was *over against* it, chap. xiv. 46. It was undoubtedly a temple, we may suppose, with a village, at least, around it.

It is true, that this title has been taken in an obscene sense, and probably, with too much truth; as it is certain that the deities of the heathen were too often of the grossest kind: not that their worshippers thought them in any wise unbecoming, or connected with any offence against decency, or with that sense of shame and indignation which they excite in us; but, considering them merely as commemorative *insignia*, memorials of distant persons and times, they employed them as bringing to recollection truths, which in themselves were perfectly innoxious; although such means of recording historical facts, of whatever nature, are in our opinion, grossly indecorous, and utterly unfit for *public* exposure.

BAAL PERASIM, *the idol of divisions*, or *subjecting*, or *possessing divisions.* 2 Sam. v. 20. 1 Chron. xiv. 11. WELLS, No. 336.

"The lord of the breach," or opening: whether such opening refer to a cleft or fissure in a mountain or rock; to any natural opening of the person; or to any opening, as the door of the ark, from which the human race may be supposed to have entered the world; of which the tradition is preserved among many nations.

The reason of this appellation is given, 1 Chron xiv. 11. but in a very confused manner in our translation; possibly it should stand thus: "the Philistines came up to *Baal Perasim*, the temple of the lord of the bursting out of waters." David smote them, and said, God hath burst in upon mine enemies by my hand, like the bursting out of waters; on account of which *i.e.* bursting out of waters, *they* the Philistines, called the place by this name. And *they* had left their gods there; which David ordered to be burned." This "leaving of their gods," seems to imply a temple, or sacred place, from whence the Philistines were so suddenly expelled, that they had not time to carry off their deities. As *they* called the place by this name, this *they* cannot mean David; who, moreover, would have avoided the name of *Baal:* and the transaction passed in the valley of *Rephaim*, so that it probably was an old sacred station of the inhabitants of Canaan.

BAAL-SHALISHA, the *third idol*, or the *third leader*, or *chief*, or *possessor;* or *possessor of the chiefdom*, or *principality.* 2 Kings, iv. 42. WELLS, No. 371.

Simon thinks *shalisha* is a triangle: and therefore, that the "land of Shalisha," was of a triangular

form; of which *Baal-shalisha* was the deity. I willingly accede to this interpretation, so far as to refer it to the *triquetra*, which appears on our medals: "the sovereign of the country intended by the symbol of the legs in a triangle." But, may we not rather understand, "the *triple* divinity?" because, we have the emphatic ה in this word, "THE triple." Our plate shows in what manner this emblem was very anciently represented in the Hindoo temple at Elephanta; and this seems to be one among many oriental emblems brought into Syria, and adopted by others west of Hindostan, appears in the coin No. . I would observe, by the way, that this coin may show the origin of the story, of Minerva's issuing from the *head* of Jupiter, completely armed: *i.e.* that some image, like that of our medal, comprised *three* divinities; of which one, containing the bust of the figure, was afterward separated with all its symbols. It is remarkable, that the idea of combining *three* figures, occurs in other instances, at whole length: and especially when distributive justice is in question, as in the Grecian Nemesis. Med. ANTIOCH, No. 8. It occurs also in Egypt; where we have three deities, *synthronous*, or sitting on the same throne, as if of equal exaltation; this idea, therefore, strikes me as the proper one of *Baal-shalisha*, "triple lord," or sovereign. This conjecture may be confirmed by another instance of the word *shalisha*, where it is impossible to adopt the idea of a *triangle* as to form. In Isaiah xv. 5. we read, strangely unconnected with the context, of Moab's fleeing to "an heifer of three years old. Heb. *Egla Shalishia*. Every translator has been embarrassed with this expression. To render it intelligible, we remark, that *Egla* is the name of a place adjacent to *Zoar* and to *Horonaim*; so Ptolemy enumerates *Zoara*, *Thoana*, *Necla*, very likely another pronunciation of *Egla:* and Josephus, Ant. lib. xiv. cap. ii. reckons *Agall*, *i.e.* Agalla, or Egla, *Athone*, *Zoar*, *Horone*. The distinctive *Shalishia* I would refer to the same as Baal-*Shalisha*, or the *triple*. I therefore think it probable, that this image was attended by an heifer having *three* heads, instead of two, as on our medals; like those resembling the dog Cerberus, which had three heads and necks issuing from one body. The idea of triplicate divinities occurs more than once on our medals. It will be recollected, that mount Taurus, which we always understand to be commemorated in the bull or cow image, was divided into three peaks, or heads; and probably, this might be the origin of this *Egla Shalishia*, or three headed calf: the sex of the image being indifferent to the emblem. That the deities were described as beasts, on account of their images, vide SCRIP. ILLUST. on Amos v. Plates.

BAAL-TAMAR, *the idol of the palm*, or *subjecting*, or *possessing the palm tree*, or *the idol of commutation;* otherwise *subjecting*, or *possessing commutation*. Judges xx. 33.

"The lord of the palm tree." The palm tree occurs on many coins as a symbol attending *Astarte:* a branch of palm is held by the goddess sitting on a rock; and often by Jupiter, who, most probably, answers to the character of the lord of the palm tree. It may be supposed that this symbol was most adopted where the palm was best known; nevertheless, we find it applied where it cannot be restrained to the idea of a production of the country, merely, and therefore, most probably, it was introduced from where this symbol was locally applicable.

BAAL-ZEPHON, *the idol of the north;* or *the hidden idol;* or *the idol of the watch tower;* otherwise, *possessor of the north*, or *the watch tower*, or *the secret*. Exod. xiv. 2, 9. Numb. xxxiii. 7. WELLS, No. 159. EXCURS. 561.

Probably, a temple to Baal at the *northern* point of the Red Sea: it was also, most likely, an establishment, or town, like the present Suez; in which, or adjacent to which, stood this temple. The learned J. M. Hasius, in his Geog. Descrip. of the kingdom of David and Solomon, understands the temple of *Jupiter Cassius*. I rather think it was at the head of the Red Sea; not on the coast of the Mediterranean, as *Esion Gaber*, at the head of the gulf of Eloth, answered to *Beth Gaber*, on the coast of the Mediterranean. Hiller, in his Onomasticon, understands Baal-*Zephon* in the sense of *shut*, or *closed*, and contrasts it, by way of opposition, to Baal *Peor*, the *open* or *opening* Baal. But, possibly, this appellation is an epithet of *aun*, *zephe*, "the *aun looking out*," *i.e.* hopefully, expectingly, for deliverance and liberation: as Psalm v. 3. "In the morning will I direct my prayer, expectation, hope of deliverance, and will *look up*, or *look out*," for the approach of this blessing. Could it allude to Noah *looking out* for the dove, or the raven, or looking out from the enclosure of the ark?

BABEL, *confusion*, or *commixture*. WELLS, No. 53. Gen. x. 10. xi. 9.

It may be taken as certain, that the inhabitants of a city would not easily be induced to adopt, for their metropolis, a title implying *confusion*. It is most likely that this name imports *ba*, "a child;" *bel*, or *baal*, "the sovereign," or lord: in short, that the *Jupiter puer*, or infant Jove, of the western mythologists, was here commemorated. This name, *ba-bel*, was easily varied into *babble*

or *bubble*, at the pleasure of the corrupter; but this derogatory appellation is assuredly a nick name: and so I understand the sacred historian, "the name of the place is called *Babel*," *i.e.* by those, who, *after* the confusion, alluded to what had taken place there. Aben Ezra divides this name, *ba-bel*, I do not see how it can *regularly* be derived from *bal-bal*; though it might be perverted to that sense by equivocation: neither does the Arabic *balal* apply *regularly* to this appellation. There has never been any doubt whether the tower of Babel stood at the city of Babylon: every thing leads us to place it there. Vide BABYLON.

"BABEL," says Ebn Haukal, "is a small village, but the most ancient spot in all Irak. The whole region is denominated *Babel*, from this place. The kings of *Canaan* resided there, and ruins of great edifices still remain. I am of opinion, that in former times, it was a very considerable place. They say that Babel was founded by *Zokah Piurasp*; and there was Abraham, to whom be peace, thrown into the fire. There are two heaps, one of which is in a place called *Koudi Feriek*, the other *Koudi Debar*: in this the ashes still remain; and they say that it was the fire of Nimrod into which Abraham was cast; may peace be on him."

The history of Abraham's being thrown into the fire, may be seen under his article in CALMET: but as it is evidently impossible that a monarch of the Peishdadian, or first dynasty of the Persian kings, supposed to have reigned ante A.D. 780. should have seen Abraham, I would submit the *query*, whether this may not have some reference to the story of *Shadrach*, &c. cast into the fiery furnace, as recorded in Daniel. The circumstances of the miraculous delivery are the same, and the memory of this, so much later, miracle, is more likely to have been preserved by tradition, than the other.

In Pars, says Ibn Haukal, speaking of the other curiosities in that province, "In the vicinity of Aberkouth, are considerable heaps of ashes. The common people say, that here was the fire of Nimrod, into which he caused Abraham to be thrown. But this is not true: the fact is, that Nimrod, and the kings of Canaan dwelt in the land of Babylon." IBN HAUKAL, p. 130.

BABEL, TOWER OF.

It is enough to repel the propositions of those who would take every passage of Scripture *literally*, to recal to their attention the expression respecting the tower of Babel, that it was intended to reach up to heaven. If we suppose that the moon, as the nearest celestial body, was taken at its closest approach to the earth, for the shortest distance, it has been demonstrated by ingenious artists, that the base of such a building must have been the whole circumference of the earth, and that it would have required fifty times the quantity of matter contained in the whole globe, however slender it might have been at its approach to the lunar body. This instance has its effect on the expression of "cities *walled* up to heaven." Those and other phrases in which "heaven" occurs, are evidently hyperbolical. The Rabbins dream, that this tower was seventy miles high: let them reduce this to mathematical calculation, and determine the dimensions of its base.

In addition to what has been offered in the EXCURSIONS, on the subject of this tower, we shall add other particulars from Dr. Prideaux.

Till the time of *Nebuchadnezzar*, the temple of *Belus* contained no more than the [central] tower only, and the rooms in it served all the occasions of that idolatrous worship. But he enlarged it by vast buildings erected round it, in a square of two furlongs, on every side, and a mile in circumference, which was one thousand eight hundred feet more, than the square at the temple of Jerusalem, for that was but three thousand feet round; whereas this was according to this account four thousand eight hundred; and on the outside of all these buildings, was a wall enclosing the whole, which may be supposed to have been of equal extent with the square in which it stood, that is, two miles and an half in compass, in which were several gates leading into the temple, all of solid brass; and the brazen sea, the brazen pillars, and the other brazen vessels, which were carried to *Babylon*, from the temple of *Jerusalem*, seem to have been employed in the making of them; for it is said, that *Nebuchadnezzar* did put all the sacred vessels, which he carried from *Jerusalem*, into the house of his god at *Babylon*, that is, into this house or temple of *Bel*.

This temple stood till the time of *Xerxes*, but he, on his return from his *Grecian* expedition, demolished the whole of it, and laid it all in rubbish, having first plundered it of all its immense riches, among which were several images or statues of massy gold, and one of them is said by *Diodorus Siculus* to have been forty feet high, which might perchance have been that, which *Nebuchadnezzar* consecrated in the plains of *Dura*. *Nebuchadnezzar's* golden image, is said, indeed, in Scripture, to have been sixty cubits, *i.e.* ninety foot high, but that must be understood of the image and pedestal both together, for that image being said to have been but six cubits broad or thick, it is impossible that the image could have been sixty cubits high, for that makes its height to be ten times its breadth or thickness, which exceeds all the proportions of a man, no man's

height being above six times his thickness, measuring the slenderest man living at his waist. But where the breadth of this image was measured is not said, perchance it was from shoulder to shoulder, and then the proportion of six cubits breadth will bring down the height exactly to the measure which *Diodorus* hath mentioned: for the usual height of a man being four and a half of his breadth between the shoulders; if the image were six cubits between the shoulders, it must, according to this proportion, have been twentyseven cubits high, which is forty foot and an half. Besides, *Diodorus* tells us, that this image of forty foot high, contained a thousand *Babylonish* talents of gold, which, according to *Pollux* who, in his Onomasticon reckons a *Babylonish* talent to contain seven thousand attic drachmes, *i. e.* eight hundred and seventy five ounces, amounts to three millions and a half of our money; but if we advance the height of the statue to NINETY foot without the pedestal, it will increase the value to a sum incredible; and therefore it is necessary to take the pedestal also into the height mentioned by DANIEL. Other images and sacred utensils were also in that temple all of solid gold. Those that are particularly mentioned by *Diodorus*, contain five thousand and thirty talents, which with the thousand talents in the image abovementioned amount to above one and twenty millions of our money; and beside this, we may well suppose, the value of as much more in treasure and utensils not mentioned, which was a vast sum. But it was the collection of near two thousand years, for so long that temple had stood; all this *Xerxes* took away. Comp. CALMET FRAG. No. 150.

BABYLON. WELLS, No. 53, 415. EXCURS. 555. 556.

This name usually occurs in Hebrew, under the form of *Bal-bel*, "the sovereign *Belus infant:* but," with the addition of *aun*, *Ba-bel-on*, it imports, "the generative power commemorated as the sovereign infant:" we may find this alluded to not unfrequently by the western mythologists. On several of the medals of Corinth, we see a child reposing on the fish, as the means of its deliverance in the water; and in No. 15. we see that the fish has delivered up the child to the tutelary deity, standing on a rock. This child, I doubt not, is understood to have been preserved by the fish. In No. 12. we have a very remarkable history, of which the medallist found the representation extremely difficult. It seems, however, to allude to the old man who went into the fish in a state of decrepitude, but came out of the fish in a state of infancy; he having therein received a renewal of life. Vide FRAGMENTS to CALMET, No. cxlv. This child, the tutelary deity, as before, takes into her protection, and, as is seen in the medals of Egypt, nurses it, and suckles it, so that this child grows up to maturity. The combination of two periods of time into one representation, has rendered this medal hitherto inexplicable, to the most learned antiquaries.

We presume that what we have said may be taken as sufficiently illustrative of the name of this city; its situations and present state, are described in the EXCURSIONS, No. 556. It was originally part of the kingdom of Nimrod, and experienced the calamity consequent on the confusion of tongues, and contrariety of sentiments, opinions, and interests. It was long afterward embellished by Nebuchadnezzar; and hither a considerable portion of the Jewish captives were led, by their haughty and politic conqueror. In consequence of this transportation to the chief city of the empire, the name Babylon became symbolical among the Jews, for a state of suffering and calamity, and is, accordingly, used in this figurative sense, in the Revelations; not for the city of Babylon in Chaldea; but for another place and state which might justly be compared to the ancient Babylon. The Jews carry this notion further still, and give the name of *Babylon* to any place, whether in Babylonia Proper, or out of it; where any division of their nation had been held in a state of captivity. We shall not here enlarge on the history of this city; it is described by Josephus, Ant. lib. i. cap. 9. Pliny; lib. ii. cap. 26. Strabo, lib. xv. xvi. Herodotus, lib. i. Pompon. Mela, lib. i. Ptol. lib. v. cap. 20. lib. vi. cap. 26. Steph. Geog.

The country round this city was called BABYLONIA.

BABYLON II. A city in Egypt, on the borders of Arabia, not far from Heliopolis and Aphrodisiopolis: not very distant from Cairo. This city is mentioned by Ptolemy, tab. iii. AFRICA, cap. v. where it is called *Babylis*. It is described by Raphael Volaterr. lib. xii. Comp. Josephus, Ant. lib. ii. cap. 13. Diod. Sic. lib. i. says it was built by captives brought from the Chaldean Babylon, by Sesostris: Ctesias, cited by Diodorus, says it was founded by Babylonians who accompanied Semiramis, *i.e.* priests of this deity. Some have supposed that from hence, the apostle Peter wrote his epistles; but we have no evidence that he ever was in Egypt; and unquestionably, probability leads to the contrary conclusion.

BABYLON III. After the many and long continued controversies among the learned on the subject of the Babylon of St. Peter, it may seem almost presumption to differ from them all; yet we request the forbearance of the considerate, to

the mention of a *third* Babylon, to which hitherto no attention has been paid in this inquiry. We read 2 Macc. viii. 20. of a battle fought by the Jews in *Babylonia* against the Galatians; eight thousand Jews, and four thousand Macedonians, against one hundred and twenty thousand, or perhaps more, for "the eight thousand destroyed one hundred and twenty thousand, because of the help they had from heaven." Now, we cannot deny that the Jews in the Chaldean Babylonia, might have mustered eight thousand fighting men: but we may safely deny that ever one hundred and twenty thousand Galatians or Gauls, were present as an army at *that* Babylon. We are under the necessity, therefore, of seeking another Babylon nearer to Galatia, where the Gauls settled, in order to reduce the fact stated in this passage within the compass of credibility.

We find, moreover, in the Rabbins, allusions to a Babylon, much nearer to the land of Israel than Chaldean Babylon; for, speaking of some mountainous parts in the north of the land of Israel, *Rab. Honna* saith, in the Jerusalem Gemara "when we came hither, we went up to the top of Beth Baltin, and *discerned the palm trees in Babylon.*" As it is physically impossible, that Babylon in Chaldea, or any thing connected with it, could be seen in any part of the land of Israel, by reason of its very great distance: we must seek this Babylon much nearer. It is remarkable, that Ezekiel, xlvii. 16. places Hauran far north in the land of Israel: and the Gemarists say, the lights from Hauran intended to communicate intelligence, were seen at *Beth Baltin:* allow fifty or sixty miles for this distance: then may the palm trees of Babylon, seen from Beth Baltin, be estimated about fifty or eighty miles distance from Hauran: we may, however, enlarge this distance to a hundred miles, or more, if this Babylon stood on a hill.

The Gemarist queries, "what is *Beth Baltin?* Rab. saith it is *Biram.*" I take this Biram to be *Bir* on the Euphrates, N. E. of Aleppo; and, so far from this *Bir* as it is credible the sight may extend, seems to be the place for Babylonia, and its palm trees. "They the Rabbins, place *Beth Baltin,*" says Lightfoot, "not far from the bank, on this side the river, Euphrates:" and they included all within the Euphrates, in the land of Israel.

Within the compass of Rabbinical *visibility* from *Bir,* looking N. E. or N. or towards Galatia, we may easily imagine, that a body of Galatians, intent on overrunning Asia, might penetrate: and this brings us to the edge of, if not actually into, some of the provinces addressed by St. Peter, who enumerates them in the following order. 1. Pontus, 2. Galatia, 3. Cappadocia, 4. Asia, 5. Bythinia. We are sure, that in these provinces, the Jews might raise an army of eight thousand men; and we have, on another occasion, supposed, the prophet Ezekiel to have been stationed at Erzeroun: undoubtedly, in company with many of his countrymen, much further north than this Babylonia. There is, moreover, a note of time, as I conjecture, employed by St. Peter, in his salutation, which has not hitherto been explained: chap. v. 13. "The co-elected *with you* in Babylon, saluteth you." Now, when, or where were the Christians in Pontus, Galatia, Cappadocia, &c. *elected?* We may read the history, Acts ii. *init.* "The dwellers in Mesopotamia, Cappadocia, Pontus, and Asia," are expressly named; and the countries are evidently those adjacent to this situation, in which we suppose a Babylonia. Nothing therefore, hinders that any person from this Babylonia, should have accompanied those from the adjoining districts, and should have been converted at the same time, and by the same mean: and, if that mean was Peter's sermon, then we see the reason of his visit to this Babylonia. It is remarkable too, that this Apostle, 2 Epist. i. 10. uses the term *election* in this very acceptation, placing it after *calling,* "give diligence to make 1st. your calling, and 2d. your *election* sure." He seems, also to use it in the same sense, 1 Epist. i. 1. "Peter, an Apostle of Jesus Christ, to the *elect strangers* scattered in Pontus, Galatia," &c. These *elect strangers,* then, were co-elected with the professors of Christianity in Babylonia; and the natural inference is, that they were neighbours by situation, as well as fellow Christians by grace.

I do not find that this Babylon was a city: in the Maccabees, it clearly is a district of country; in the hints gathered from the Rabbins, this seems also to be the case; and nothing in the language of Peter obliges us to restrain his expressions to a city: though it was usual for a city and a province around it to bear the same name, and therefore it might be either, or both.

Possibly this Babylon was in the neighbourhood of Orfa or Roea: such a conjecture may at least, be ventured with some circumstances not unfavourable to it.

I would merely observe further, that *Niebuhr* says of *Bir,* p. 334. Fr. edit. vol. ii. "This city is situated on the eastern bank of the Euphrates, and *on a high mountain,*" also of *Orfa,* p. 329. "Its citadel is on one side of the city, on a rock, but exposed to a mountain *infinitely higher* than itself. There are ruins on this high mountain behind the citadel. As to this mountain, which is called *Nimrod,* the opinion here is, that it is de-

rived from *Nimrod*, mentioned in the Bible, who, it is said, had here a palace." This hint about Nimrod, certainly agrees with the notion of a *Babylonia* hereabouts; as do the heights of these mountains respectively, with the perception of them from each other. Their distance is about fortytwo miles. *Orfa* is the ancient *Edessa*.

BAHEM, *in them*, or *with them*. 1 Mach. xiii.

BAHURIM, *elect persons*, or *youths;* or *in openings;* or *in liberties*. 2 Sam. iii. 16. xvi. 5. xvii. 18.

Rather *primes*, whether of things or persons.

Possibly, this might be a town built by the young men, the Benjaminites, who escaped the destruction of their tribe; from whence it might be called "young men's town." It was in the tribe of Benjamin.

I suspect, however, that this word imports a *soldier;* youth, being in the *prime* of life, when engaged in military service; in this sense, Saul was "a *choice* young man," 1 Sam. xi. 2. *i.e.* in the *prime* of life, and activity; and we know he was a military man, of no small courage. The same, 1 Sam. xxiv. 2. "three thousand soldiers," or young men: the same xxvi. 2. Prov. xx. 29.

BAHUKIM is thought to have been also named *Almon*, Josh. xxi. 18. *Alemath*, 1 Chron. vi. 60: so Kimchi, on 2 Sam. xvi. 5. WELLS, No. 323.

BALKH. The city of Balkh, says Ibn Haukal, is situated on a level ground, at the distance of four farsang from the mountains; it has ramparts, with a castle and mosques: and extends about half a farsang; the buildings are of clay. There are six gates: one is called Hindooan gate, another is called the Jews' gate. Through the town runs a stream called Rudi Haas: it turns ten mills. In the direction of every gate there are gardens and orchards.

"The hills of this district abound in excellent cattle: and the province produces the ruby, and lapis lazuli: there are mines in the mountains; there is also much musk in this district. Snow falls at Balkh. Garments of silk and linen are brought from Balkh. The men of Balkh are ingenious, and learned in religion and law, and of polite manners." Sir W. OUSELEY'S TRANS. p. 223.

As Balkh is affirmed to have been the birth place of Abraham, it is entitled to form an article in this work; notwithstanding our information respecting it is defective.

"BAMIAN," says Ibn Haukal, "is a town half as large as Balkh, situated on a hill. Before this hill runs a river, the stream of which flows into *Gurjestan*. Bamian has not any gardens or orchards, and it is the only town in this district situated on a hill. The cold part of Khorasan is about Bamian." Sir W. OUSELEY'S TRANS. p. 225.

This town, affirmed to have been the residence of Shem, is more fully described in EXCURSIONS, No. 551.

BAMOTH, *altars*, or *heights*, or *in deaths*. Numb. xxi. 19, 28.

Probably, the heights beside the river Arnon: it was not far from Didon, Isaiah xv. 2. and here Baal had a temple.

BAMOTH-BAAL, *altars*, or *heights of the idol*, or *in the death of the idol*. Josh. xiii. 17.

Rather, "the heights sacred to Baal;" where, probably a temple, or shrine of some kind, marked the consecration: "Baal's heights" We have on the medals of Damascus, No. 15. a temple standing on a height, of artificial construction; and, by the position of the altar, it might be thought, that this height, into which there is a door-way, was itself sacred; beside being the ascent to the temple. The back ground to these temples is rocks and mountains; and *these* may be taken as analogous to the *heights* of Baal, whatever be thought of the other conjecture; which, however, is not far from the sense above given of *altars*.

BARAD, *large*, or *in descending*, or *in governing*. Gen. xvi. 14.

The Arabic root imports, *cold*, or *chilliness;* as some suppose: others think, *separated, singular, unique* in respect of excellency. It appears, however, to be used for *hail*, Exod. ix. 18, &c. and for *hailing*, Isaiah xxx. 19. which agrees with the former sense of the term.

BARASA, *in digesting*, or *son of modelling in clay:* otherwise, *in running*, or *in good pleasure*. 1 Mach. v.

BASCATH, *a mass*, or *swelling*, otherwise *in straits*, or *in effusion*. Josh. xv. 39. 2 Kings, xxii. 1. called also BESECATH. Eng. Tr. BOSCATH.

Some think, from the Arabic, "a raised way." Parkhurst prefers the idea of *moistened, soft*, or *tender*.

BASCHAMA, *confusion*, or *reddening with anger*, or *heat*. 1 Mach. xiii.

BASHAN; *in the tooth*, or *in ivory*, or *in the change*, or *in sleep*, or *in slumbering*, or *confusion*, or *ignominy*. Numb. xxi. 33. xxxii. 33. Isaiah ii. 13. Deut. iii. 1. Psalm xxii. 13. WELLS, No. 190, 197.

Probably, a corruption of *Bethshan*, or *Beitshan:* whose present name is pronounced *Bisan*, or *Baisan;* which referred most likely to an image with the head of an elephant. Vide BETHSHEN. Simon thinks it imports a *level*, and *soft-soil*, from

the Arabic. This agrees with the character of the country as fit for pasturing cattle; and is applicable to an extensive province.

BATHUEL, *daughter of God*, or *measure of God*, or *desert of God*. 1 Chron. iv. 30.

Rather, "separated to God:" as a measure separates what it encloses from the adjacent heap, of corn, or, &c. Vide BETHUEL.

BAZRAH. In the territories of Hormuz, the people are industrious and honest. "They give one tenth of their dates to the king, like the people of Basrah; and whatever dates are shaken from the trees by the wind, they do not touch, but leave them for those who have not any, or for travellers: and it happened one year, that half the dates were thus blown off the trees, yet the owners did not take one of them." Ibn Haukal. Sir. W. OUSELEY's Trans. p. 143.

The reader will compare these customs with some established by Moses. Exod. xxiii. 11. Deut. xxiii. 24.

BAZIOTHIA, *his contempt*, or *aversion*, or *his prey:* otherwise, in *the olive of the Lord*. A city of Judah, Josh. xv. 28.

Perhaps, "the spoils or preys of the Lord:" it might be a town, &c. consecrated to God, as his property, or portion; and whose revenues were to be expended in promoting some part of divine worship.

BEER, *the well;* a town of Judah. Judges ix. 21. WELLS. No. 274.

BEER RAMATH, *the well*, or *declaration, of heights*: or *of darting;* otherwise, *high in light*. Josh. xix. 8. The well on the heights. Vide RAMA. Eng. Tr. differs.

BEEROTH, *wells*, or *explanations*, or *declarations;* otherwise, *in lights*. WELLS, No. 207, 274.

1. A city of Benjamin. Josh. ix. 17. xviii. 25. 2 Sam. iv. 2. Ezra ii. 25.

2 A station of the Israelites, Deut. x. 6.

Where water is scarce, wells would naturally induce settlements, and give name to them; so *Puteoli*, the wells, Acts xxviii. 13. The property of wells would also be claimed by the residents around them; hence *Beeroth beni Jaakan*, the wells of the sons of Jaakan, Deut. x. 6.

BEERSHEBA, *the well of the oath;* or *well of the seven*. WELLS, No. 110. Vide BEERSHEBA.

BEROTH, *wells*, or *covenant*, or *purity*, or *cypress*. A city of Syria Zoba, Ezek. xxvii. 16. called *Berothai*, the wells of the Lord. 2 Sam. viii. 8. No doubt, a contraction from *Beeroth*, above.

BELA, WELLS, No. 91.

BELMA, the *nothing*, or, *extremely ancient*. Judith vii.

BELMAIM, the waters of Bel, or Belus. Judith vii. 3.

BELUS of the Syrians, who, WELLS, under No. 29. Vide also EXCUR. 555, 556.

BENE JAAKAN, *sons of trouble*, or *of labour;* otherwise, *builders of trouble*, or *of labour:* or *understandings in* labour, or *trouble*. Numb. xxxiii. 31. The sons of *Jaakan;* and Deut. x. 6. *Beeroth beni Jaakan*, the wells of the sons of Jaakan.

Jaakan may signify, one who is adorned with a collar, or bracelet; by his fond parents, perhaps, says Simon.

BENE, or BENE BERAK, *sons;* or *buildings*, or *understandings*. Josh. xix. 45. This name is by some taken as two names; by others as only one name. It was a city in the tribe of Dan; probably where the "sons of Berak" were established. Some suppose *Berak* means a *flash* of lightning.

BEN HINNOM, *son of his riches*, or *son of deceptions*, or *of lamentations*. 2 Chron. xxviii. 3. xxxiii. 6. This may be derived from the Arabic *to deplore*, to draw out the voice in grief: "son of INTENSE LAMENTATION." Vide HINNOM, *Valley of*.

BENJAMIN, tribe of, its allotment. WELLS, No. 247. The nature of its territory rocky. EXCURS. 562.

BEON, *in affliction*, or *in answering*, or *in singing;* or *their examination:* from the Syriac, *deprecation*. Numb. xxxii. 3. Some suppose this to be a contraction from *Beth-aun*, "the temple of dwelling," *i.e.* of *Baal*. I rather think the ideas are distinct; and that possibly it may refer to the root *oneh*, and imports "the deity of clouds:" or the ruler over clouds: the sovereign in, or among clouds, the meteors of heaven; which we know was one character of Jupiter; "*cloud-compelling Jove*." Vide Plate of PERSIA, No. 4.

BERA, or BEER, "*the well;*" or explanation, or declaration; otherwise, in his light. A town in Judah, Judges ix. 21.

BEREA, *his well*, or *his son*, or *his declaration*. 1 Mach. ix. 4. Is this the same town as that of the former article?

BEREA, or BERRHEA, *heavy*, or *ponderous*. Acts xvii. 10, 13. WELLS, No. 494.

A city of Macedonia, near Mount Citharus. The medal of Berrhea No. on our plate is remarkable, for being inscribed of the second Macedonia: also, for the mode of spelling the name of this city, BERAION, whereby it is distinguished from another *Berrhea*, in Syria, which is written BEROIAION: and thirdly, for the date, EOC, which is thought to be 275 from the battle of Pharsalia, or the Julian era, of Rome 706. This

date falls in the sixth year of Alexander Severus; and the head of Alexander the Great on this medal appears to be adopted in compliment to this emperor, who was born in a temple dedicated to Alexander, at Arcé in Phenicia, called also *Cæsarea ad Libanum*, and from that circumstance this prince adopted Alexander as his tutelary deity.

This is the only Macedonian medal known which has such a date, and together with the particulars remarked above, appears to be a *distinction* attached to this city; whose inhabitants we find described Acts xvii. 10. as *noble* Bereans. It is also the only Macedonian medal of this period, which is inscribed with the name of the city where it was struck.

No. is another medal of the same town.

BERSHEBA, *well*, or *spring of swearing;* or *well of saturation*, or *the seventh well*, Gen. xxi. 14, 31. xxvi. 33. Josh. xix. 2.

Ptolemy calls this place *Bersanam*. It is said to be now named *Gibele*. From Josh. xix. 2. it should appear that there were two places named *Sheba*, one of which was distinguished by *Beer*, or the well, prefixed. But this *may* be read, "Beersheba, otherwise Sheba." The LXX read *Sumaa*, which approaches the *Ber* SANAM of Ptolemy. It was on the borders of Judea and Egypt. Amos v. 5. Nehem. xi. 27, 30.

BERYTUS. It appears by the medals of this town, which are still extant, that Castor and Pollux, the Dioscuri, Hercules, Neptune, Astarte, and various other deities were worshipped here. Neptune, however, is thought to have been the tutelary deity of the city, and indeed he is said to have founded it; which is placing its origin in the remotest antiquity. The medals often represent him in a marine car, drawn by four sea horses.

This city after being made a Roman colony, by Julius Cæsar, took the title of *Julia Felix*, and, at length, that of *Julia Augusta Felix*. Berytus was the only colony in Syria in the days of Augustus. *Berytus* is supposed to be the same as the *Berith*, in Baal *berith*, so that the *Baal berith* of Judges viii. 33. ix. 4, 46. was the deity worshipped at *Berytus*, and from thence introduced into the land of Israel. Others think, that *berith* in these passages implies "the Covenant," and that this deity was the Baal, or lord, of the Covenant, the *Zeus horkios*, *Jupiter fœderalis*, of the heathen: that divinity which was understood to preside over oaths, compacts, and agreements; and to punish, with the utmost severity, the breach of such engagements. It is not easy to determine this question: but, we do not find on the medals of Berytus any distinctive characteristic of Jupiter, as presiding over oaths, but the regular tutelaries of a sea port town.

No. Head of Julia Mœsa. Reverse, a temple, having four columns; inside of it, three female figures, the middle one sitting holding a staff: the other two standing.

No. The head is of Elægabalus. The reverse contains eight figures, sitting in a circle: the name of the city in the centre. The prow of a ship, below.

No. The head is of Diadumenianus. The reverse represents *Astarte* standing, seen almost in front, with a tower on her head; holding in her right hand a staff which terminates in a cross; her left hand placed on her hip. A victory on her left, standing on a column, places a crown on her head: below, on each side, stands a winged Cupid, one of which elevates toward the goddess, what is probably, a mirror. On the pediment of the temple, Neptune is carrying off the nymph Berea, who holds a water jug in her hand; at each corner of the roof is a victory, holding up a crown, in an attitude of exultation. At the bottom of the medal, and in front of the temple, on each side of the steps leading to the edifice, is a vase, and on that vase a dolphin, which a Cupid bestrides, and which he appears to govern by the trident, which he holds in his hand.

No. The head is of Hostilian. Reverse, a female figure standing upright: holding in her right hand a military ensign; in her left hand a simple staff: on a pillar adjacent, stands a victory, who places a crown on her head.

BESOR, *evangelizing*, or *incarnation:* otherwise, *in the ox*, or *in the wall*. 1 Sam. xxx. 9, 10, 21. Simon thinks rather from the Arabic; *cold*, or the cold waters. Perhaps it denotes the *spreading* waters: "the wide spread brook."

BETAH, *fidelity*, *confidence*. Security, *i.e.* of the inhabitants. A city of Syria Zobah. 2 Sam. viii. 8.

BETEN, *belly*, or *terebinthine tree*. Josh. xix. 25. It was a town in the tribe of Asher; whose territories being mountainous, some suppose this city was situated in a hollow, or *belly*, between the hills: others, perhaps more probably think it might take its name from some famous tree, of the terebinthine kind, which grew in the neighbourhood. The Arabic signifies *low, depressed;* and is much like the Greek *Cœlo:* whence *Cœlo Syria*, Syria in the *hollow*, or the *belly; i.e.* of Mount Lebanon: or between Libanus and Anti-Libanus. Vide BETONIM.

BETH ABARA, *the house of passage*, or *anger*. In Syriac, *fruits*. John xi. 28. WELLS, No. 426.

Probably, the same as *Beth barah*. Judges vii. 24. It was, no doubt, a regular passage over the river Jordan; and, as such, was resorted to by the Midianites when discomfited by Gideon. Whether it was also the passage adopted by the Israelites under Joshua is uncertain.

BETH ACHAREM, *house of the vineyard*, or *house of their knowledge*, Jer. vi. 1. In the tribe of Benjamin. Nehem. iii. 14, 2. "The temple surrounded by a vineyard:" and, therefore, most probably, dedicated to Bacchus god of vines.

BETH AGLA, *house of festivity*, or *of their revolutions*.

1. A city in Judah, Josh. xv. 6. Eng. Tr. *Beth hogla*.

2. A city in Benjamin, Josh. xviii. 19, 21.

The Syriac and Arabic, says Simon, signify a *partridge:* whence he would render "the place of a partridge," *i.e.* a place abounding in partridges. Hiller, rather supposes, the residence of a person of the name of *Agla*, or *Chogla*, "Partridge's house." May it denote the temple of the deity attended by a partridge? Why not, as well as by a peacock, as Juno was?

BETH ANATH, *house of songs*, or *answerings*; otherwise, *house of afflictions*. A city in Naphtali, Josh. xix. 38. Judges i. 33. "The temple in the vale," or of the echo. Vide the following article.

BETH ANITH, *house of songs*, or *responses:* or *house of afflictions*. Josh. xix. 38. Judges, i. 33. Possibly "the temple in the echoes," or parts, of mountains, probably, where a repetition of sound was remarkable, so that this was a natural phenomenon. But it may also mean, that the temple had an echo in itself; like the whispering gallery, for instance, in St. Paul's cathedral. If it refer to songs sung in public processions, then it marks part of the worship there performed; and these might be reverberated by the construction of the temple, or form of the hills around it.

BETH ANOTH, the same as BETH ANITH, Josh. xv. 59. It may further be said, on these names, that *anoth*, or *onith*, imports *low*, or in a *vale*; and such is a probable place for an echo to be formed in. Vide ANATHOTH, which is said to import "the *lows*," or, "*low* towns;" and it is described as being situated in a valley. Robert's Itin. p. 70. Monconys, p. 301.

BETHANY, *the house of obedience*, or *of afflictions:* otherwise *the house of songs*, or *the house of the grace of the Lord*. A village on the Mount of Olives. Matth. xxi. 17. Luke xix. 29. WELLS, No. 449.

This village was famous for its figs; which are mentioned among the Rabbins as subject to tithing. Some think the name is *Beth-Athene*, and, that *Athene* signifies the dates of palm trees, not yet ripe. "The house of unripe dates." Could it be derived from the goddess *Athene*, *i.e.* Minerva? *Beth*, the temple, of *Athene*.

BETH ARAM, *the house of rising:* or *of pregnancy;* or, *of their mountain*. A city in Gad. Josh. xiii. 27. Vide the following article.

Probably, the house of a man named *Haram;* but, if this were a temple, then it imported, the temple at the shambles, or butchery, where meat is cut into joints: or else, that the deity himself had been cut into parts, or *jointed:* of which we have a story in the history of Osiris, *who was disjointed*, and all his members, except one, were gathered and united by Isis. [May this refer to a sovereign, all whose provinces except one, were lost, but regained to the kingdom of his successors?]

BETHARAN, *the house of the mount*, or *of pregnancy*, or *of singings*, or *of precognition*. Numb. xxxii. 36. The same may be said of this as of *Beth aram*. But, there is a *possibility*, that this may be a composition of *Ar* and *Aun;* "the supreme power of the mountain:" and this deity we have in *Zeus Kassios*, *Deus Lunus*, and many other images wherein a mountain appears to be consecrated inside of a temple: or, is held by a deity in his hand, &c.

BETH-ARBEL. Hosea x. 14. is *Arabel*, a city of Galilee: say some. Jos. Antiq. lib. xii. cap. 18.

BETH AVEN, *house of vanity*, or *of grief;* or *house of strength*, or *of iniquity*. Hosea iv. 15. x. 5. x. 8. xii. 12. Amos v. 5. 1 Sam. xiv. 23. WELLS, No. 206.

It is usually supposed that this name is by a kind of paranomosia changed from *Bethel*, the house of God, to *Beth-aven*, the house of vanity. It may, however, be queried, whether this *Aven* or *Aun* is not the *Aun* or *On* of Egypt, and the *Aum* or *Om* of the Hindoos: so that the antiquity of the name is little, if at all, short of that of *Bethel*. The probability is that what Jacob and his family would refer to Jehovah, the Canaanites, &c. would refer to their supreme deity *Aun*, so that *they* intended no degradation or dishonor in the application of this term. If it could be proved that, at an early period, this word *Aun* was taken in the sense of *labourer*, *machinator*, *the maker of all things*, the *Demiurgus* of later times, then there would be some probability that *el*, or *al* meaning power, the *powerful*, in action, *Bethel* was not far from synonymous with *Bethaun*, "the power of universal activity in generation."

BETH AZMOTH, *house of the strength of death*. Nehem. vii. 28. From the Arabic, the temple

of the near approach of death: Simon understands this *azmoth*, when the name of a person, as importing that his mother was near dying when in labour of him: but *possibly*, it imports that the worshippers brought their dying friends to this temple to expire in its precincts. We know that such a custom obtained in various places, as in India the dying are brought to the banks of the holy river Ganges to expire. Can it import that the deity here worshipped, had been in imminent danger of death?

BETH BERA, *house of his son;* or *house of the chosen;* or *of his purity;* or *of his fruits.* Wells, No. 272. Judges vii. 24. More probably a contraction of *Bethabara;* the house of passage, John i. 28. Simon thinks this is from the Chaldee *Bera*, a desert or uncultivated place; and the probability is, that adjacent to the Jordan, if near the dead sea, such a place should be found, and adopted for a ferry house.

BETH BEREI, or BETH-BERAI, *house of my creator*, or *house of health*, or *fatness*, or *of my choice.* 1 Chron. iv. 31. Simon thinks, *Berai* signifies *elect, chosen;* and *beth berai* "the house of Berai." Perhaps it is derived from Beret to cause to eat, to *feed;* in which case, it would import, a temple to the deity who feeds us, or communicates food: the god of the plough, *Zeus Arotrius*, Ceres, the goddess of corn, &c. &c. among the Heathen. The word being feminine, and the plural making *Baruth*, I would query whether the name of the city *Berytus*, at present pronounced *Bairout*, may derive from it: if so, we know this goddess at once; and she may be seen on many of the medals of the cities on the coast.

BETH BASI, *house of confusion*, or *house of blushing.* 1 Mach. ix. 62.

BETH CAR, *the house of the lamb*, or *of knowledge*, or *of digging.* 1 Sam. vii. 11. Perhaps the temple of the ram: *i.e.* of Mercury accompanied by the ram; on which he sometimes rides.

BETH DAGON, *house of fruits:* or *of the fish.* 1 Mach. x. 83.

1. A town in Judah. Josh. xv. 41.
2. In Asher, Josh. xix. 27. Compare 1. Sam. v. 2, 5. "The temple of the *Aun* coming out of the fish." For the explanation of this emblem, vide Fragment to Calmet No. clx. and Script. Illust. on 1. Sam. v. The emblem appears on our medals of Corinth, though under some variation, yet to the same effect; a child delivered by a fish, after having been borne in safety through the boisterous ocean.

BETHEL, *house of God*, 1 Chron. vii. 28. among the possessions of the Ephraimites, Wells, No. 84, 206.

1. A place, or town, formerly called *Luz*, Gen. xii. 8. xxviii. 19. xxxv. 6, 7, 15. &c. Judges i. 23. called *Baithel.* 1. Macc. ix. 50.
2. A Mountain, 1. Sam. xiii. 2.

BETHEL, in Benjamin, was not very far from Jerusalem: the breadth of the tribe of Benjamin, only intervening. Beth-el was also called Beth-aven, properly, I suppose Beth-*aun;* where *Aun* is the same deity as is otherwise called *On:* and probably is the *Elioun*, of Sanchoniatho, in which appellation both names *El* and *Aun*, appear to be united, vide Beth-Aven. In Judges, iv. 5. it is said of Deborah, that she lived between Ramah and Bethel in Mount Ephraim: The Targum says, she had gardens in Ramatha; olive trees yielding oil in the valley; and a house of watering in Bethel.

BETH EMEK, *house of depth*, or *profundity.* Josh. xix. 27. Rather, "the temple in the valley," or dale. We may conjecture that, such edifice, might stand low down on the declivity of a hill, or bank, rather than in the very bottom of a valley: but this unquestionably must have been regulated by local circumstances.

BETHER, *division.* or *in the dove*, or *in examination*, or *contemplation:* in Syriac, *posterior*, Cant. ii. 17. the mountains of clefts, or fissures. Vide Beth Peor.

BETHESDA, *house of effusion; i.e.* a place into which rain waters run together. John v. 2 Wells, No. 431.

Rather "the spring house;" the house where the spring issued: which spring, in the instance of the pool of Bethesda, might be intermitting and medicinal. Vide Fragment to Calmet, No. lxvi.

BETH GADER, *house of the wall*, or *of compartments;* or *partitions.* 1 Chron. ii. 51. Vide Gadara.

It might however be an emblem of a fruit having *partitions, locula;* as the orange, pomegranate, &c. accompanying the image of the divinity.

BETH GAMEL, *house of retribution;* or *house of suckling;* or *house of the camel.* Jer. xlviii. 23. Or the house of a person named *Gamul:* we have such a name, 1 Chron. xxiv. 17. It might be an image of a camel attending the deity in the temple. Among the Hindoos the planet Venus rides on a camel. The camel occurs on the medals of some of the Arabian provinces.

BETH HACHEREM. The Middoth cap. 3. hal. 4. says, the stones of the altar, and of the ascent to the altar, were brought from the valley of *Beth Cerem*, being dug out from thence beneath the barren land. From thence they brought whole stones, on which no tool of iron had come.

BETH HANAN, *house of grace*, or *favour*, or *gift*. 1 Kings, iv. 9. Or, the house of a person named *Hanan:* whose name implies as much as *Deodatus*, &c. *a favour given, i.e.* by God.

BETH HORON, *house of anger*, or *house of liberty*, or *of the hole;* or *of paleness*. The great hole, or cavity. Josh. x. 10, 11. xvi. 3, 5. xviii. 13, 14. xxi. 22. 1 Sam. xiii. 18. 1 Chron. vii. 24. 2 Chron. viii. 5. 1 Kings, ix. 17. WELLS, No. 209.

1. Beth horon *superior*, or upper: supposed to have been in the tribe of Ephraim.
2. Beth horon *inferior*, or lower: supposed to have been in the confines of Benjamin. Perhaps these places were noted for some *white* cavern in a rock, or more than one; as these towns appear to have been situated on or near hills: in the sides of which might be openings, anciently used for superstitious purposes.

BETHORON in Josephus, de Bell. lib. ii. cap. 20. is called *Baithoro;* and was about an hundred furlongs, twelve miles and an half, from Jerusalem. Ant. lib. lx. cap. 4.

The Rabbins believe that the army of Sennacherib perished in the going down of *Beth-horon*. Bab. Berac. fol. 54, 1. It was so narrow a way, that the Talmudists say, "if two camels attempt to go up it together, they both fall." Cestius the Roman general retreated by this route from Jerusalem; the Jews who followed him did not press his army, while he was in the open ground; but, getting before the Romans, while they were in the narrow part of the descent, of Beth-horon, they spread themselves at the opening of this strait, and overwhelmed the Romans with their darts. Joseph. de Bell. lib. ii. cap. 40.

Compare Josh. x. 10. The slaughter made by an unusual, unexpected, and tremendous shower of stones, while the fugitives were closely pressed together in this narrow gullet, must have been truly dreadful; and its happening at this point of time, and in such a confined passage, appears to be intentionally noticed by the sacred historian.

BETH JESIMOTH. *house of desolation; of replacing;* or *nomination*. Josh. xii. 3. Numb. xxxiii. 49. Ezek. xxv. 9. WELLS, No. 181.

No doubt, but this name *might* denote "the temple in the desert" or wilderness: yet, as the root imports to *place, put*, or *enclose*, it might refer to a deity, "the temple of the enclosers," feminine, or enclosures: as meat is *enclosed* in a cover, or dish, when brought to table, Gen. xxiv. 33. as Joseph was *enclosed*, in his coffin, Gen. l. 26. as a man may be said to *enclose* any thing in the hollow of his hand, Judg. xii. 3. Possibly this may refer to Adonis enclosed in his coffin, and lamented accordingly; or perhaps it may denote Diana, the goddess of hunting, not omitting her brother Apollo, who *enclosed* game in her nets; but, compare Ezek. xiii. 18. for another idea of *enclosing, i.e.* of persons, for licentious purposes.

BETH LEBAOTH, *house of leopards*, or *house of hearts, letters*, or *signs;* otherwise, *house of arrivals*. A city in Simeon, Josh. xix. 6. called *Lebaoth*, chap. xv. 32.

"The temple of the deity whose attendant was a leopard:" or *heart*-spotted pard: *i.e.* Bacchus, whom we often find so attended, though his proper companion should be the Indian tyger. Compare BETH NIMRA. Some think this *leopard* was a *lion* or *lioness*, Heb. labia. Vide GUR BAAL.

BETH LEHEM, *house of bread;* otherwise, *house of war*. The former from its fertility, perhaps, including viands of other kinds as well as bread. WELLS, No. 307, 421.

1. A town in the tribe of Zebulon. Josh. xix. 15. Judges xii. 10.
2. A town in the tribe of Judah, the city of David. Judges xix. 1. 1 Sam. xvi. 4. Micah, v. 2. Matth. ii. 1. This town was formerly called *Ephrath*, and *Ephrata*, Gen. xxxv. 19. xliii. 7. Ruth iv. 11. Psalm cxxxii. 6. It was fortified by Rehoboam, 2 Chron. xi. 6. [Ezra ii. 21.] Called the city of David, Luke ii. 4. John vii. 42. *Ephrath* is thought to signify *plentiful, fertile, abundant;* and *Ephratha*, high fertility: *i.e.* of the lands, &c. adjacent.

The fertility of the fields around Bethlehem is mentioned by several travellers; as, Cotovicus, lib. ii. cap. 8. Rauwolf, P. III. cap. 22. De la Valle. P. I. Epist. 13. Doubdan, cap. 16. Le Bruyn, cap. 51. De Breves, p. 171. Grobenius, cap. 27. Breuning, Itin. iii. cap. 18. Comp. Bissele Topothes. Palæst. p. 49. Adrichomius, Theat. Ter. Sanct. p. m. 41. The following is Volney's description of it, Trav. vol. ii. p. 322.

The second place deserving notice, is *Bait-el lahm*, or Bethlehem, so celebrated in the history of Christianity. This village, situated two leagues southeast of Jerusalem, is seated on an eminence, in a country full of hills and vallies, and might be rendered very agreeable. The soil is the best in all these districts; fruits, vines, olives, and sesamum succeed here extremely well; but as is the case every where else, cultivation is wanting.

They make a white wine, which justifies the former celebrity of the wines of Judea, but it has the bad property of being very heady.

Ibn Haukal says, "At a distance of six miles from Jerusalem is a village called *Beit Allehem*. Here Jesus, on whom be peace! was born of his mother; and it is said that the date, or palm tree, of

whose fruit Mary ate, and which is celebrated by mention in the Koran, [chap. xix. chapter of Mary] has been placed in the dome, or vault here, and held in high veneration and respect."

BETH MAACHAH, *the house of compression*, or *of contrition*, or the *the settled house*. 2. Sam. xx. 14. 1 Kings, xv. 20. 2 Kings, xv. 29.

The root *Maacha* seems to imply the pains of labour, or child birth: so that probably, this temple was dedicated to *Diana Lucina*, or, the goddess presiding over parturition. Vide MAACHAH.

BETH MAON, *the house of small dwellings;* or *of transgression*. Jer. lxviii. 23. More probably, "the temple of Maon." Vide BAAL MAON.

BETH MEON, was not far from Tiberias: for the men of Tiberias went to Beth Meon, to be hired; and the men of Bethmeon came to Tiberias for the same purpose: and each was hired according to the custom of these places respectively. Jerus. Bava Mezia, fol. 11. 2.

BETH MARCABOTH, *house of chariots*, or *house of bitternesses extinct:* or *of commutation*. A city of Simeon. Josh. xix. 5. 1 Chron. iv. 31. Compare Solomon's cities for chariots, 1 Kings, iv. 26. 2 Chron. i. 14. ix. 25.

As this appears to have been a temple, most probably, it imports "the temple of the deity in a chariot drawn by four horses," not a *recab*, drawn by two, but a *marecab*, or chariot drawn by a full set. Vide SCRIP. ILLUST. on 1 Sam. vi. Pl. This plainly points at the solar deity, Apollo, or the deity of splendour. Vide the medals: in which this representation is frequent. The moon has, properly, only two horses to her car.

BETH NIMRA, *the house of the tiger*, or *of rebellion*, or *of bitternesses*, or *of commutations*. Numb. xxxii. 3, 36. Josh. xiii. 27. Compare BETH LEBAOTH.

This appears by Isaiah xv. 6. Jer. xlviii. 34. to have been a place abounding in waters, whence some would derive it from the Arabic "to find water:" but it might be a temple of Bacchus, accompanied by his proper emblem, the Indian tiger. Some render *nimra* rather *panther* than *tiger: i.e.* a beast spotted not striped.

BETHORON, *division*, or *in his examination*, or *daughters of songs:* in *Syriac, posterior*. 2 Sam. ii. 29. written BITHRON in our translation. Vide BITHRON.

BETH PHAGE, *house of the mouth of the valley*, or *house of the swelling of the valley*, or *house of figs*, meaning, of the early figs. Luke xix. 19. WELLS, No. 452.

The Talmudists tell us, that Bethphage was within the walls of Jerusalem; but at the very utmost circuit of them: and it is really probable that there was a street or district so called, because it led immediately, and indeed adjoined, to the Bethphage which produced figs, and was out of the city. It is probable too, that the figs of this district were brought into Jerusalem, and sold on this spot. But the district itself was, no doubt, at the descent of the mount of Olives next to Jerusalem; and seems rather to have been so named from a house of figs; a house where figs were sold, or in the garden of which they were cultivated; and this might extend a good way up the mountain. We are uncertain whether, or not, there was a village, or number of other houses, besides those of the gardeners, who attended to the cultivation of this fruit; as also of olive trees, and of palm trees: most probably also, of various other esculents for the use of the inhabitants of Jerusalem.

BETH PHALET, or BETH PHELET, *house of liberation*, or *of expulsion:* or, from the Hebrew and Syriac *house of vomiting*. Nehem. xi. 26. Josh. xv. 27.

This may refer to 1. the temple of the delivery of women in labour; *Diana Lucina*. Vide BETH MAACAH. But 2. as the term *pheleth* signifies to be delivered from evil, or *refugees;* and the privilege of *asylum* was common among the heathen temples, it probably has reference to some such protection; "the temple of the deity who delivers from danger," or from evil. Perhaps, "the temple of the deity who was, himself, delivered from destruction:" *i.e.* Noah.

BETH PAZZEZ, *house of divisions*, or *breakings*. Josh. xix. 21. The temple of the dispersed; as we might say, "of the emigrants." probably, of strangers who, wandering from their native lands, had agreed here to settle, and had built a temple thus called, after them. There is nevertheless, a *possibility*, that the deity of this temple, himself, had been a wanderer, even *scattered*, or *dispersed*, *i.e.* his members. We have a story of Osiris lost by Isis, who sought him after his death; and found in various places, all his members but one. As this was commemorated by a great festival in Egypt, it is *possible* the same notion and custom might have obtained among the Canaanites.

BETH PEOR, *house of the cleft*, or *aperture*. Josh. xiii. 20. Deut. iii. 29. iv. 4. xxxiv. 6. Vide BAAL PEOR.

"The temple of Peor." *Peor* denotes an opening, chasm, crevice, chink, or fissure. It might be so named from a breach of this description in a mountain, or hill near it: or possibly, from such a *gap* in the ground as Lucian informs us, there was in a temple at Hierapolis in Syria, of which city he was a native: a fissure, into which a great quantity of water was annually poured; in com-

memoration, no doubt of the deluge. We should recollect, also, that in the temple of Apollo at Delphos there was a fissure, or cleft, below the surface of the temple, up which cleft rose the vapour that communicated the *inflatus* of the deity to the priestess who sat over it. Either of these temples might have been called Beth Peor: but the general opinion connects this temple with Baal Peor, considered as an immodest divinity, presiding over a very different subject; yet not foreign from the reproach cast on the Delphic Apollo, of affecting priestesses, not priests, though himself was masculine; and of taking with their persons liberties not to be named.

BETH SAIDA, *house of fruit*, or *grain*, or *hunters*, or *the crafty*. Matth. xi. 21. xii. 21. 1 John i. 44. WELLS, No. 438.

Rather, "the temple of Saida," or *Sidé*; whence *Sidé* in Pamphylia; and Sidon in Syria. WELLS, No. 438.

BETH SETA, *house of deviation*, or *house of spreading*, or *house of the thorn*. Judg. vii. 22. This is properly *Beth* SHITTAH: and is of the same import as *Beth Shittim*; "the temple at the *Shittim* trees." Vide ABEL SHITTIM.

BETH SHAN, WELLS, No. 332. Mentioned Josh. xvii. 1. Judges i. 27. 1 Sam. xxxi. 10. was anciently called *Nysa*, says Pliny, N. H. lib. v. cap. 18. The nurse of Bacchus was buried here; afterwards it was called by the Greeks Scythopolis, it was distant a little way from Jordan; seated in the entrance to a great valley; was a part of the land of Israel in the early settlement of the Hebrews, but not after the return from Babylon. Hence it retained a Greek appellation. The fruits of Bethshan were the sweetest of all in the land of Israel: fine linen garments were made here. Hieros. Kiddush. fol. 62, 3. It was before the Babylonish captivity, included *within* the land of Israel; but after that period, it was reckoned *without* the land; and none of its productions were tithed. Hieros. Demai. fol. 22. Possibly the posterity of the Scythians retained their property in it, and its demesnes.

Bethshan was in the lot of Manasseh, Judg i. 27. It was the limit of Galilee, south. It is, says Bochard, half a league distant from Jordan. Probably a district around it was also called Scythopolis, and this district might extend on both sides the Jordan.

The city of Scythopolis is sometimes expressed on its medals by a single name *Nysa*, which was its original appellation: and sometimes *Nysa Scythopolis*: its subsequent name, together with its former.

BETH SHEAN, or BETH SHAN, *the house of quiet*.

A town of the tribe of Manasseh, but situated in Asher. Josh. xvii. 11, 16. Judges i. 27. 1 Kings, iv. 12.

Whether this is not a different town from *Beth Shan*, though usually reckoned the same?

BETH SHEN, *house of the tooth*, or *of ivory*, or *house of change*, or *of slumbering*: otherwise, BETH SHEAN, *the house of the tumult*, or *of opulence*. Jerom says, there were two towns named Beth shan.

Beth Shen. 2 Sam. xxi. 12. 1 Sam. xxxi. 10, 12. The temple of the tooth.

BETH SHEMESH, *house of the sun*, or, from the Hebrew and Syriac, *house of servitude*, or *attendance*. Josh. xv. xxi. 1 Sam. vi. 2 Kings, xiv. 1 Chron. vi. 43. 2 Chron. xviii. Jer. xliii. 13. WELLS, No. 293.

1. A city in the tribe of Judah. Josh. xv. 10. afterwards given to the Levites. Josh. xxi. 16. 1 Sam. vi. 12. 1 Chron. vi. 59. 2 Kings, xiv. 11.
2. A city in the tribe of Naphtali. Josh. xix. 38. Judges i. 33.
3. A city in the tribe of Issachar. Josh. xix. 22.
4. A city in the tribe of Dan: 1 Kings, iv. 9. called *Irshemesh*, Josh. xix. 41. *i.e.* the city of the sun; so that both the temple and the city are particularized in these two names.
5. A city in Egypt, Jer. xliii. 13. This is no doubt the *Heliopolis* of the Greeks: called *On*, Gen. xli. 45. xlvi. 40. and *Onion* by Ptolemy; which appellation is probably less from *Onias* the priest, than, *Auni-Aun*, "the generator of generators," *i.e.* the great generator. It retained this name in the days of Ezekiel, chap. xxx. 17. In this temple there was an annual festival, in honor of the sun, Herod. lib. ii. cap. 59.

As the sun was that object whose daily rising reminded western mankind of their original country and connections, it is no wonder that it was perverted, in process of time, into an immediate object of worship; and as this worship was universal, we may expect to meet with many edifices appropriated to this purpose. The sun is alluded to also under the name of *Cheres*, and there is no doubt, but that many emblems annexed to various images &c. and considered as sacred, were derived from properties of the sun; or were references to his power and influence.

BETH SIMOTH, *house of desolation*, or *house of repositories*, or *of nominations*: called also BETH JESIMOTH. Josh. xii. 3. xiii. 20. Numb. xxxiii. 49. Ezek. xxv. 9. Vide BETH JESIMOTH.

BETH SUR, *the house of the rock*, or *of strength*, or *of honor*, or *of reward*, or *of chains*. Josh. xv. 5. 1 Chron. ii. 45. 2 Chron. xi. 7. Nehem. iii. 16. called BETH SURA. 1 Macc. iv. 61.

The "temple ON the rock;" or, the temple OF the rock: which latter import is justified, by observing how very frequently the rock, mountain, or original *refuge* of mankind is commemorated on the medals of cities and sovereigns: and indeed, the idea that mankind proceeded from a rock, occurs in Scripture, Isaiah li. "Look unto the *rock* whence ye are hewn, to Abraham your father:" they are said to be begotten by a *rock*, Deut. xxxii. 18. Moreover, Deity is compared to a *rock*: Jehovah himself is so, Psalm xviii. 2. 31. Deut. xxxi. 5. and xxxii. 31. "their rock, (Deity,) is not like our *rock*, (Deity.)" The figure of an image holding a rock in his hand, is common; in the symbol of the *Deus Lunus*, and many others.

BETH TAPHUA, *the house of the apple*, or *the house of swelling*, Josh. xv. 53.

As the art of cider making does not appear in Scripture, this temple can hardly be supposed to derive its name from a heap of apples, as Simon thinks: rather from a deity who held an apple in his, or her, hand; as others held the pomegranate, vide RIMMON. That apples were very valuable, and highly esteemed, appears from Cant. ii. 3, 5. but, as that word is now usually rendered *citron*, vide SCRIP. ILLUS. N.H. Art. APPLE.

BETHEL, *young woman*. Josh. xix. 4. Rather "a separated place," a consecration: but more probably still, *Beth-al*; the temple of the deity, or *al*. Written BETHUEL, 1 Chron. iv. 30.

BETHULIA, *the Lord's young woman*, or *the house of the Lord's delivery*. Judith vi. 10. WELLS, No. 392. Vide BETHUL above.

BETH ZACHARA, *house of memory*, or *of recordings*. 1 Mach. vi. 33.

Some have imagined that this town whose name imports "the house of Zachariah," is intended by this term, Luke i. 40. which they suppose was the town of Zachariah the priest: but the probability is very strong that Hebron was the town where Zachariah dwelt, and that the passage in Luke is properly rendered as signifying the house of his abode or residence.

BETH ZECHA, *house of trouble*, or *of swellings*. Or, from the Hebrew and Syriac, *house of skin bottles*.

BETONIM, or BETENIM, *bellies*, or *terebinthine trees*, Josh. xiii. 26. Vide BETEN, of which this is the plural, and being plural, rather inclines to the sense of *trees*; since a single town seldom occupies several hollows or cavities; but many trees might mark the situation of a single town: and if these were *pistachia* trees, then their productions were valuable, and formed one of the esteemed fruits of the land of Canaan; which were even sent as presents. Vide SCRIP. ILLUST. Gen. xlviii. 11.

BEZEK, *flash*, or in *fetters*. Judges i. 4, 5. 1 Sam. xi. 8.

Some think this word imports *dispersions*; *i.e.* a town built by those who had been dispersed; and the Chaldee and Syriac roots have this signification. But, perhaps, it may import a *flash*, in the sense of illumination by *fire*; or *lightning*: which leads us to Jupiter, as the deity of that atmospherical meteor.

BEZOR, *brook*. WELLS, No. 321.

BITHYNIA, *violent*. 1 Peter i. WELLS, No. 485.

BITHRON, *the great cleft*, in the mountains, *i.e.* where the mountains are separated apparently by violence; and their sides are steep, as if they had been riven asunder. 2 Sam. ii. 29. Hence the hills BETHER, the *craggy*, or *parted* hills; the hills with many *clefts* in them. Cant. ii. 17.

There is however, a *possibility*, that this may refer to the AUN, or supreme power, of *Beter*, divisions: *i.e.* either he to whom sacrifices were made by *division*, part being appropriated to him, part to his worshippers; or, that power to whom reference was had, when a solemn covenant was made, and the sacrifice being *divided* through the *craggy* vertebra of the spine, the parties to the oath passed between the divisions of it, vide Gen. xv. 10. Jer. xxxiv. 18, 19. and FRAGMENT to CALMET No. cxxix. It might otherwise, perhaps, allude to the *Aun* whose person had been divided, as that of Osiris was. Vide BETH JESIMOTH, BETH ARAM, *et al.*

BOSOR, *munition*, or *vintage*; otherwise, *prohibition*: or *in straits*, or *trouble*. Deut. iv. 43. Josh. xx. 8. xxi. 36. 1 Chron. vi. 1 Macc. v.

Called by heathen writers BOSTRA; or *Bossora*, 1 Macc. v. 26. From hence is deduced the punic *Byrsa*, or strong hold of the Carthaginians. "The well fortified city:" the *strong* city. I presume this is the city intended Psalm lx. 8. and cviii. 10. under the appellation "*strong* city." Though these passages are counterparts to each other, yet in lx. 8. it is written *Meljur*; in cviii. 10. it is *Betjur*, or *Bosor*: and this forms the proper geographical parallelism *by opposition* with the *Edom* of the same verse: *Bostra* lying N.E. of Jerusalem, *Edom* S.W. Vide Jer. xlviii. 24.

The city of BOSTRA, as appears from its medals, took the title of the "new city of Trajan," *Nova Trajana*; by which emperor it was made a Roman colony.

It is well known, that the festivals celebrated at different cities, though referring to the same deity, were called by different names: those of Bacchus were called in Italy *Bacchanalia* and *Orgia*, in Greece and Asia they were called *Diony-*

sia, in Arabia *Dusaria*. These were originally simple rejoicings after the vintage; but, at length, they arrived at such excess, that in the year 185 before Christ, they were forbidden, and abolished by the senate of Rome, throughout Italy; as they had already been in some places of Greece.

The type of this medal is a large press; and from the legend, we may safely suppose a wine press. It appears to have been struck at a time of rejoicing for the completion of the vintage. The head is Decius, and another facing him.

No. The head of Trajanus Decius. Reverse, a female figure, her head crowned with turrets; in her right hand the staff terminating in a cross; in her left hand a cornucopia: beside her a Silenus dancing, with a wine bottle on his shoulder. There can be no doubt, that the goddess of this medal is *Astarte*.

The Greek medals of Bostra are rare. No. is of Antoninus. No. is of Septimus Severus. The legend of the first, ΤΥΧΗ ΝΕΑC ΤΡΑΙΑΝΗC ΒΟCΤΡΑC, shows that the goddess represented is *Tyche*, Fortune; she holds in her right hand a staff with a trophy on the top of it: in her other hand a cornucopia: her head is crowned with turrets; her foot is placed on a globe. In the other medal she stands in a temple: and her foot is placed on a ship. It is therefore clear that she was worshipped in this city, and it deserves particular notice that this figure, though appertaining to a city not only inland, but also, in some degree, situated near, if not in, a desert, yet should have a ship, as the type on its coin. It proves decidedly, that this emblem does NOT denote a port, or place of traffic by navigation, as has been usually supposed; it certainly is an emblem belonging to the figure of the deity, herself: and marks her relation, by some means, to a vessel, or ship. In short, as Venus was born from a ship, as Fortune has the rudder of a ship, as Minerva frequently accompanies a ship, and as other goddesses hold the *Acrostolium*, or ornament of the head of a ship, so the deity of Bostra has a ship, also; not because that city was a port of any kind, but, from an event commemorated in the original country whence this emblematic figure was introduced: *i.e.* from the primary Assyria, *Kedem*, or Caucasus, whereon the ark of Noah rested, after the deluge: to which, as the mean of safety to mankind, these emblems are intended to allude.

BOSRAH, of the same import as BOSOR. Gen. xxxvi. 33. Isaiah xxxiv. 6. Jer. xlix. 13, 22. Amos i. 12.

The name of this *Bosrah* differs from *Bosor* above, only by the addition of H at the end: but this city was in Edom; as clearly appears from the passages referred to. It should seem also that this is the *Bosra* of Isaiah lxiii. 1. as the same person who came from the *country* of Edom might come from a principal *city* of that country.

BOSRA, *in his flock*, or *in his riches*, or *in the worm of the law*, or *of exploration*. Josh. xxi. 27. comp. 1 Chron. vi. 56. Very probably this is a contraction of *Beth Ashtaroth*; "the temple of the goddess *Astarte*," or of *Beth Ashreh*, the goddess of the groves.

BOZEZ, *dirt, mire*; or *in him is flower*, or *in him looking*. 1 Sam. xiv. 4. WELLS, No. 303.

The Arabic root imports *splendour, sparkling, extreme whiteness*; whence the name of this rock most probably signifies "the *glittering* rock:" a rock not only of splendid whiteness, but in which were mingled a number of shining particles."

BRITAIN, WELLS, No. 529. Possibly visited by St. Paul; Several British Converts, very early. EXCURS. 565.

C.

CABBON or CHEBBON, *extinguishing*, or *extinct*; otherwise, *like understanding*, or *like building*. A city in Judah, Josh. xv. 40. *A chain*, say some, *i.e.* to its inhabitants; as the Talmud uses the word, *to bind, to attack*; Syriac, *to surround*. This city is thought to be also called *Macbena*, 1 Chron. ii. 49. Possibly, this name *Cabbon* might be understood of the *deceased*, extinguished, or extinct *Aun*, or generative power: *i.e.* of that power suspended for a time; but to be afterward revived with increased sprightliness and vigor: implying a person now dead, but whose revival was expected. Vide ADONIS, TAMMUZ, &c.

CABUL, *trodden down*, or *as if budding*: otherwise, *as if flowing, as if growing old*. WELLS, No. 359.

As the Arabic root, and the Syriac, implies *to bind*, and the Hebrew *chabul*, likewise imports "to accept as a gift," the probability is, that this name should be favourably interpreted; "*taken as a kindness*," accepted as a present; and the understood office of a present in the east is, to *bind* the party who receives it, in favour of him who has offered it: so that it partly answers in its nature to what we understand by *a retaining fee*.

1. A city in Asher. Josh. xix. 22.
2. A district in Galilee, given to Hiram by Solomon. 1 Kings, ix. 13.

Of this region in Galilee Josephus says, Ant. lib. viii. cap. 5. that in the Phenician tongue, this name signifies *displeasing*; others say, clogging, *binding*, or adhesive, from the plenty of potter's clay of which earthen ware was made, which this country yielded. "The *Clays*."

CABUL, in *Cabulistan.* "KABUL," says Ibn Haukal, "is a town with a very strong castle, accessible only by one road: this is in the hands of the Mussulmans; but the town belongs to the infidel Indians. They say a king is not properly qualified to govern, until he has been inaugurated at *Kabul*, however distant he may have been from it. *Kabul* is a pass into Hindostan. *Kabul* is situated in a warm climate, but does not produce date trees."

This particular of inauguration, seems to confer an importance, and *antiquity* on this town; which is favourable to some parts of the Brahminical character of it.

CALAH, *old.* A city, Gen. x. 11. thought by some to have been built in the *old* age of its founder: others say, it really was an old city. The Arabic root signifies *austere, harsh;* and with a small transposition, *penurious, sterile, dry;* which has induced others to think it stood in a dry, unfertile district, and might properly be translated *aridity.* WELLS, 59.

Bochart thinks this is the same city as is called *Halah*, 2 Kings, xvii. 6.

Cellarius understands *Holwan*, a famous town in the ages of the Caliphs, in the Syriac spoken dialect called *Hhulon*, but in the Syriac documents written *Hahlach;* as Asseman says, Tom. iii. Bib. Or. p. ii. p. 418. but the different initial letter in the Hebrew militates against this mutation; since c is too strong a sound to be easily changed.

Ephraim the Syrian understands *Hatra* a city in the region of the Zab, which falls into the Tigris: or perhaps, he intends the city called *Chatracharta* by Ptolemy, which imports "*Chatra* the city:" but then, this city was east of the springs of the Lycus, or Zab. Such are the remarks of Michaelis. If the reader will turn to EXCURS. No. 548. he will there find this city called by the Arab Geographer *Aklah*, which certainly differs somewhat from the Hebrew *Calach*, and from the Syriac *Hhalach:* yet this last word not only approaches it, as it stands, but, by transposition of the syllables forms the name *Ach-lahh.* The appellation is evidently varied according to the pronunciation of the speaker, or perhaps, to that of different ages. Holwan would suit the geographical intention of the passage completely, in reference to its connection with the other cities mentioned in the same passage; and this also is the opinion of Cellarius.

CALANNAH, *all ours,* or *all is this:* otherwise, *our finishing,* or *like what remains,* otherwise, *like murmurings.* Gen. x. 10. WELLS, 56. Vide CALNEH.

CALNEH, *the closed habitation; i.e.* a town well secured on all sides. Gen. x. 10.

The Greek and Vulgate read *Chalanne.* It seems to be the same town as is called *Calno*, Isaiah x. 9. where, Jerom says, the Hebrew had *Chalanno.* It is written *Calneh*, Amos vi. 2. It is thought to be *Ctesiphon*, a noble city on the Tigris, in a district called *Chalonitis*, which agrees with the name *Calneh.* This is the opinion of the Jerusalem Targum, and of Jonathan; of Jerom, and of Eusebius; of Ephraim the Syrian, also; and of Abulpharagius. The Greek translators have added in Isaiah x. 9. "*Chalene, where the tower was built.*" Vide the following article.

CALNO, *his consummation,* or *fulness;* or *his whole self.* A city of Babylonia. Isaiah x. 9. called also CALANO.

This is probably the same city as is called *Calneh*, Gen. x. 10. built by Nimrod, the *Calneh* of Amos vi. 2. called *Canne*, Ezek. xxvii. 23. It may imply "the finished city," or city well closed, and secured with walls and other protections and necessaries; well kept, as the Arabic root implies. But I suspect, that as it stands the *last* city in order of those built by Nimrod, that this circumstance is denoted in its name, *Cala,* "the completion" *nueh* "of settled habitations;" as if it were "last built town." Or it might be the town at the *extremity*, last district, of his dominions: "Border town."

CALVARY, Mount, an elevation adjacent to the city of Jerusalem; and so near its walls that the priests standing on them could see what passed: and probably, what was said by the priests on the walls could be heard at Calvary. Though formerly outside of the city, it is now within the walls. WELLS, No. 457.

CAMON, *resurrection,* or *his confirmation.* Judges x. 5.

A city of Gilead. The name denotes *strong consistence;* or, a place which is firm and stable. Perhaps, it implies what we call a *strong* soil, if taken from the nature of the country: but, if it commemorates a person, perhaps, it may denote the "*firm aun,*" or generative power.

CANA, *zeal,* or *emulation,* or *possession,* or *grief:* or *his nest:* or *cane, i.e.* a reed. WELLS, No. 427.

1. Cana, the greater, in Asher, Josh. xiv. xix. 28.
2. Cana, the lesser, in Zebulon, John ii. 1, 11. iv. 46.
3. Cana, a brook in the confines of Ephraim and Manasseh, Josh. xvi. 8. xvii. 9.

It is very probable that this name describes the nature of the place to which it is applied; "Reed town," "Reed brook;" especially, as it is said act-

ually to abound in reeds, at present; as Groebenius, a noble Prussian, has observed of the second Cana: Itinerar. cap. 33. and says, he was eye witness of this particular. *q*. Whether these were of the species of reed used for writing with, which abounded in some of the marshes of Syria?

CANA, in Galilee, says D'Arvieux, was formerly a city, but is now a village almost deserted. Here is a church built by Helena, in the place where the marriage feast, John ii. 1. was held. It is a building of wrought stones, now very old, and is divided by a great court. That to the right was the church, forty paces long, and twenty wide: the roof supported by a row of columns. This is still entire, but used as a mosque, when the village was fully inhabited. To the left, apparently, was the residence of the ecclesiastics, &c. On the door of the court are sculptured vases, like those of antiquity, alluding to those which held the water changed into wine.

CANAAN, *merchant*, *trafficker*, or *negociant*; otherwise, *contrite*, or *broken*; otherwise, *rightly answering*, or, *rightly afflicting*. Gen. x. 6. WELLS, Nos. 33, 64, 101, 440.

Some think it denotes "a deep humiliation;" that is, either of his mother while pregnant, or of the enemy, or of strangers. That the Canaanites were dealers and traffickers is certain; but other nations were no less so: and as this word seems to imply to *lay low*, to *lay on the ground*, as traffickers who remove from place to place deposit their wares, to display them. I rather think *Canaan*, at his birth, was, by some incident, himself, "laid on the ground" and derived his name from such an occurrence. This might easily happen, either in a tent, while such was the residence of his mother; or on a journey, if he were born while she was travelling. Comp. Gen. xxv. 16. In this acceptation, his name would import "the groundling." Otherwise, this name must have been given to him after his mode of trafficking had been remarked, and had become descriptive of his person, and character. "Groundling" as a name of character would be derogatory in our acceptation; but there is no need for supposing this intention in the eastern acceptation: more probably, the direct contrary.

CANAAN was certainly the name of a man. Gen. ix. 18, 27. Not only the Hebrews gave this name to the Canaanites, but the Canaanites themselves adopted it: as appears from inscriptions on Phenecian coins, in Phenician letters, first read by Dr. Swinton of Oxford, on one of which, in Gent. Mag. Dec. 1760, we have "Laodicea mother in Canaan;" wherein we also remark that this city claims the dignity of AM metropolis, or *mother*, like certain others which we read of in Scripture. This removes an error of Bochart, who fancied that the Canaanites were ashamed of the name of their ancestor, by reason of his unfilial conduct, Gen. ix. 22, 25. but the latter verse certainly was not originally intended to punish particularly the conduct of Canaan, but that of his father Ham: accordingly some copies of the LXX read *cursed be Ham*; and the Arabic reads *cursed be the father of Canaan*.

We read in the life of Abraham, Gen. xii. 6. xiii. 7. that the Canaanites were *then* in the land, which is explained in EXCURS. No. 555. It appears also, that Esau took to wife two Canaanite women, Gen. xxxvi. 2. which implies that the parents and relations of these women were Canaanites, as *Anah* and *Zibeon*, verses 24, 25. though of Hittite or Hivite families. We may therefore, safely make a distinction between the truly ancient Canaanites, who first inhabited this country; and those Canaanites who were destroyed, or expelled, by Joshua; the latter being in fact, late interlopers, and of the same eastern origin as the Egyptian kings, of that newly introduced race which "knew not Joseph." It is probable, that there was a considerable indisposition in the minds of the descendants of the old Canaanites towards their recent masters, which was no disadvantage to the arms of Joshua. Rahab, most likely, was not the only one of the old race who was desirous of seeing the country revert to those to whom it had been originally allotted.

The Israelites do not appear to have restricted themselves to this country: and in the time of the Kings, their power extended over distant districts.

The Israelite nation, when returned from Babylon, did not regain the whole land; not even the whole of what was marked by the boundary line of Moses: the district south of Gaza, and of a line drawn from Gaza to Kadesh Barnea, was excluded from the national territory.

The Idumeans, also, during the Babylonish captivity, had encroached, and settled themselves in many towns on the south of Judah; so that Idumea, was considered as divided into the greater and the lesser; or the upper and the lower: but, these being subdued by Hyrcanus, Jos. Ant. lib. xiii. cap. 17. the inhabitants embraced Judaism, and were afterwards reckoned as Jews. Palestine, says Pomponius Mela, was divided into five countries, Idumea, Judea, Samaria, Galilee, and beyond Jordan.

The land of Canaan was supposed by the Jews to be peculiarly holy, inasmuch as it furnished holy offerings for the temple: but not all parts of it indiscriminately. They supposed, also, that neither the Shechinah, nor the sacred spirit,

dwelt on any person, even a prophet, out of this land.

In Canaan, say the Rabbins, *Shevfith*, cap. ix. hal 2. are three countries, Judea, beyond Jordan, and Galilee. This division designedly excludes Samaria, which, as a country, was considered as clean; but, was considered as unclean by reason of its inhabitants. Its land, waters, dwellings, and paths, were clean. Hieros. Avod. Zara, fol. 44, 4.

Moses draws a line from Sidon to Lasha, and from Sidon to Gaza: in like manner, the Rabbins draw a line "from the mountains of Amana, to the river of Egypt; whatever is within that line belongs to the land of Israel: but, whatever is without that line, is without the land:" their meaning is, that the *islands* in the Mediterranean, as Arvad, Tyre, &c. never were occupied by the Hebrew nation. These appear to have been strongly fortified, and not only inhabited by a hardy race of people, but capable of being supplied *by sea*, with reinforcements, and necessaries of all kinds, so that they resisted the power of the Israelites: and the conquest of them is particularly boasted of, by a subsequent invader. Vide 2 Kings xviii. 34. xix. 13. Vide Excurs. 548.

CANNEH. Ezek. xxvii. 23.

The Greek read *Chanaa*, Vulgate *Chene*, Jerom in his Commentary *Channe*, the Syriac and the Chaldee *Canna*, which is interpreted Nisibis. Vide Calneh, Calno.

CAPHARA, or CHEPHIRAH, *young lion;* or *propitiation*, or *anointing*, or *village*, or *city*, or *ice:* otherwise, from the Syriac, *denial*. A city in Benjamin, Josh. xviii. 26. It appears to be also called *Caphira*.

It is not improbable, that this name imports "the village," and that *Caphar* in composition with the name of any person, or thing, denotes "such an one's village." This *Caphareh*, appears to have been a village of the Hivites, and to have retained its name, to whatever size it might afterwards attain; in which, no doubt, it resembled many other towns. Josh. ix. 17. Ezra ii. 25. Nehem. vii. 29.

CAPHAR NAUM, *the wall of penitence*, or *the town of consolation*, or *the propitiation of the penitent*. Wells, No. 433.

Rather, *the village of Naum:* or, taking the word *Naum* as descriptive, "the *pleasant* village." Josephus, de Bello lib. iii. cap. 35. relates, that an excellent spring, which watered the country of Gennesar, was called *Capernaum*, by the people around it. It is probable, that this was a *pleasant* spot, and that from the same character the town Capernaum, also derived its appellation. William of Tyre, lib. x. cap. 26. mentions another Capernaum, on the coast of the Mediterranean sea, not very far from Dor.

CAPHAR SALAMA, *the well*, or *city of peace*, or *of retribution*.

Probably, "village of tranquility," or of safe retirement. This was afterwards called *Antipatris*, 1 Macc. vii.

CAPTHTOR, CAPHTORIM. *A globe*, or *apple*, otherwise the *grasp*, or *palm of the turtle*, or *of discovery*. Gen. x. 14. Wells, No. 49.

There is great difficulty in properly analyzing this appellation, some think it imports, "*islands*, every way surrounded by water." Henius, *Ob. S.* lib. ii. cap 6. refers it to one of the *islands* in the Nile. Vitringa thinks it denotes the pomegranate, quince, or other *round* fruit; and that the congenial name *Carpathus*, given to an island, expresses its form. Accordingly, Abel, in Histor. Monarch. lib. i. cap 4. thinks it is the same as *Rib*, or *Kihib*, the *pear*, which was the Delta of Egypt. Calmet thought the island of Crete, wherein we find the town of *Cydonium*, Quincetown, might be Caphtor. Hillel, in his *Onomast.* thinks it is compounded of *Cap* and *Taur*, "the side of the Bull:" Under these uncertainties, we have thought it might be derived from *Tur*, the turtle dove; and that it denoted the Hindoo nations which worshipped Capotiswara and Capotisi, the dove, male and female, of which vide Calmet *Supp.* Art. Capthorim. But if it be referred to the *side* or *wing of the dove*, the allusion is to the same effect.

That the dove was a standard, the insignia of a nation, perhaps derived from the Hindoos, mentioned above. Vide Scrip. Illust. on Psalm lxviii. 10. and Fragments to Calmet No. cclxix.

Rambam says, "*Caphtor* is what is called by the Arabians *Damiata*." The Targums of Jerusalem and Jonathan, on Gen. x. 14. for *Caphtorim* read *Cappadokia:* the Arabic *Damiatenos*. Also, the lxx Deut. ii. 23. for *Caphtorim* read *Cappadokia*. Damiata is said to be the ancient *Pelusium*; which word signifies *muddy:* so *Sin*, Ezek. xxx. 15, 16. is thought to mean "muddy;" also Tanis, which in Chaldee is *mud*. Pithom and Raamses, Exod. i. 11. in the Targums of Jerusalem and Jonathan, are *Tanis* and *Pelusium*.

We read Gen. x. 14. that "the Philistines came out of Casluhim:" but we shall see reason to think from the effect of the following remarks, that they came out of Caphtorim; for so the prophets quoted, expressly affirm. It is probable, that the Philistines had several transmigrations; first from their own country, the original Caphtor, and secondly from Egypt: where they had settled before they were established in Canaan. They are

always called, by the LXX "strangers." We learn from Deut. ii. 23. that "the Caphtorim *came forth out of* Caphtor:" and this *coming forth out of*, appears to imply, emigration from a considerable distance: it is however, decisive, for the existence of a country called Caphtor: and this we must endeavour to ascertain. If we turn to Amos ix. 7. we find the Lord instancing his power over the nations, saying 1. *Have I not brought up Israel out of the land of Egypt?* this distance we know very well. 2. *Have I not brought the Philistines from Caphtor?* now this should hardly be the same place as the Egypt, just mentioned, or at no greater distance than that is. The sense of the passage does not allow it. 3. *Have I not brought the Syrians from Kir?* Kir we know, was the northern extremity of the Assyrian empire: by parity of reason, therefore, Caphtor should be at a like distance, though not in the same direction. In Jer. xlvii. 4. the Philistines are described as the *remnant of the country of Caphtor;* meaning the descendants of an ancient emigration from Caphtor. These passages, then, imply a distant situation for the original country, Caphtor.

I understand that there is no variation in the copies; nor any, to assist us, in the versions; but in the Pentateuch, the name is written defectively: whereas it is fully written in Jeremiah, and Amos, *Captur.* This may lead us to a country, which probably will assist in determining this question. Observe, also first, that the *Pethor*, from whence Balaam is said to have been brought, Deut. xxiii. 4. is spelled in the original *Patur;* which differs from *Ca-patur*, *Captur*, only by the first letter. It appears, also, that Balaam was originally of Mesopotamia, *Aram Naharaim*, or of the rivers, and this Mesopotamia we have found occasion to refer to the rivers of Paradise, and the country of Kedem.

We must therefore inspect this Eastern region in search of *Patura*, and *Ca-patura:* and we have a district whose name is very like the latter in the *Cas paturus* of the Greeks, which is placed in Major Rennel's map of the Satrapies of Darius Hystaspes, immediately east of the Indus, extending into Cashmire: where we find it spelt *Cas-patyrus.* It is marked in our own map of Asia, outlined, somewhat further N. E. In short, my opinion is, that the Caphtorim emigrated from India; were a primary nation of the *Philistines*, settled on the Red sea, and in Egypt: a colony from whence occupied the southern coast of Judea, the islands of Crete, Cyprus, and others in the Mediterranean Sea. Their history, as it stands in the books of the Bramins, may be seen in the Article PHILISTINES.

Michaelis is for transposing the parenthesis, Gen. x. 14. "the Caphturim, out of whom came Philistim;" which certainly harmonizes well with the places quoted above. There is a possibility, however, that the Philistines came, at several times, from all the three places mentioned in this verse, 1. from *Paturusim*, the people, or places named *Paturas:* from which origin perhaps was, in other countries, adopted the name *Patara*, a city in Lycia, where Apollo was worshipped, and so was his Raven, and where, that deity had an oracle: the same, I suppose in respect to *Patræ*, a town in Achaia. 2. From Casluhim, vide CASLUHIM: and 3. from Caphtor. It is, no doubt, credible, that this people might have towns, or districts, thus named, in that part of Egypt adjoining to the Nile eastward: but, I strongly doubt, whether these were their *original* and primary stations.

CAPTIVES of Israel, where carried to, WELLS, No. 377.

CAPTIVITIES of the Israelites, EXCURS. 563.

CAPPADOCIA, a region of Asia, adjoining to Pontus, Armenia, &c. WELLS, No. 483.

Ptolemy, lib. v. cap. 6. mentions this people, and derives their name from a river, *Cappadox.* They were formerly called *Leuco Syri*, or, "White Syrians:" not that they had been inhabitants of Palestine Syria. They probably were the same as the "White Indians:" or emigrants from the banks of the Indus; and this appellation adds a presumptive proof that there was a *Syria* not less easterly than that river. Pliny mentions Cappadocia, lib. vi. cap 3. Strabo, lib. xii. Pomponius Mela, lib. i. This province was divided into two parts; the *greater*, next to the Pontic sea; the *lesser*, next to Lycaonia. Justinian divided it into three parts. In the time of Strabo it was divided into ten prefectures. In the *Notitia Imperii Orientalis*, it is divided into *first* and *second* Cappadocia.

This country was placed first in the proverb which cautioned against the three K's: *Kappadocia*, *Kilicia*, and *Krete.* To this alludes an old epigram mentioned by Constantinus Porphyrogenitus: intended to describe rather the inhabitants, than the reptiles of this country.

> The wretch, ill-fated, starts in wild affright:—
> "I feel the Cappadocian Viper's fangs," he cried,
> "In human gore, accustomed to delight,
> Shoot Venom through my heart!" He said, and died.

I suspect, that the Cappadocians did not all speak pure Greek, but a mixed dialect, in which they agreed with their neighbours, the Lycaonians. Yet we ought not to quit this article without ob-

serving that this country has produced excellent and learned men, as Strabo the Geographer, Gregory Thaumaturgus, Basil the Great, and Gregory Nazianzen.

CARCHEMISH, *a lamb which bleats*, or *palpitates:* or, from the Hebrew and Syriac, *the city of bleating*, WELLS, No. 382. 2 Chron. xxxv. 20. Isaiah x. 9. Jer. xlvi. 2.

Simon thinks "the distant fortress," from the Chaldee. This name, though varied, yet is thought to retain its old import: it is now called *Circes*, or *Circusium*, understanding, *fortress:* and I see no reason why it should not take name from a lamb, as we have "*Lamb town.*" *Lambton*, among ourselves: "LAMB FORT." It was, says Ammianus Marcellinus, a fortress extremely secure: Ibn Haukal only says, "*Karkisa* is on the banks of the river *Khabour:* it abounds in fine prospects, cultivated lands and gardens."

CARKA, *pavement*, or *dissolving frost*, a city of Judah. Josh. xv. 3.

Perhaps this town was really paved, for the most part, with stones; or, it was as *level* as if it had been paved: or, it might be strewed with gravel, a custom altogether unusual.

CARCHIM, or KORHIM, *bald*, or *frozen:* the name of a place. 1 Chron. xii. 6.

CARIA, *of the capital.* 1 Macc. xv.

CARIATH, *the city*, or *vocation:* a *reading*, or *accident.* A city of Benjamin. Josh. xviii. 28.

This name *Cariath* or *Kiriath*, is found in composition with others; and then means the city of such an one, or, of such a thing, as

1 *Kiriath Arbau.* The city of Arbau. Gen. xxiii. 2. Josh. xv.
2. *Kiriath Arim*, Ezra ii. 25. The city of Arim.
3. *Kiriath Baal.* The city of Baal.
4. *Kiriath Huzzoth*, the city of Huzzoth. Numb. xxii. 39.
5. *Kiriath Jearim*, the city of Jearim. John ix. 17. xviii. 15. Judges xviii. 12. 1 Sam. vi. 21.
6. *Kiriath Sena*, the city of Sana. Josh. xv. 49.
7. *Kiriath Sepher*, the city of Sepher. Josh. xv. 15, 16.

Nevertheless, it is very likely that some of these names have also their signification: as *Kiriath Sepher*, "the city of the book: *Kiriath Sena*, "the city of the bush," &c.

CARIATHAIM or KIRIATHAIM, the two cities: or one city in two parts, "Double Town."

1. A city in Reuben, Gen. xiv. 5. Numb. xxxii. 37. Josh. xiii. 19. Jer. xlviii. 1, 23. Ezek. xxx. 9.
2. A city in Naphtali, 1 Chron. vi. 61. called *Karthan*, Josh. xxi. 32.

These cities might be divided by a river; on both sides of which they might be situated: or they might be divided by a wall, or, &c. so as to form two towns, under one appellation.

CARMEL, *knowledge of circumcision*, or *the lamb of circumcision*, or of *clamminess*, or *of the scarlet insect.*

"The green fields," or verdant pastures, says Simon; and Parkhurst to the same effect.

1. A city of Judah so called from the green meadows near it: rather, from green *plantations*, shrubberies, of a more *bushy* nature and appearance, in its neighbourhood. Josh. xv. 15, 2. 1 Sam. xxv. 2. WELLS, No. 306.
2. A mountain, on the shore of the Mediterranean sea. 1 Kings, xviii. 19. 2 Kings, ii. 25. Amos, i. 2. WELLS, No. 262.

It is the character of this mountain, which, principally, inclines me to think, that shrubs and trees are the verdure to which its name alludes, rather than meadows. It is thus described by Philip a S. Trin. Iter. Orient. lib. iii. cap. 1. "Its appearance is altogether verdant, full of trees; on the upper parts of it they are pines and oaks, on the sides below they are olives and laurels: in the middle of the ascent are many extremely pleasant places, groves," &c. Beside this, the word *carm* denotes a vineyard; and vineyards have the appearance of shrubs, and bushes, not of meadows. I have also thought that the comparison of the bride's head dress to Carmel, Cant. vii. 5. was derived from the sprigs of jewelry, and bushes, as it were, of precious stones, which waved upon it, and by which it was decorated. These ideas are perfectly coincident, and mutually illustrate each other. Vide FRAGMENTS to CALMET, No. 7. K. 448.

Pliny, lib. v. cap. 19. mentions "the promontory Carmel, and on this mountain a town of the same name, formerly called *Ecbatana.* The river *Pagida*, or *Belus*, mingling glassy sand with its small shore, flows from the lake *Cendevia*, at the foot of Carmel." Strabo says, lib. xvi. that "there was a wood adjacent to Carmel, which, as well as Carmel itself, was a receptacle for robbers." It is probable that this "wood" was really on the sides of Carmel itself; which would agree with our derivation of this name, as proposed above.

Mount Carmel, says D'Arvieux, is on the borders of the Mediterranean sea, one of its principal points advances considerably into the sea, and forms a cape or promontory, the most elevated of any on the coast. The lesser mountains of this groupe are cultivable lands, of a good soil, deep, and extraordinary fertile, capable of producing in a very uncommon degree. There were formerly many more vineyards than at present. The Christians who inhabit part of these villages, on-

ly cultivate as many vines as may furnish what wine they want, and dried grapes for their own consumption. They neglect the cultivation of fruit trees, which here would reach great excellence, as may easily be inferred from those here gathered, though chiefly from wild stocks. They have delicious melons, and water melons. Those mounts which appear most dry and arid are covered with oaks and other trees. We find also olives, but under no management. The air of these mountains is very good, and how sultry soever it may be on the border of the sea, these regions are refreshed every morning by a cool sea breeze. These mountains feed an infinity of beeves, sheep, goats, hares, rabbits, partridges, antelopes, and other species of animals; all excellent in their kinds, because they here find excellent pasture and corn. Tom. ii. p. 286.

Mount Carmel, says Volney, Trav. vol. ii. p. 228. is a flattened cone, and very rocky; it is about two thousand feet high. We still find among brambles, wild vines and olive trees, which prove that industry has formerly been employed even on this ungrateful soil; on the summit is a chapel dedicated to the prophet Elias, which affords an extensive prospect over the sea and land. To the south, the country presents a chain of rugged hills, on the tops of which are a great number of oak and fir trees, the retreat of wild boars and lynxes. As we turn towards the east, at six leagues distance we perceive *Nasra*, or *Nasareth*, so celebrated in the gospels.

CARNAIM, *the horns*. The same probably as ASHTAROTH CARNAIM, Gen. xiv. WELLS, No. 183. A city and temple. 1 Macc. v. 43.

The word rendered *horns*, also signifies splendour, *rays* of light, or glory; and it is very likely that this image of Ashtaroth was surmounted by horns of rays, whether on, or over its head. Various divinities of the heathen had horns: as Jupiter Ammon, the Moon, *i.e.* her cusps; and even Bacchus: but some of these were locks of hair to which the form of horns was purposely and artificially given; hence we read of Bacchus's "hiding his horns, and showing a virgin's face." In the medals of Sidon, No. 9, we have a bust of Ashtaroth, with horns on her head; in which her conformity with others who are thus decorated, as Isis, &c. is remarkable. Vide ASHTAROTH CARNAIM.

Further, on this subject, Pausanias tells us, Eliacs, xxiv. that "the Eleans had a temple, in which were marble statues of the sun and moon. *That of the moon had horns on its head;* but the head of the sun was surrounded by *rays*." Mr. TAYLOR's note on this passage is, vol. iii. p. 329. "These *horns* were doubtless those of a *bull*. For the moon, in the Orphic hymn to her, is called *bull-horned;* and Porphyry, de Antro Nymph. informs us, that the ancient priests of Ceres called the moon, who is the queen of generation, *a bull*." The coincidence of these sentiments with some already stated, cannot escape the reader's notice. The *rays* on the sun's head, as well as the *horns* on the moon's head, are not only of the same import, but are derived from the same Hebrew word *keren*.

CARNION, *the horn*, from the Hebrew *keren*, or *kern*, a horn. The name of a fortress: 2. Mac. xii. 21. It appears that a temple of Atargatis, *i.e.* Derceto, was near this fortress, and that the fortress itself stood on a hill of difficult ascent. Some suppose this to be the same as CARNAIM, and its temple to be of *Ashtaroth Carnaim*.

CARTHA, *a city*, or *vocation*, or *reading*, or *accident*. A city in Zebulon, Josh. xxi. 34.

CARTHAN, of the same import as *Cartha*. A city of the priests and an asylum, in the tribe of Naphtali, Josh. xxi. 32. thought to be the Kirjathaim of 1 Chron. vi. 76.

CASSALOTH, *rashnesses*, or *boldnesses*, or *the guts*. A city of Issachar, Josh. xix. 18.

A city inhabited by a race of *brave* citizens.

CASBON, *numerating*, or *thought*, or *the hastening son*. A city, 1 Macc. v.

CASLUHIM, *the connections of a plank*, or *the seat of a plank;* otherwise, *hope*, or *rashness of life*. WELLS, No. 48.

This people possibly derived their name from a person, or a place named *Casluh:* but if it was derived from the object of their worship, or from their expectations, then it implies, "*the* HOPERS," those who strongly hope for, and expect benefit, either from their deity, or from subsequent settlements: this latter idea strongly marks the character of *emigrants*, which this people probably were: and to this agrees the term used respecting them, they *came out*, *i.e.* from a distant country. Gen. x. 14. 1 Chron. i. 12. Vide CAPHTOR, most of the ideas in which article may be adapted to the present.

The LXX in Gen. x. 14. read *Casmonieim*, which, in Psalm lxviii. 32. is attributed to Egypt.

The old Latin version reads *Casloim;* but the Complutensian Greek, reads *Caslonieim;* and so another Greek version. Josephus reads *Chesloimon*. The Targum of Jerusalem reads *Pentashœnas;* Jonathan reads *Pentapolitanus;* Sadias reads, "the islands of upper Egypt:" the Chronicles of the Arabic interpreter, read Alexandria.

All these places were in Egypt, from whence we admit that this people came, and settled in Ca-

naan; without admitting that Egypt was their *original* country.

CASPHIA, *silver mines*, otherwise *covetousness*, or, from the Syriac, *bashfulness*.

The resemblance of this name to that of the Caspian Sea, had led most geographers to consider it as denoting a place adjacent to that sea; either on the Caspian mountain, at, or near, the Caspian gates, or elsewhere. Accordingly, Hiller thought it to be compounded of two radical words, denoting "a place covered in." Nicholas Lyra, however, took it for a place in Babylonia, where many of the captive Levites remained.

It is certain, that, not far from the Caspian Sea, in the neighbourhood of Derbent, are silver mines, which after all, appears to be the most probable import of this name. They are thus described by Ibn Haukal, and his testimony is almost the only one on this subject, as travellers are not suffered to extend their excursions to examine them. The description represents them as unusually pleasant for a district which produces metals.

"The mountains at the silver mines are near the border of *Jireft*, and extend to the pass of *Derban:* from that to the silver mountains is a journey of two *merhileh*. There are pleasant and fertile valleys, with small towns, and many delightful valleys."

"Among the hills of silver, and as far as Derban to Jireft, and likewise from before the hill of Barem to Jireft, and the place called Mesihan and Derman, there runs a considerable river, with such a rapid stream, that it is not to be crossed without difficulty: it turns about twenty mills." Ibn Haukal. Sir W. Ouseley's Trans. p. 141, 142.

CASPHIM, *silver mines*, or *covetousness;* or from the Syriac *bashfulness*. A city, 1 Macc. xii.

CASPHOR, of the same import as Casphim.

CASSIUS, Mount, in Ptolemy, is written *Kassion*, and *Kassiotis*, with a double s: the same in Dion Cassius; who remarks, that Pompey was slain at Mount Cassius, on that very day of the year whereon he had formerly triumphed over Mithridates and the Pirates: and when, from a certain oracle, he had a suspicion of the *Cassian* nation, no *Cassian* laid wait for him, but he was slain and buried at the mountain of this name. Dion Cass. lib. xlii. Lightfoot conjectures, *Cassiotis* may be intended Exod. xvii. 16. "the hand of the Lord is against *Cas-jeh*, the seat of the Amalekite power, a troop of which had attacked Israel, from generation to generation." Vide Fragments on *Solomon's song*, No. 4. p. 385.

The ancient mount Cassius, gives name to a station now called *Catieh*.

Catieh. "In this station are several patches of date trees; and wells where the water is good; and fit for both man and beast." Maj. H.

"The appearance of the desert was here much improved; we met with several plants and flowers on our way, together with a few date trees: and in approaching Theah, distant from Catieh about a mile and a half, found a greater proportion of green shrubs than we had encountered in any other part of the desert. In several of the hollows there was a sufficient degree of moisture to promote vegetation: and in these spots there is no doubt but that good water might be procured with little trouble. The numbers and varieties of birds which are flying about them, were a strong evidence of the truth of this observation."

"It appeared that a village had once stood on the site of our encampment; fragments of *red bricks*, &c. being scattered over the surface of the sands." Dr. Wittman's Trav. in Syria, &c. p. 285.

CEDRON, *Brook*. Vide Kidron.

CENCHREA, *millet*, or *a pod*. Wells, No. 497.

Cenchrea was the eastern port of Corinth, distant from the city about seventy stadia; as Strabo observes, lib. viii.

Pelerin gives the medal on our plate, No. as belonging to Cenchrea, a port of Corinth, on the eastern gulph. It represents a figure, holding two rudders; these allude to the two gulphs, the Eastern and Western, which running far in land, formed the isthmus of Corinth; and to the navigation upon them. The reverse is the type of Corinth. The inference supported by this medal is, that Cenchrea was a considerable town; otherwise, it would not have enjoyed the privilege of coining for itself: and if it were a considerable town, there is less occasion of surprise at finding a Christian church there, distinct from that at Corinth, which circumstance has given rise to a variety of conjectures. Rom. xvi. 1.

CEPHIRAH, *young lion*, or *propitiation*, or *anointed*, otherwise, *a city*, or *town*, or *frozen:* in the Syriac, *denial*. A city, Nehem. vii. 29. called also Caphara, which see.

CESAR, or CÆSAR, was the name of *Julius*, the first Roman emperor, and after him was assumed by his successors: it may be derived from having been *cut out*, *cæso*, of his mother's womb: or from his being born with hair, *cæsaries*.

The family of *Cæsar* being possessed of great power, as head of the Roman state, many cities were named after individuals of that family, who bore this name, because related to the original Cæsar. It is necessary to distinguish those which were in Syria and Palestine; that we may not attribute to one what history narrates of another.

CÆSAREA. There were in Syria four cities so named.

1. *Cæsarea Germanicia;*
2. *Cæsarea Libani*, whose ancient name was *Arca;*
3. *Cæsarea Palestine*, rebuilt by Herod;
4. *Cæsarea Philippi*, whose ancient name was *Leshem.*

This *Cæsarea* took the title of *Augusta:* and is known in the gospel history by the name of *Cæsarea Philippi.*

1. CÆSAREA *Germanicia*, never took the name of *Augusta:* but sometimes it took the name of *Germanicia*, without that of *Cæsarea.*
2. We do not know when *Arca* took the name of Cæsarea: or at what time it was made a Roman colony.

It happened, occasionally, that a Roman colony which had been established in a town, was withdrawn, and then that town not only ceased to take the title of *Colony*, but often, such cities reverted to their former names and usages: of which the medals of *Cæsarea Libani* are evidences; which have at some periods Latin inscriptions, *i.e.* while the Roman colonists continued there, and after the colonists were removed, resume their Greek inscriptions as before. Sometimes we have on one side of a medal, a Greek inscription; on the other side a Latin one. Some such are attributed to this Cæsarea: nor is it singular to find several eras, marked on the same medal, and after one has been used for a time, that it should be dropped, and a more ancient era resumed, and used alone.

No. The head is of Alexander Severus. The reverse represents a tall figure of the goddess *Astarte*, standing within a temple, holding in her hand the staff which terminates in a cross; the emperor placing a crown on her head.

It appears from Aurelius Victor that the city in which Severus was born, had two names *Cesarea*, and *Arca*. The Grecian language was more used in this city than the Latin, yet it struck medals in each language. It seems to have been made a Roman colony; though not mentioned as such by any writer. The date of this medal falls in the year of Rome 973, the fourth of Elagabalus. It is likely that Cæsarea Libanus should have been among the forwardest cities to compliment Severus, since several authors report that it was his birth place. Lampridius even says, that he was named *Alexander*, because his mother was delivered of him in a temple consecrated to Alexander the Great, on a festival in honor of that hero, at which she had assisted with her husband.

I find hardly any mention of this city in modern travellers: De la Roque, indeed, p. 217, says, "there is in this region of Lebanon the town of Aqura, [Akra] which has the reputation of being very ancient: it is the seat of a Maronite bishop; and is distant about seven leagues from the forest of cedars.

3. CÆSAREA *Palestina*, or the tower of Strato.

Cæsarea Palestine was inhabited by Jews, Heathen and Samaritans: hence some parts of it were esteemed unclean by the Jews: and some of them would not pass over certain places; others were not so scrupulous. Perpetual contests were here maintained between the Jews and Syrians, or Greeks: twenty thousand persons were slain here, on one Sabbath day.

The Arab interpreter thinks this city was first named *Hazor*, Josh. xi. 1. Rabbi *Abhu* says "Cæsarea, was the daughter of Edom; situated among things profane; she was a goad to Israel in the days of the Grecians; but the Asmonean family overcame her." Herod built this city to the honor and name of Cæsar, and adorned it with most splendid houses: for between Dor and Joppa, where this city stood, the coast was destitute of havens: he made therefore, the greater haven of Pireus, &c. Over against the mouth of the haven, was the temple of Cæsar, on a rising ground, a superb structure; and in it a statue of Cæsar, &c. Here was, also, a theatre, an amphitheatre, a forum, &c. all of white stone; &c. &c. Jos. de Bell. lib. i. cap. 13.

Herod after he had finished rebuilding this town, dedicated it to Augustus; and procured the most capable workmen to execute the medals struck on this occasion, so that these are of considerable elegance. The port of this city was called *Sebastus*, *i.e.* Augustus. The city itself was made a colony by Vespasian; and is described on medals as, COLONIA PRIMA FLAVIA AUGUSTA CÆSAREA; "The first colony of the Flavian, or Vespasian family."

Here Herod celebrated shows in honor of Cæsar; on the second day he came into the theatre early in the morning dressed in a robe of silver of most curious workmanship. The rays of the rising sun, reflected from so splendid a garb, gave him a majestic and awful appearance. His people called him a god, and entreated him to be propitious to them, saying, "hitherto we have respected you as a man, but now we acknowledge you to be more than mortal." The king neither reproved these persons, nor rejected their impious flattery. Immediately after this, he was seized with extremely violent pains in his bowels, at the very first he was carried with all haste to his palace, and these pains constantly tormenting him, he expired in five days. Jos. Ant. lib. xix. cap. 8. Comp. Acts xii. 20.

This account of Josephus, not only illustrates that of the gospel writer, but is itself capable of being illustrated by an attention to what the Heathen expected in the appearance of their deities, a more than mortal splendour and glory around them. As those who in the games and shows, represented deities, were, by art, surrounded with such a lustre, so, by the reflection of the sun's rays from his dress, Herod resembled one of these representatives of deity, and to him was addressed with undue flattery, the applauding exclamation "the voice of a deity, not of a man!" Mr. Taylor, has a note from which such an inference may be gathered, Pausan. Vol. III. p. 327. He says, that the most sublime part of the ancient mysteries consisted in beholding the *gods themselves invested with a resplendent light.* From Proclus, Plat Rep. p. 380. we learn that, "in all mystic sacrifices and mysteries, the gods exhibit many forms of themselves, and appear in a variety of shapes. And that sometimes *an unfigured light of themselves is held forth to view.* [μεν ατυπωτον a kind of indeterminate figure] *sometimes this light has the figure of the human form,* sometimes a different form," &c.

This dazzling appearance, of no certain shape, was, no doubt, produced by lights properly disposed: and the glittering of Herod's person would give him somewhat of this supposedly divine refulgence; the indecision of the shape of which, was attended with no small convenience to the performers.

It will naturally strike the reader, that these were imitations, and traditionary memorials, of the truly ancient and divine *Shekinah.*

No. The head is of Gallus. Reverse; a female figure standing, holding in her right hand a human head; in her left hand, a simple staff: her right foot is placed on the prow of a ship; from her left foot springs the *personification of a river.* But it is to be observed, that *there was no river of any kind at Cæsarea Palestine;* so that this figure cannot possibly allude to any stream *originating* here; or even passing by this city: flowing *to* it, or *from* it.

No. The head is Trajan. Reverse; Apollo standing, his left arm leaning on a tripod; in his right hand holding a patera, to which a serpent aspires, from an altar placed below. This is the earliest medal known after this city was made a colony by Vespasian. The legend imports Colonia Augusta Cæsariensis.

No. The head is of Trajan. Reverse; Astarte standing on an altar, holding in her right hand a human head; in her left hand, a staff: on her head the sacred Calathus: she is girt with a sword by her side. The whole of this is within a temple: on the balustrade of which is another figure, apparently looking up at the goddess. This temple proves that the worship of this deity was practised in this city.

4. Cæsarea *Philippi.*

The medals of this city have for legend KAIC. CEB IEP. KAI. ACY. ΥΠ ΠΑΝΕΙω: "Cæsarea Augusta, a sacred city and an asylum; under mount Paneas." Authors seldom give it the complete title *Cæsarea Augusta,* though Josephus does, in one place. Its ancient name was *Lasha, Laish, Leshem,* and *Dan,* or *Leshem Dan.* In the gospel it is called *Cæsarea Philippi*; from Philip, who re-established it, ornamented it, and made it the capital of his dominions. There is a medal extant in which it is called *Neroniades:* this name, which was given it, says Josephus, by Agrippa, it did not long retain. It was at length called *Panias.* Herod had built a temple in it in honor of Augustus Cæsar, before Philip embellished it: and it is remarkable, that Herod, who made his court to Augustus by all manner of ways, gave the name Augusta to every place where he built temples. After Philip had enlarged and beautified this city, he changed its era, making a new one of the time of its dedication, and assumption of the name of *Augustus.* All the Greek medals of this prince had this new era. The date of the medal on our plate, is 330, reckoned from the era of Alexander the Great; of Rome 421. It falls on the year of Rome 751. which was the year in which Philip took possession of his tetrarchy, and re-edified this city.

Cæsarea Philippi was reckoned by the Rabbins, among the cities of "midland Phenicia."

CETHLIS, *it is walled:* or, from the Hebrew and Syriac, *the lion's den;* or, in Syriac, *as if plucked out.* A city in Judah, Josh. xv. 40.

Perhaps, "the whited wall" from *catel,* a wall, and *calesh,* to whiten. This seems to be more probable, than another derivation mentioned by Simon; from *catal,* to bruise, and *lush,* to subject.

CHABRI, *a fellow, or participator:* otherwise, *enchanter,* or *pale.* A city mentioned, Judith viii.

CHALACA, *opportunity,* or *like greeness,* or *like moisture,* or *like a table.* Gen. x. 11, 12. Wells, No. 59.

G. Franco, in *Lex. S.* thinks, it imports "old;" as if Asher founded this city in his *old age;* Gurtler in his Orig. Mund. p. 75. thinks, it was an *old* town. The Arabic root signifies *austere, harsh, barren,* as a barren year, or *penurious.* In this sense, the name of this town imports *scanty;* which it might be, of herbage, grass, or other apparent productions, and yet be a very convenient, and proper spot for a city. Vide Calah.

CHALDEA, *like demons;* otherwise, *like plunderers,* or *like beasts,* or *like fields.* For some thoughts on this country, &c. Vide EXCURSIONS No. 550. WELLS, No. 61, 62, 503.

CHALI, *infirmity,* or *deprecation,* or *expectation,* or *the beginning,* or *a bud,* or *bead.* A city in Asher. Josh. xix. 25.

Some think this denotes *an ornament;* as if this town were the ornament of the tract of country in which it stood: and to this sense agrees the Arabic root. It might also be so called from its smallness, united to its uniformity of figure, *i.e.* comparatively, only like a *bead* in a necklace; yet like that, smooth, even, and of a pleasing form. Might it be a town in which beads were made?

CHAM: Egypt; but, whether from the patriarch Ham may be doubted: it denotes *heat,* or *heated;* or *black.* Rather, *sun burnt.* Psalm cv. 23, 27. cvi. 22.

The heathen writers called this country *Chemia,* and the native *Copti* at this day call it *Chemi,* which appellations certainly have no reference to the patriarch Ham. It should rather be derived from the effect of the sun on the country, or on the natives, rendering them *swart;* of a deep dusky hue: and thus the name *sun burnt* applies descriptively as well to the country, as to its inhabitants; and aptly characterizes both.

CHAMAAM, *like those,* or *like to him,* or *like a crowd.* A town near Bethlehem. Jer. xli. 17.

Some think this name imports, "the great desire," or, that which was eminently desired; to this sense agrees very well the name of *Chimham,* son of Barzillai, 2 Sam. xix. 38. as, probably, this very aged man, had no other son, but this was the son of his old age: that object of his affections which he had *greatly desired;* the darling of his latter years. A town, in like manner, might be the *desirable,* and *desired,* or *darling* residence, of him who built it.

CHAMMATH, Josh. xix. 35. is the town of *Ammaus,* in Josephus; it was very near to Tiberias: and almost united to it; at most, barely a mile from it, says Lightfoot. It is sometimes called the "warm bath of Gadara:" so that, possibly, Gadara extended on both sides of the Jordan; at least, in a popular and general sense.

CHARACA. *Involution,* or *putting on;* otherwise, *a cloak.* The name of a place. 2 Macc. xii.

CHARMI, *a vine,* or *knowledge of waters,* or *the lamb of waters,* or *like heights.* The name of a city. Judith viii.

CHARRAN, or CARRHÆ, is universally accepted as the ancient *Haran;* where the patriarch Abraham resided for a time, in his way to Canaan. This is of importance to be known, because we have represented it as certainly being in Mesopotamia; whereas, former geographers, and Dr. Wells among them, Nos. 63, 529, had ventured to include it in Chaldea. In treating of the country of Abraham, we have remarked, that Stephen says, Acts vii. 2, 3, 4. that "God appeared to Abraham, when he was in Mesopotamia BEFORE he dwelt in Carrhæ: then came he *out* of the land of the Chaldeans, and dwelt in Carrhæ;" so that Carrhæ, was clearly *out* of the land of the Chaldeans. The Greek Mesopotamia, therefore, of which Carrhæ was the metropolis, could not possibly be the Mesopotamia alluded to by Stephen. That Carrhæ was not only *in* Mesopotamia, usually so called, but was also the metropolis of this province, we have the evidence as well of the ancient writers, as of our medals, whereon we read "Carrhæ, a colony, metropolis of Mesopotamia:" it was, also, the first, or *prime* metropolis: as appears by the additional mark, A. Unless, then, we could deprive this city of its dignity as the proper, the ancient metropolis of this province, we must admit another Mesopotamia, from which Abraham removed to Carrhæ: and this the inspired martyr seems carefully to distinguish, by annexing the remark "BEFORE *he dwelt in Carrhæ.*" The character of Carrhæ, or *Haran,* could not possibly be unknown to Stephen.

CHEBRON, *society,* or *participation,* or *adhesion,* or *incantation,* or *paleness,* 1 Macc. v.

CHELLON, *consummation,* or *perfection,* or *alleviating of grief,* or *sorrow.* A country. Judith ii.

CHELMAD, *as if teaching,* or *all measured,* otherwise, *all the end.* or *cessation of measuring,* or of *attire.* A city. Ezek. xxxvii. 23.

Simon renders, "the division, or wall, of Media." We have in countries adjacent to Media, repeated mention of walls, extending from mountain to mountain, and closing the way against the approach of enemies; such is that called "Alexander's wall," said to be not far from Derbent; another instance is the great wall of China. We have in our own country the remains of two walls built by the Romans, when in Britain; and from them several places are named, as "Wall's end," &c.

CHELMON, *the host prepared,* or *numbered,* otherwise, *his sleep.* The name of a place. Judith vii.

CHENNEH, *basis,* or *rectitude,* or *preparation.* A city, Ezek. xxvii. 23. The enclosed dwelling, perhaps; or the confined, or circumvallated town. Vide CALNEH.

CHEPHIRAH, vide CAPHARA.

CHESULLOTH TABOR, *rashnesses,* or *confidences,* otherwise *guts.* A city in Zebulon. Josh. xix. 12.

The "confidence, being strongly walled, of Tabor;" this town is called *Tabor*, only, in verse 22. and 1 Chron. vi. 62. There is at this day, a village called by the Arabs *Tabor*, at the foot of the mountain of that name, as appears by Della Valle, part i. epist. 13. Mocquet calls it *Thebora;* vide also Neitzschitzius, p. 233. It is however, I think, on the whole, probable that this was a fortification higher up the mountain, perhaps on the top of it; whence it might be called the *confidence* of Tabor: but some think the words may be taken in the sense of bowels, or internal parts, or middle parts of mount Tabor. Vide AZNOTH TABOR. Possibly *Aznoth* may mean the *palisadoes; Chesulloth*, the interior of those defences, *q.* the *rampart* of Tabor. On the summit of mount Tabor, are the remains of ancient fortifications; and at the foot of the mountain are the remains of an ancient city named Tabor; having a fountain, where report says our Lord left nine of his disciples, when he ascended the mountain. This is also conjectured to have been the dwelling place of Deborah.

CHERITH, *cutting off*, or *burying*, or *extermination*. The name of a brook, 1 Kings, xvii. 3. WELLS, No. 369.

Simon renders "dried up," exsiccated, "so called because it was *dried up* in summer;" which is not far from the idea above; but, if that learned writer had considered that Elijah was sent to this brook as to the place where he might meet with water, when all other waters had failed, he would have seen the absolute contradiction to this character implied in his derivation of this name. I should therefore, prefer the idea of *short*, soon terminated, the brook which has but little way to run, before it issues in a river, perhaps in the Jordan. It probably rose in some hill, or dropped from some cleft of a rock, &c. near the river, into which, without much winding, it speedily fell. This agrees with the notion of a colony of *ravens*, or rather *rooks*, being settled in the neighbourhood; and with the absolute privacy which such a sequestered spot was likely to afford.

CHERETHITES, or CERETITES, *cutting off*, or *extermination*. 1 Sam. xxx. 14. 2 Sam. viii. 15.

These guards of David, it is thought, were so named from a place called *Creth*, or *Crete;* but where that place was situated, is no inconsiderable difficulty. Many suggestions have been proposed, but with little success.

The Philistines appear to be called by this name, in 1 Sam. xxx. 14. Ezek. xxv. 16. Zeph. ii. 5. the reasons of which, the reader may see under the articles CAPHTOR and PHILISTINE. We may add, that all the versions agree in this matter, and that they uniformly understand Cretans by this name. But whether these were properly natives of the island of Crete, in the Mediterranean, or whether they were some branch of the *Caphtorim*, named *Ciratas*, or *Cretes*, may exercise the opinions of the ingenious. Perhaps both ideas are true; the Cretans being a colony from a part of Egypt, which itself was colonized from the original *Caphtor*, by a detachment of *Cretes*. From 2 Sam. viii. 18. it appears that the office of these *Cherethites* was of the same nature as that of the Capigis, among the Turks and other orientals; who are bearers of the sultan's orders for punishing any one by decapitation, or otherwise; an office which is very honorable in the east, though considered as degrading among us. It appears, that Herod made use of such an one in beheading of John the Baptist: as the agent sent, was not an ordinary soldier of the king's guard, but a person whose official duty it was to execute that particular command: accordingly, Ephraim the Syrian renders *chiefs* and *soldiers*, for *Cherethites* and *Pelethites*. Of a like nature probably were the "*footmen*" of Saul, 1 Sam. xxii. 17.

It appears from the passages cited, that the Cherethites inhabited the same district as the Philistines; that they were a remnant, separated by a considerable interval from their original country; and, that their situation led them to form connections in the islands of the Mediterranean, to which they had uninterrupted access by sea. Vide CRETE.

I must, however, entreat the reader to observe, that "the Pallis remaining in India, have different names: those in the mountains N.E. of Benares, are called in Sanscrit *Ciratas:*" so that it is by no means impossible that certain families of the tribe of *Ciratas* had accompanied the Pallis, *Philistines*, originally, and still retained this appellation; from whence they were called in Hebrew *Cerilim*, or *Cherethites*.

CHESALON, *dependance*, or *his rashness*, or *his intestines*, otherwise, *throne of a mansion*, or *unitedness of a mansion*, Josh. xv. 10. *Strong dependance*, or *hope;* of the parents, say some. This city is thought to be otherwise called *Harjearim*. Possibly, the "*aun* of confidence," or dependance; *i.e.* in whom confidence is placed.

CHIDON, *a dart*, or *misfortune:* otherwise as *if judging*. The name of a place, 1 Chron. xiii. 9. This also appears to be called *Nachon*, 2 Sam. vi. 6.

If this name *Chidon*, imports a great misfortune, then it may well be explained by *Nachon*, which is rendered a crush, or crushed, from the death of *Uzza:* but, if these names belonged to this place anciently, and that given in consequence of the

death of Uzza was simply *Perez Uzza*, "the breach of Uzza," then we may derive these *former* appellations from other principles. Possibly *Chidon* may denote the "fallen *aun*," and *Nachon* the "smitten *aun*:" under which derivation the import of these words is sufficiently similar.

CHINNERETH, vide CINERETH.

CHITTIM, *bruiser*, or *bruise of the sea*, or *diadem*, or *gold*, or *a tincture*: otherwise from the Syriac, and Hebrew, the *gathering heaps of the sea*, Gen. x. 4. 1 Chron. i. 7. Perhaps this may be best taken simply, as implying BRAVOES: Persons threatening, or in the habit of giving bruises, blows, and thumps.

It is proper that we should examine more than one place, or region of this name, as we find that the description given of one, in Scripture, will not always suit what is requisite in behalf of the other.

1. That mentioned by Moses, Numb. xxiv. 24.
2. That mentioned by Daniel, xi. 30.
3. Cuthea near Sidon.
4. Chethim in the isle of Cyprus: from whence, says Josephus, the Hebrews called all islands *Chethim*, though he restrains that title, principally to a city called, Citius, *Kitios*: now L'arnica.

In Ezek. xxvii. 6. Some of the Arabs translate the word *cheteim* "the isles of India:" the Chaldee "the province of *Apulia*;" meaning the region of elephants, and probably intending *pul* in Egypt. The Syriac version reads *Chetthoje*, which has some resemblance to *Cataya*: by which we are directed towards India.

Cuthea, 2 Kings, xvii. 24. is written at full length *Cuthah*, therefore is not any *Chittim* of which we are in search.

A district near Sidon is called *Cuthea*, and for what is rendered, 1 Chron. i. 13. "Canaan begat Sidon," the Chaldee has "Canaan begat *Chuthanium*, who built Sidon, and was the first born of Canaan." Michaelis also mentions an Arab Emir, who acknowledged the existence of a town named Cuthim, about three miles from Sidon. The inhabitants of Shechem also, in Alexander's time, and in that of Antiochus Epiphanes, called themselves *Sidonians*, yet these are the *Cutheans* imported by Tiglath Pileser, as above referred to.

Zechariah, chap. xiv. 21. says, "there shall be no more Canaanites in the house of the Lord." Who can these Canaanites be? might they be some remains of ancient Canaanitish families, as of Araunah, 2 Sam. xxiv. 23. for instance, who still retained both property and influence in their original possession? At the time of Zechariah, long after the expulsion of that people by Joshua, could any remain, whose appearance in the house of the Lord, was a circumstance of ordinary recurrence?

CHIOS, *an opening*. Acts xx. 15. This name in the Syriac language, denotes the gum called *mastic*; and many describe this island as the place of its growth. But Chios is said to be named *Coos*, after the nymph *Chione*.

CHOBAR, *strength* or *power*: otherwise, *as a son*; or *as purity*; or *as corn*; otherwise, *ready*.

As this is the name of a river, it probably is derived from some character of that river: hence some think it denotes *full*, *strong*; perhaps very violent, "full stream." Ezek. i. 13. iii. 15, 23. x. 15, 22. Vide Fuller's Miscell. Sac. lib. iv. cap. 2.

CHORAZIN: *this secret*, or *this mystery*. Luke x. 13. Matth. xi. 21. WELLS, No. 437.

CHUB, *extinguishing*. A people, Ezek. xxx. 5.

Bochart thinks this to be *Paliurus*, a city in Marmarica, because the Syriac word denotes *paliurus*, a sort of thorn, so called.

CHUN, *preparation*, or *placenta*; otherwise, from the Syriac, *a window*. A city, 1 Chron. xviii. 8.

Probably, "settledness," a settled situation; a fixed abode: for such is the import of this root, when applied to cities, as Numb. xxi. 27. Psalm cvii. 36. Hab. ii. 12. In the Antonine Itinerary this is called *Conna*; by Ptolemy *Gaana*.

CIMMERII, descendants of Gomer. WELLS, under No. 3.

CILICIA, *rolling* or *rolled*. WELLS, No. 480. Acts vi. 9. xxiii. 34. Gal. i.

We have a synagogue of this province mentioned Acts vi. 9. and as St. Paul was of this country, and of a city so considerable as Tarsus, it may be thought that he was, also of this synagogue; and it is likely, one of those who had been disputing with Stephen, and were overcome by the arguments of that proto-martyr. Vide TARSUS. I cannot help thinking, too, that I perceive somewhat in the conduct of the governor Acts xxiii. 34. favourable to the inhabitants of Cilicia, notwithstanding the proverb, which is quoted under the article CAPPADOCIA, in which *Kilikia*, *i.e. Cilicia*, is the second of the k's which prudence directs to be avoided.

CINNEROTH, *a guitar*, or *like a lamp*. WELLS, No. 224.

1. A city of Naphtali, Josh. xix. 35. Deut. iii. 17. *Chinnereth*.
2. A lake, which took name from this city. Numb. xxxiv. 11. Josh. xiii. 27. Called in the plural *Cinneruth*, 1 Kings, xv. 21. Josh. xi. 2. xii. 3. From this circumstance it is credible that there were originally two cities, which at length became united. The Hebrew *cinnur*, or *kinour*, was of the stringed kind, and its modern representative is certainly the harp. There is nothing unlikely in deriving the name of a town from a musical instrument: either by allusion to its shape, or to its

shape, or to its streets corresponding to the number and position of strings, &c. So *Drepanum* in Sicily, imports a reaping hook, *Zancle* the same, now Messina, from the circular form of its harbor, round which it stood, and many others. as *Clypea*, *i.e. Clupea;* Cnemis; the Delta, &c. Was the town of Cinneroth famous for harpers? was it raised, like Thebes, to the music of the harp? was there any particular school of music here, like the *Odeum* of Athens?

CINAROTH, or CINNEROTH, or CHINNORETH, is of the same import as CINNERETH. It was a city on the bank of the lake of Genezareth, which Herod adorned with magnificent edifices, and in honor of *Tiberias Cæsar* called it *Tiberias;* which also gave name to the lake adjacent; so that this lake is sometimes called "of Genezareth," and sometimes "of Tiberias," Joseph. Antiq. lib. xviii. cap. 4. Benhadad king of Syria took this town, 1 Kings, xv. 21. Vide TIBERIAS.

CITIES, *of the land of Israel.* The Rabbins tell us, that among other regulations, no dovecote was allowed within fifty cubits of a city. The barn-floors were set at the same distance. Trees were to stand twentyfive cubits from a city. A Tanner's premises, or a sepulchre was not admitted within fifty cubits. Bava Bathra cap. 2. hal. 5.

CITIES *of the Levites.* WELLS, No. 254, 255, 256.

Maimonides says, that all the cities of the Levites, were cities of refuge: but distinguished from those properly so called: as 1. Those afforded refuge to every one who dwelt in them, whether he had fled thither, or not. 2. The manslayer dwelt in those cities *gratis*, paying no rent for his house: but in the Levitical cities he was not entertained *gratis.*

These cities were so many schools of learning distributed throughout the land: and considering the nature and state of learning at the time, their institution was of extreme utility.

CLAUDA, *a broken voice, a flexible*, or *tremulous voice.* An island, Acts xxvii. 16. WELLS, No. 520.

CNIDUS, so called from a herb, or grass, which abounded in it: it was of a purgative quality. *Atriplex:* the Orache. An island, 1 Macc. xv. Acts xvii. 7. WELLS, No. 516.

COA, *hope*, or *congregation*, or *line*, or *rule.* By some thought to be an island, 1 Kings, x. 28. 2 Chron. i. 16. by others this is thought to describe linen yarn; *i.e.* something *drawn out*, finely spun. If an island, perhaps the same as Coos, Acts xxi. 1. Eng. Tr. "linen yarn."

CŒLO SYRIA, or CŒLES *Syria*, *hollow*, or *depressed, Syria;* Syria in the vale. 1 Macc. iii. x. There can be no doubt but this name imports the hollow land, or region, lying between two long ridges of mountains: and those mountains have always been taken for *Libanus* and *Anti-Libanus.* As these ridges lie parallel for many leagues, they occasion a long, extensive, and extremely fruitful valley between them.

COLOSSE. *Punishment.* WELLS, No. 481.

A city of Phrygia minor, Col. i. 1. it stood on the river Lyceus; being situated at an equal distance between Laodicea and Hierapolis. These three cities were destroyed by an earthquake, saith Eusebius, in the tenth of Nero, *i.e.* about two years after the date of St. Paul's epistle.

No. Is a medal of Colosse, representing the sun in his chariot, drawn by four horses; in his right hand he holds a flaming torch, the emblem of his light; in his left hand a globe, importing his dominion over the whole earth.

No. A female figure, holding in her right hand a ring; in her left hand a staff.

No. A Jupiter of the same character as we find in the medals of Laodicea.

It is remarkable that the inscription "of the Colossians" is written in three different manners on these three medals.

COOS, *point*, or *summit.* The name of an island, 1 Macc. xv. Acts xx. 1, 5. WELLS, No. 507.

Thought by some to be the same as the Hebrew *Koa*, called by the Greeks *Coon;* and *Coos*, sometimes: whence Pliny remarks, that it was also sometimes called *Ceam*, and *Coon.* The Coan vests, which probably were not unlike our gauzes, or transparent muslins, are thus alluded to by Horace,

> Altera nil obstat, Cois tibi pene videre est
> Ut nudam———

and by TIBULLUS.

> Illa gerit tenues vestes, quas fœmina Coa
> Texuit———

Vide also Seneca, epist. 90. Pliny, lib. xi. cap. 33. Esculapius had a temple here, enriched with various offerings.

CORINTH, *satiety*, or *fulness:* otherwise, *ornament.* A city of Achaia; called anciently *Ephyra.* Acts xviii. WELLS, No. 496.

CORINTH was one of the most noble cities of Greece; only Athens and Sparta could claim precedence of it. Its original name, *Ephyra*, was derived from a daughter of Ocean, named Ephyra, who first settled this district, as Pausanias says, but Stephens says, from *Ephyrus* son of Myrmex, by his wife Epimetha. The name of *Corinth* was

derived from *Corinthus* son of Marathon: but the Corinthians were persuaded that it was derived from *Corinthus*, a son of Jupiter. The Sun and Neptune contended for this region: and submitted their pretensions to the arbitration of Briareus: who awarded to Neptune, the isthmus and its adjacencies; to the Sun, the hill on which the city stood, *i.e.* the Acro Corinthus: whence the Acro-Corinthus was called Heliopolis, "Sun's town:" N. B. the Sun afterwards, of his own accord gave place to Venus; whose famous temple was here. The city was placed at the neck of land which forms the passage into the Peloponnessus: and had on each side of it a gulph, or deep bay: that to the east called the Ægean; that to the west, the Ionian. Ovid therefore calls Corinth *bimaris, doublesea'd*. This situation occasioned the commerce and wealth of the city: because, there was a great concourse of merchants from Italy, on the one side, and from Asia, on the other, who here met and transacted their dealings. It had, of course two ports, that on the Ægean was named Cenchrea; that on the Ionian, Lechæus. The top of the Acro-Corinthus enjoyed a very extensive view, both east and west, down the gulphs; as well as north and south, over the land.

It appears from this representation, that Corinth was founded in the early ages, whose transactions afterwards became the subject of fable: and we must often look through the fable, to obtain some idea of the history which it includes. This we have endeavoured to effect, by means of the medals on our plate.

No. 1. Is the Chimera, and the hero Bellerophon in the act of combating the Chimera. We have alluded to this emblem, in explaining the plates to Excursion, No. 545. It appears to us to denote a geographical division into three parts, or provinces: and certainly was foreign to Corinth, considered as a power in Europe: it is, in all probability an emblem of eastern origin, and denotes an Eastern sovereignty.

Strabo, lib. xiv. explains the Chimera, as meaning, a mountain; which he places in Lycia. Plutarch, de Virtutib. Mul. says, that it was a ship; whose prow was the image of a lion's head; but at the stern was the figure of a serpent. A little afterwards, he adds, some say, the Chimera was a poetic fable, and intended a mountain *on all sides exposed to the Sun, Meru?* Palephatus, de Fab. narr. says, that the flying horse, Pegasus, was a ship of that name: or, whose *sign*, *Parasemon*, was the figure of a horse, vide, on ancient shipping, Fragment to Calmet, No. ccxiv.

No. 2. Mercury with a ram; implying, no doubt, that this deity, who was indeed the patron of *merchants* and dealers, was worshipped in this city, where he had a large temple in the Forum. His image, of brass, was also seen in the way to Lechæum, sitting with a ram at his feet; because, say some, he was a great shepherd, and knew the art of managing flocks. Hence he was called *Nomios*, the god of shepherds. Vide Hesiod, Theog. It is probable that the first traffic was by barter of sheep, and cattle, against food, clothing, &c. and afterwards, when money was used, it still retained the old name *pecunia*, *bos*, *Keshitah*, &c. among various nations.

No. 3. A figure of Isis *faria*, unfolding, with her hands, a large veil. There was at Corinth, a temple of Isis, in the ascent to the Acro Corinthus: indeed, there were two; one called *Pelagian*, the other *Egyptian*. There was also another, to Esculapius and *Isis*. Our medal strongly connects this object of worship with that of the Egyptians; which is the principal purpose for which it is inserted. In this intention, the sacred vessel on the head of this goddess, deserves notice. Compare the *Ashtaroth* of Sidon, &c. &c.

No. 4. Is a compliment to Julius Cæsar, who, in the character of a divinity, is placed in a winged car: which appears to me, to be analogous to the self moving cars of the deities of India. Beneath is the serpent, the emblem of beneficence and preservation.

This medal appears to me remarkable, inasmuch as Julius is deified after the *Hindoo* manner: he displays, also, the staff of command.

No. 5. A figure whose head is surrounded with a radiant crown, holding in his right hand a whip.

This is thought to be a figure of the Sun. It appears to me, to resemble an Egyptian idea, as the deities of that country have very commonly a whip as the ensign of their authority: nor need the feminine composition of this dress be any obstacle; as Pausanias tells us, that the Sun was called in some places by a feminine name. That the sun was entitled to carry a whip, as a symbol of his driving his chariot daily, may be admitted; but that there was a connection of ideas between Corinth and Egypt, we have already seen in No. 3. and this medal contributes to establish that sentiment. Apollo with a whip, when not driving his car, is by no means a Grecian idea, nor common on Grecian medals.

No. 6. Is a medal commemorating the Isthmian games; those celebrated on the Isthmus of Corinth, in honor of Neptune. The reward of the victorious combatant was a garland of parsley. It was originally a branch of the pine tree. These games were celebrated every fifth year. They were instituted in honor of Palemon, as appears

from an Epigram of Archias, a Greek poet, in the Anthologia. From this double reference it appears that Palemon and Neptune were the same, which also further appears in that the same temple which one writer, Pausanias, refers to Neptune, another writer, Statius, refers to Palemon.

Curva Palemonio secluditur unda Lechæo.

No. 7. Another medal marking the Isthmian games; at the time when *Cladius Optatus* was *Duumvir.*

No. 8. A female figure sitting on a rock; holding out a Patera, toward which a serpent advances itself. This serpent rises from a *cista mystica*, or sacred basket of Bacchus; which shows that this article of worship was adopted at Corinth.

No. 9. A female figure sitting on a rock, holding the sacred water vessel. This figure seems to be pretty closely allied to the Hindoo goddess sitting on a rock, in Plate 1. Origin of the Ganges.

The following series of medals, No. 10 to 17, is connected, and arranged, for the purpose of showing the identity, yet diversity, of the emblem they contain. It is presumed too, that by being thus arranged they illustrate each other: many more, of the same import, might have been added.

No. 10. A square box, ark, or chest, above which appears a pine tree. As pine trees were, from their size, incapable of being kept in boxes, as orange trees are, it is clear that this tree does not in reality grow in this box; yet it is placed in the very centre of it, and evidently belongs to it. In my apprehension it implies, at least, that this box, and the tree, are of the same species, *i.e.* of *pine* wood.

No. 11. Is the same chest, ark, or box, as in the former medal: accompanied and marked also by a *pine* tree, whose branches wave over the boy sleeping on the dolphin, which, together with himself, is supported by the chest. I have elsewhere considered this chest as being symbolized by the fish; so that the fish is the emblem of the mean of safety to the child; though the proper mean of safety was, in fact, the chest, or ark of *pine* wood.

No. 12. The boy carried in safety by the dolphin, no doubt, through mighty waters, though in this medal they are not marked. This fish is, as before, in fact, the Ark, made of *pine* wood: which particular appears clearly by

No. 13; where the boy is carried by the fish, but, to mark that this is an emblematical, not a living, fish, nor designed to represent one, the *pine* tree is added. As it is impossible that this tree should grow out of the fish, or out of the child, we may take the import of the emblem to be, that, under the protection of the pine tree, to which the fish is analogous, the child rides in safety through the boisterous deep.

No. 14. A round temple, over which is the dolphin, marking a coincidence with the foregoing: and before this temple a bull, over which, or out of which, grows the salutary pine tree. If this be taken as an emblem of Mount Bull, then, in simple language, this pine tree grew on that mountain. Mr. Bryant, however, takes the bull as an emblem of the Ark; in which case this allegory denotes that the Ark was made of pine wood.

No. 15. Having considered the dolphin as emblematical of an ark of preservation, we see in this medal, that this Ark has given up the child, which it has been the means of saving, to a female figure, standing on a rock, who, no doubt, is the presiding, or guardian goddess of the sea. This divinity contemplates her acquisition with great delight, and the child by its extended arms, shows its joy and exultation. This child, unlike all the others, is dressed in swaddling clothes, which marks its *recent birth:* yet its action is much too expressive for an ordinary child, and manifestly is allegorical: not to say, that a child in swaddling clothes is altogether irrelevant to the dolphin. A child of this tender age could have derived no benefit of any kind, from the assistance of this fish: as it could not have helped itself, had it by accident fallen into the sea; how then could it have taken advantage of any efforts the dolphin might have made in its favour?

No. 16. This curious medal represents an old man, sitting on a rock, resting his feet on a dolphin: also, a female figure, who having received a child, apparently just born, is taking charge of it: the old man looks forward with great attention, on the child; the child looks backward with great attention on the old man. This female is, no question, the same as that of the former medal; the principal difficulty regards the old man. On which we observe, first, that he is not Neptune; for he has no trident, or other ensign to mark him: neither is he Jupiter, or any other deity: but, I think, alludes to the history of the old man who went into a fish, aged as he was, but came out of the fish with renewed life, *i.e*, as a young child.

We have seen, in FRAGMENT CXLV. that this was an Egyptian emblem, and if the female figure in our medal may be analogous to the Egyptian symbol of providence, the hawk, which is credible enough, then this representation expresses the same events. We have already seen Egyptian ideas at Corinth; and this, I presume, is another.

The smallness of the fish in proportion to the human personage, is no objection to what has been said, as the medallists disregarded such *proprieties.*

N. B. Having formerly quoted the history of Hercules who went into a sea fish, where he continued three days, and came out again; I ought to add, that while in the fish *he lost all his hair: i.e.* his *beard*, &c. the marks of age; and came out without them, *i.e.* in a state of youth. Natalis Comes, Mytho. lib. viii. cap. 3. from Andrætas of Tenedos: also Lycophron, ver. 35. Theophylact, in Jonam, cap. 2.

No. 17. The child, his pine tree, and his dolphin, inside of a temple: hinting no doubt, at the worship paid to them. This temple is surmounted with two dolphins, and on its roof, is a star, the usual emblem of the Sun.

This child was called at Corinth Palemon, which name analyzed, imports *pale*, the old, *m'aun*, strange indeed! that a child should be called *old:* but not strange if it relate as we have seen many, if not all the Heathen emblems do, to the renovator of the human race, who went in a state of age into his preserver, from which he gained a renovated existence. Such a person was at once old and young; decrepid through years, yet newly born.

No. 18. Neptune in his car drawn by sea horses, which he is urging forwards with his trident. That Neptune as god of the sea, should be worshipped at Corinth, a sea port, is natural.

No. 19. Venus in her car, drawn by a Triton, and a Nereid; the Triton has a cornucopia in one hand; the Nereid has a musical pipe, on which she is playing. Venus was, unquestionably a sea goddess; and indeed derived her birth from the sea; as we have seen in many instances. The cornucopia alludes to the plenty imported by sea.

No. 20. The union of two hands, probably, of different sexes, indicating a conjugal connection: with two ears of corn, signifying plenty; surmounted by a head of poppy, signifying, not only peace, and repose, according to the narcotic qualities of this plant, but also fertility: the seeds of the poppy being very numerous.

No. 21. This medal represents Esculapius, whose *ancient* character is extremely respectable: around whose staff entwines a serpent, the emblem of the *Agathodemon*, or good Genius.

Near the Gymnasium, says Pausanias, there are two temples, one of Jupiter, the other of Esculapius; the statues of Esculapius and Hygeia are of white stone.

No. 22. It is most likely, that Diana was worshipped at Corinth: though some think that, medals representing the goddess of the chase, were struck by the Corinthians, in compliment to Hadrian, who was fond of that sport. Pausanias mentions a figure of Diana, in the habit of a huntress, as near the temple of Neptune. This Diana is not only accompanied by a stag, but carries two torches, one in each hand; whereby is indicated her diffusion of light.

The stag was sacred to Diana; and Agamemnon, says Servius, on En. vi. having unintentionally slain a stag sacred to Diana, was punished by the anger of the goddess, who withheld the wind from being favourable.

No. 23. This figure is marked to be Venus, by the golden apple, which she carries in her hand. She is clothed very modestly: and indeed, we are not always to consider Venus as the goddess of illicit gratifications, but not unfrequently, as of a very superior and honorable character. This acknowledgment is due to the more correct part of the heathen; whatever blame may be imputed to the corrupt classes among them. In several instances which occur on the ancient marbles, nothing can be more modest than the appearance of this deity.

Lotichius, *in Petron.* quotes Atheneus, for authors who mention, that the Corinthians in their public prayers petitioned the gods to increase the number of female votaries to Venus: also that they promised to Venus an additional number, if that goddess would grant them certain requests: Xenophon, the Corinthian, made a like vow, if he should win the prize at the Olympic games; which he performed, by presenting twentyfive young women to the service of the goddess. Such were the *public* institutions of this most illustrious city! the eye of Greece!

No. 24. Bacchus was venerated at Corinth. Pausanias mentions several temples in the Forum at Corinth, as Diana of Ephesus; and two golden images of *Liber Pater, i.e.* the ancient Bacchus. The panther appertains to Bacchus, say some, because of his spots, which represent so many stars. I rather think that this panther should be the tiger, *i.e.* of India, exclusively, thereby marking the original country of this divinity. Bacchus is among the Greeks a youthful deity; but the Indian Bacchus is a character of the utmost venerability, dignity, and majesty, with an ample beard, and a truly patriarchal countenance.

No. 25. The sun was certainly worshipped at Corinth: especially in the Acro-Corinthus. Pausanias there saw his altars. From the crown of rays around his head, he was called αφητωρ "the darter;" he who darts rays like arrows from a bow, or, like darts thrown by hand, emits them on all sides.

The sun was the same as Apollo, says Macrobius, Sat. i. 23. indeed the name Apollo is thought to be derived from παλλειν, *shooting abroad* his rays. We read also, in Pausanias, of "a temple dedicated to Apollo *Carneus*" who certainly

was a radiated deity, so called from *Karn*, or *Keren*, the Hebrew name for a ray of light, or splendour. I think there were two such temples, Vide in Mr. Taylor's translation, Vol. I. p. 163. line 4. p. 165. line 3 from bottom. Apollo *Carneus* was, no doubt, the *Carnaim* of Scripture: the male deity of which Astaroth *Carnaim* was the female. Vide CARNAIM.

No. 26. There were several temples to Venus in Corinth: one of them was called *Melanides*, "the swarthy," or the sun burnt to blackishness. This temple stood in the suburbs. Our medal appears to me to represent Venus holding a mirror of brass; a Cupid is viewing himself in this mirror, which has been mistaken for a shield. The ancient mirrors were usually made of brass polished: but some, which I have seen, were of white metal, probably a mixture, not unlike the speculums to our telescopes, than which nothing can be more accurately reflecting.

The reason why Julius Cæsar restored Corinth, is thought to have been the worship there paid to Venus, from whom he derived his descent: and especially, the temple on the Acro-Corinthus, where her worship was peculiarly splendid. There was also a shrine of Venus at Cenchrea, with her image in marble.

No. 27. There was a temple of Jupiter Olympus, at Corinth: where he was worshipped with attention; "the Romans," says Pausanias, "call that deity *Jupiter Capitolinus*, whom the Greeks call *Corypheus*." The import of this term is, the Supreme; whom Cicero calls, "the best and greatest:" *the best*, says he, because of the benefits we receive from him; *the greatest*, because of his power. This is somewhat analogous to what Pausanias reports of Corinth: that there was in that city, three statues of Jupiter in the open air: "one of these is *without a name*, the second is called *terrestrial*; and the third *Most High*." Comp. Acts. xvii. 23. &c.

The figure of Neptune on this medal sits on the prow of a vessel; the *eye* upon which deserves notice. He holds the trident, and the dolphin.

The Isthmus of Corinth was sacred to Neptune, and several temples dedicated to him were extant in this city.

Seneca reports, that Alexander the Great was enrolled as a citizen of Corinth: and his name appears in a medal of it; most probably as chief magistrate for the time being.

CRETE, *flesh*, or *fleshy*. An island, 1 Macc. x. Acts xxvii. WELLS, 517.

This island is in the Mediterranean sea, almost opposite to Egypt; and may be considered as having been originally peopled from thence, most probably by a branch of the Caphtorim, which being called *Ciratas*, or *Cretes*, gave their name to this island. It is proper to understand this, because, the Cretans are famous for describing their island as the birth place of Jupiter; and they boasted, also, of possessing his tomb. The first of these events they commemorated on their medals, by representing this deity in his infant state; and the latter they confirmed, by showing to travellers the sepulchre of their venerated patron in the recesses of mount Ida. But, the name they gave him, fully proves that both he, and his fellow islanders, derived their transit from Egypt. In a cave, was a seat, called the throne of Jupiter; and near it was an inscription, in ancient characters: "this is the tomb of Zan," which is no other than the Egyptian Zoan, or "*Aun* the recumbent." But if the common notion of *Zoeh*, whence *Zoeh*-aun, be adopted, as "causing to wander," then, it will import, "*Aun* the director of migration;" but as it is usually taken in a bad sense, in Scripture, I prefer the former idea: though it is very possible that the Hebrew application of the word, might not be acknowledged by the neighbouring nations. Vide ZOAN.

Crete was so named, says Pliny, from the nymph *Creta*, daughter of Hesperis; but Stephens says from *Crete*, daughter of Jove, and the nymph Ida; Anaximander says, from *Curetes*, a king of the island, whom Eusebius in Chron. calls *Cretem*, who was, he says, one of the *Curetes*, by whom Jupiter was hid and nursed [one of the *Ciratas*, who introduced the worship of Jupiter.] The Cretans affected the utmost antiquity, as a nation, and distinguished themselves as *Eteocretenses*, "true Cretans." Homer celebrates this island as famous for its hundred gates, whether of cities or of temples? which Virgil, En. iii. seems to refer to cities: but in the Odyssey, Homer calls this island "ninety citied." Being surrounded by the sea, its inhabitants were excellent sailors, and its vessels visited all coasts.

> O magna vasti Creta dominatrix freti,
> Cujus per omne littus innumeræ rates
> Tenuere portum, quidquid Assyria tenus
> Tellure Nereus pervium rostris secas.

The Cretans were also famous for archery, which they practised from infancy. But the glory of Crete was *Minos* the legislator, son of Jupiter and Europa; or rather *Manueh*, the same radically as *Manoah*, father of Sampson, which truly was but another name for Jupiter himself. In fact, I presume the same establishment as brought over the worship of the East, brought over also the political institutions of Noah. He was the

first, it is said, who reduced a wild people to regularity of life, and in order to effect this the more completely, he retired during nine years *into the cavern of Jupiter:* which I take to be precisely the same as what has been related from the Puranas, that Sami Rama *performed austere devotion nine years in the hollow of a tree,* before she effected her settlement: and if the same word signified the *hollow* of a tree, and the *hollow* of a cavern, then this explains the Jupiter sitting on a tree, of our medal, No. 4. It is said, that after nine years, Minos established religious rites. It is at least certain, that the laws, rites, and usages of Crete, were copied by the Greeks. Lycurgus, Thales, &c. travelled into Crete. The ancients were persuaded, as Pliny speaks, *quidquid in Creta nascitur, infinito præstere cæteris eiusdem generis alibi genitis;* that whatever was produced by Crete, was infinitely superior to that of the same kind, which was produced any where else.

We have ventured to suppose, in direct opposition to CALMET that, the Philistines, who appear to be a people conformed in many respects to the Cretans, did not people, from Crete, that part of the shores of the holy land called Philistia; but, that the Philistines peopled the island of Crete, migrating from the shores of Egypt, or of Judea. As we have thought the Philistines were a Hindoo nation, first settled on the coast of the Red Sea, afterwards removing from thence to Canaan, and so to this island; we shall endeavour to support our conjecture, by producing what appears to us to be a Philistine or Hindoo history, commemorated on the medals of Gortyna, which was long the most considerable city in Crete.

We find in the Indian Puranas, as reported by Major Wilford, Asiatic Researches, vol. iv. p. 376. a story of *Maha-Deva* and his consort *Parvati,* who quitted their divine abode, and alighted on the summit of the Nishada mountains. Here, Parvati was offended at her consort; and though he used every endeavour to pacify her, humbled himself, praised her, flattered her, all was to no purpose; she fled into *Cushadwip,* Arabia, or the eastern Bank of the Red Sea, on the mountains of *Vahni vyapta,* and seating herself in the hollow trunk of a Sami tree, she performed *Tapasya,* or austere devotion, for the space of nine years: when, fire springing from her, pervaded with rapid violence the whole range of mountains. This at length she moderated, and confined to the Sami tree, the hollow of which she made her place of abode; and hence she is called Sami Rama, or, "she who dallies in the Sami tree." The flame confined in the Sami tree, still remains in it; "and from that time, this sacred tree gives an increase of virtue, and bestows wealth and corn."

The medals on our plate, No. 1. to 8. appear to me to represent *Parvati,* in the hollow of the tree, where she had taken refuge. She seems here to sit, in a melancholy attitude, as if forsaken; and is, for the most part, attended by a bird. This bird has rather the appearance of a dove, than of an eagle: yet, in some, it spreads itself pretty far for a dove. But the reader will notice that the goddess is not always in a tree; but sometimes among reeds and river plants, as in No. 6, 7. where she seems to be embracing the bird: she is represented as drawing a veil over herself, and is, apparently, further denoted by the prow of a ship, the regular attendant on the deity worshipped in all the Philistine cities on the coast.

If the bird on these medals is a dove, it agrees perfectly with the continuation of the story in Major Wilford, that Mahadeva "assuming the diminutive shape of a dove, with an angry [dejected?] countenance, commenced the performance of *Tapasya;* his consort *Devi,* also, transformed herself into *a bird of the same species;* and from that time they have been worshipped under this shape." As this history is mythological, we must take the transformation of any thing, for the origin of the worship of an idol under that form; war is implied by fire, and the length of time is probably that from the first attempt to introduce the worship, to its establishment. To show that this story was not confined to Gortyna, No. 3, 4. are of Phœstus, another city in Crete: in the first we have the goddess, very pensive, in the Sami tree; in the second, we have, beyond all doubt, a figure of Jupiter, ascertained by his eagle, and his name; but this is rather a palm tree, than a fir tree of any kind: and is chiefly remarkable as containing two trees, of which one has no figure on it.

We have thus traced *Semi Ramis,* whose temple worship at Ascalon is celebrated, from the Nishada mountains in Hindoostan, to Arabia, by means of the Puranas, and from thence to Crete by means of the Cretan medals: with this agrees the account that Philistim came from *Capthor,* or perhaps from more than one nation, mentioned Gen. x. 14. vide CAPHTOR. The Chronicon Paschale, p. 30. has these words: "these islands [in the Archipelago] which I have just mentioned, are those that are held jointly by the sons of Ham, and those of Japhet; they are in number twentysix. There were also other islands occupied by the descendants of Ham, as Sardinia, *Crete,* and Cyprus," as no antiquary, hitherto, has been able to give the slightest interpretation

of these very curious medals, we shall only observe further, that the type of Europa carried away by a bull, is that proper to the medals of Sidon, of whose king she was daughter, though it appears on those of Crete; which further connects this island with the coast of Syria: indeed, there is no doubt but Europa was reported to have been brought into Crete by Jupiter, and the tree where she reposed herself, after landing, was long shown, and held in veneration. The meaning is, that the worship of Jupiter and the emblematic power of the bull, was first instituted under this tree: but certainly it was brought from Sidon. Vide SIDON. If this worship was brought from Sidon; the original population of the island may be thought to have come from the same place, or at least, to have had a common origin with the Sidonians.

Gnossus was anciently the capital of this island. Minos, said to be the son of Jupiter, established his residence in this city. Near it was the famous labyrinth, and the Minotaur; which, on No. 9. is represented with a human body, having a bull's head. We have seen in our medals of Athens, that this is the true Cretan Minotaur: and it is remarkable that the LXX and other interpreters, understand the golden calf, made by Israel in the wilderness, as being of this figure, and having only the head of a calf. But, this emblematic figure, adopted in an island, which boasted of the birth of Jupiter, *i.e.* of his early worship, certainly *commemorates something:* and this further appears by the ball which he holds in his hand: which is the usual symbol of Apollo. I conceive, therefore, that this refers to the original country from whence the Cretans came, *i.e.* that of which Mount Bull (Taurus) was the head. And this leads us in perfect conformity to what we have already proposed, to derive the origin of the Cretans from the river Indus and Mount Caucasus. To strengthen this idea of derivation from Taurus, the city of Gortyna commemorated also the single horned bull, as appears by No. 10.

"Akrites, *Crete*, says Ibn Haukal, is inhabited by the Mussulmans and Ghazians;" I do not know whether this has any reference to the inhabitants of *Gaza*, or not.

The Cretans were one of the three K's against whose unfaithfulness the Grecian proverb cautioned: *Kappadocia, Kilicia, and Krete.* Vide CAPPADOCIA.

It appears also, that the character of this people for lying, was thoroughly established in ancient times; and when the Ulysses of Homer designs to deliver a falsity, he always prefaces it by assuming the character of a Cretan; usually swearing in that character, to the truth of what he is about to affirm. In common speech the expression "*to cretanise*," signified to tell lies. This contributes to account for that detestable character which the Apostle Titus, i. 2. has given of the Cretans, that they are "always liars." This was not only the opinion of Epimenides, from whom the Apostle quotes this verse, but of Callimachus, who has the same words. When Epimenides adds, that "the Cretans are savage beasts," or fierce beasts, and gor-bellies, bellies which take a long time in being filled; he completes a most disgusting description. Polybius represents them as disgraced by piracy, robbery, and almost every crime, lib. iv. 8. Strabo, x. 477. They were also seditious. Polybius, iv. 53. Liv. xli. 25.

Crete was taken by the Romans under Metellus, hence called *Creticus*, after a vigorous resistance of above two years. This island, with the small kingdom of Cyrene, on the coast of Lybia, formed a Roman province. In the reign of the emperor Leo, it had twelve bishops, subject to Constantinople. In the reign of Michael II. the Saracens seized it: and held it, till after one hundred and twentyseven years, they were expelled by the emperor Phocas. It remained under the dominion of the emperor, till Baldwin earl of Flanders, being raised to the throne, rewarded with it Bonifacio, marquis of Montferrat, who sold it to the Venetians, A.D. 1194. Under their government it flourished greatly: but was unexpectedly attacked by the Turks, A.D. 1645, in the midst of peace. The siege of Candia lasted twentyfour years, being commenced 1646, and ending in 1670. It cost the Turks 200,000 men. It is now subject to the Turks, and consequently is impoverished, and depopulated.

CUTHA, or CUSH. 2 Kings, xvii. 30. the name is written *Cutha*, with the Chaldee termination. WELLS, 378.

CUSH. *An Ethiopian*, or *black*. Gen. x. 6. ii. 13. 2 Kings, xix. 9. Job xxviii. 19. EXCURS. 546. 548. WELLS, 34, 365, 384.

This name is thought to denote *terror, affright, i.e.* to foes; such being the import of the Arabic root; which the Chaldee, in its duplicate form, takes in the same sense.

Most translators render *Cush* by Ethiopia: and only *one* Ethiopia being generally known among us, and at most *two* regions, of this name, to the learned, very great confusion has been occasioned by that rendering. The family of Cush appears to have been numerous; and the establishments of this family to have been proportion-

ately dispersed, not in one region, only, but in several. We find them in

1. Bactria, west of the Gihon, Gen. x. 7, 8.
2. Assyria, west of the Caspian.
3. Arabia, east of the Red Sea, on the coast. Numb. xii. 1. 2 Kings, xix. 9. 2 Chron. xxi. 16. 2 Chron. xiv. 9. Isaiah xxxvii. 9. Hab. iii. 7.
4. Southern Ethiopia: or Ethiopia south of Egypt. This is the Ethiopia best known to the Greeks and Romans.

1. CUSH. *Bactria.* Gen. x. 7, 8. Of this we have treated in EXCURSION, No. 546. the proofs there adduced may justify the placing of Cush in this country. The Syriac in 2 Chron. xvi. 8. for *Cushites* reads *Indians:* both Syriac and Chaldee in Isaiah xi. 11. and Zeph. iii. 10. for *Cush* read *India.* Jonathan, the *Chaldee* paraphrast, in Gen. x. 6. for *Cush* reads *Arabia:* so the Chaldee on 1 Chron. i. 8, 9. It is impossible that Arabia near Judea should be intended: but the Indian Cushites were also called *Arabes,* Oreitæ, Erythreans, and Ethiopes; and these *Arabes,* whom we have referred to Bactria, no doubt, were meant by the paraphrast. The prophet Isaiah enumerates "Elam, *Cush,* and Shinar." xi. 11. The Samaritans in Josephus, Ant. lib. xi. cap. 4. say, "Salmanessar, king of the Assyrians, brought us hither from the countries of *Cuthia* and Media." "The province of *Cutha* is a region in Persia," says Josephus, lib. ix. cap. 14.

2. CUSH. *Assyria.* As the dispersion of the Jews was principally in Assyria, it may be, that to this dispersion the prophet Zephaniah refers, chap. iii. 10. where he speaks of the return of Judah from captivity, "from beyond the rivers of *Cushan,* my suppliants, even the daughters of my dispersed, shall bring mine offering." But see EXCURSION, No. 563. as the dispersion did extend even to the ancient Hindoostan. St. Jerom, in his Catalogue of ecclesiastical writers, mentions St. Andrew preaching the gospel on the rivers of Colchis, the Apsarus and Phasis: and calls the natives Ethiopians, *i.e. Cushites.* He also says the same of Matthias. *In altera Ethiopiâ ubi est irruptio Apsari et Hyssi portus, predicavit.*

3. CUSH. *Arabia.* The prophet Habakkuk alludes to this settlement of the Cushites, chap. iii. 7. "I saw the tents of the *Cushites* in affliction; and the tent curtains of the land of Midian did tremble." We know the land of Midian connected by this prophet with Cushan, too well to be mistaken.

4. CUSH. *Ethiopia, south of Egypt.* The eunuch of queen Candace is in the Syriac rendered the *Cushite.* Acts viii. 27. This is the country usually called Ethiopia.

In Isaiah xviii. 1. rivers of *Cush,* are rivers of Ethiopia: *i.e.* south of Egypt. Comp. Jer. xiii. 2.

CYPRUS, *fair,* or *beautiful,* an island. 1 Macc. xv. Acts xi. xxvii. WELLS, No. 468.

We have given it as our opinion that the Philistines, or Phenicians, passed from the shore of the Red Sea, to the Mediterranean, and peopled the islands of Crete, vide CRETE, and Cyprus. The medals on our plate belong to Salamis, a city of this island, and do most certainly commemorate a single horned bull in conjunction with a lion.

No. shows on one side the bull, on the other the lion: wherein it is a correct representation of Mount Meru. This medal, from the Σ marked on it, is attributed to Salamis: it is of gold.

No. shows the lion and single horned bull in society.

No. shows the masque of a lion: reverse, the single horned bull.

No. are of the same city.

These medals, says Pelerin, are of the highest antiquity. The circumstance of the single horn, and its position, perplexed that learned medallist: who remarked it, without being able to offer any explanation of it. It appears to be the truly oriental representation, preserved long after its proper reference was forgot.

CYRENE, *a wall,* or *beam;* otherwise, *cold,* or a *meeting.* WELLS, No. 417, 532.

1. A city in Africa. 2 Kings, xvi.
2. A country, Acts ii.

The district of Cyrene, was sometimes called Pentapolis, by reason of the five principal cities which it contained, Cyrene, Apollonia, Arsinoe, Berenicé, and Ptolemais. Each of these had medals of its own, but some were common to the whole country.

No. has a Jupiter on one side, on the other a car, drawn by four horses, over it the sun shining in his strength.

D.

DABASHETH, *honey flowing;* otherwise, *placing of infamy.* A city in Zebulon, Josh. xix. 11.

Simon refers this to the hunch of a camel, and supposes that it denotes a town situated in a place, or on a hill, called "camel's hump:" This is possible, no doubt; but the derivation from *honey* seems at least equally appropriate.

N.B. This is to be understood of vegetable honey, made, or dropping from the palm tree; not of that made by bees; as appears from those places, where we read that the Israelites brought the first fruits of *honey:* 2 Chron. xxxi. 5. whereas, the honey of bees was not allowed to be offered as first fruits, or as tythes. I suppose that this word

Dabesh imports a *bunch*, whether of dates, or the *bunch*, more properly perhaps, in English, *hunch*, of a camel; and this is taken from the form of these subjects respectively.

DABERETH, *the word*, or *thing*; otherwise, ■ *bee*, or *subjection*; or, from the Syriac, *a female leader*. A city of Issachar, on the borders of Zebulon, Josh. xix. 12. xxi. 28. called *Dobreth*, 1 Chron. vi. 57.

Perhaps, a leader, or guide: or rather, the thing *led*, or *drawn*; whence some have thought it might denote that kind of gocart which is appended to the rump of a sheep of that species which has large and unwieldy tails: and consequently is *drawn* after the animal. This name appears to be related to *Dabir*, or *Deber*, which see.

DALMANUTHA, ■ *bucket prepared; exhaustion of what is numbered*; otherwise *leanness*, or *branches prepared*, or *numbered*. A country. Mark i. Wells, No. 444.

DALMATIA, *lamps frustrated*, or *the shine of vanity*. A country, 2 Tim. iv. Wells, No. 499.

DAMASCUS, *the sack of blood*, or *cup of blood*, otherwise *blood of the thigh*, or *of fires*, or *of the procurator*, or *stewards*. Gen. xiv. 15. xv. 8. called Dumeshec, 2 Kings, xvi. 10. and Darmeshec, 1 Chron. xviii. 5, 6. and so throughout the Chronicles. Called *Damascos*, Acts ix. 2. Wells, 460. Vide 342. for its territory, vide Excurs. 562.

Some think that this city is so called from the earth about it being *red*: and with this the Arabic root agrees. There is also a field of red earth, of which, as the tale is reported, Adam was composed, not far from Hebron. This field is called "the field of *Damascus*:" but, that it has any relation to the city of this name, I cannot find. I have, however, thought, that as the root *Dameh* signifies, equable, *level*, uniform, *flat*, that this name means "the irrigated, or watered place *in the levels*:" and its situation agrees with this derivation, the city standing at some distance from the mountains of Libanus, and between rivers that soon terminate in an extensive marsh: consequently, its site is altogether level, and perpetually irrigated.

Julian, in his letter to Serapion, thus celebrates this city. "It is just, I think, that the true city of Jupiter, *and the eye of the whole east*, as she is pre-eminent in every thing else, in the elegance of her sacred rites, the happy temperature of her climate, the beauty of her fountains, the number of her rivers, and the fertility of her soil, should also be unrivalled in this wonderful fruit," the fig. Duncombe's Julian, ii. 51.

Damascus is situated in a very fertile plain, at the foot of Mount Libanus, being surrounded by hills, in the manner of a triumphal arch. It is bounded by a river, which the ancients named Chrysorrhoas, as if it flowed with gold; and it is divided into several canals. Damascus has still a great number of fountains, which render it extremely agreeable. Its fertile and delightful meadows, covered with fruits and flowers, contribute also to its fame.

Damascus, says Ibn Haukal, or as he writes it, "*Demeshk*, is a *chief city; the right hand of the cities of Syria*. It has ample territories among the mountains; and is well watered by streams which flow around. The land about it produces trees, and is well cultivated by husbandmen. This tract is called *Ghouteh*. It extends about one *Merhileh* by two. There is not in all Syria ■ more delightful place. Here is one of the largest mosques in all the land of the Mussulmans, part of which was built in ancient times, by the *Sabians*." Ibn Haukal then traces this mosque into the hands of the Greeks, the Jews, the Christians, and the true believers: he adds "*Walid ben Abd-al-Molk* repaired this building, beautified it with pavements of marble, and pillars of variegated marble, the tops of which were ornamented with gold, and studded with precious stones, and all the ceiling he caused to be covered with gold; it is said he expended the revenues of all Syria in this work." Sir W. Ouseley's Trans. p. 41, &c.

We read in Golius's Notes on Abdulpharagius, p. 130. that the caliph *Walid Ebn Abdalmelec Ebn Merwán* built the mosque in the year of the Hegira 87. *cir.* A.D. 717. It is said, that above a thousand workmen were employed on it; and that the expense amounted to seven years revenue of the caliphat. Some say, Walid added to this famous mosque, the sumptuous church of St. John Baptist, called by the Arabs, *Mesjed Yahia*, which the Greek Christians had been enriching for several ages, obliging the Greeks to sell it to him. D'Herbelot, Bibl. Orient. p. 907. art. *Val.* Others say, he only added several domes to the church of St. John, among which was one very magnificent, and larger than the rest, called *Cobba Aliyat*. Ib. p. 773. art. *Scham*.

The *Via Recta*, or street called *straight*, Acts ix. 2. extends from the eastern to the western gate, about a league, crossing the whole city and suburbs, in a direct line. On both sides of it are shops, wherein are sold the rich merchandizes brought by the caravans. Near the eastern gate is a house, said to be that of Judah, where St. Paul lodged after his conversion. There is in it a very small closet, where tradition reports, that St. Paul passed three days without food, till Ananias re-

stored him to sight. Tradition also says that here he had the vision referred to 2 Cor. xii. 2.

About forty paces from the house of Judah, stands a little mosque, where Ananias is said to have been buried. There is also in the Great Street, or *straight*, a fountain, whose water is drank by the Christians, in remembrance of that which the same fountain supplied for the baptizing of Paul.

Near the eastern gate, on the south of it, is a kind of window, or porthole, for shooting arrows, I suppose, in the parapet of the great wall; by which, tradition says, Paul escaped from the Jews. It is, however, more probable that the place whence St. Paul escaped was further distant from the gate, which was carefully guarded by his enemies.

Near Damascus, on the way leading to the Turkish burying ground, is a building, said to be that of Naaman the Syrian. It is an hospital for lepers. Here is a tomb, reported to be that of Gehazi, servant to Elisha, who after his disgrace, retired to Damascus, where he died.

The ancient road from Jerusalem, near Damascus, lies between two mountains, not above an hundred paces distant from each other: both are round at bottom, and terminate in a point. That nearest the great road, is called *Cocab*, the star, in memory of the dazzling light which here appeared to St. Paul. The other mountain is called *Medawer el Cocab*, the circle of light. Toward the middle of this mountain, is an old monastery, almost destroyed, whereof only one grotto remains, and this so small, that a man can hardly turn himself in it. This is reported to have been St. Paul's shelter after his conversion, till he could make ready for continuing his journey to Damascus. Southwest of Damascus is the plain of Hauran, the granary of Turkey.

From D'Arvieux we may add, that the walls of Damascus are modern, except those where St. Paul was let down in a basket: those, he says, are the same which were there anciently, and much stronger than the others. The external appearance of the houses in Damascus is mean; the internal is magnificent. There are many covered markets, built of hewn stone, and well vaulted, with openings from space to space. The footways in the streets are raised. Many Khans for lodging merchants and travellers. The *straight* street is at present a covered *Bazar*, exchange, or market. The fountain of St. Paul adjoins to a great pillar, called the Ancient Column. They say that the keeper of the gate of Damascus, in the time of St. Paul, was a Christian, and his friend; and showed the window from whence he might escape. His tomb is opposite to this window, now walled up. He was, it is said, martyred; and the Christians maintain a lamp always burning at his tomb.

The village called *Cocab* is at the extremity of the plain on the road to Jerusalem. It is very agreeably situated between two little hills.

About two leagues from Damascus, toward Baalbeck, is a district extraordinarily dry: no dew ever falls upon it: yet it yields grapes large and sweet, and capable of being preserved a long time, as they contain but little moisture. Comp. 2 Sam. i. 21.

Damascus is one of the most commercial cities in the Ottoman empire, and has many rich manufactures. The inhabitants are witty, cunning, and sharpers; they are, however, polite, and less oppressed by the Pacha than many others. The Christians are mostly of the Greek church; with a few Maronites, and formerly a few Europeans, when the residence of the French consul was established in this city.

Mocquet says, Damascus is five days' journey from Jerusalem. He says that a caravan of pilgrims goes yearly from Damascus to visit the mosque of Solomon at Jerusalem: that it sometimes amounts to five or six thousand people: and that he accompanied one of these assemblages of people.

Volney gives the following account of this city. "Damascus is the capital, and residence of the Pacha; the Arabs call it *El Shams*, agreeable to their custom of bestowing the name of the country on its capital. The ancient oriental name of Dameshk is known only to geographers. This city is situated in a vast plain, open to the south and east, and shut in, toward the west and north, by mountains which render the territory of Damascus the best watered and most delicious province of all Syria: the Arabs speak of it with enthusiasm, and think they can never sufficiently extol the freshness and verdure of its fruits, its numerous streams, and the clearness of its rills and fountains. This is also the only part of Syria where there are detached pleasure houses in the open country. The natives must set a higher value on these advantages, as they are the more rare in the adjacent provinces. In other respects the soil is poor, generally, and of *a reddish colour*, and ill adapted for corn; but is, on that account, more suitable to fruits, which are there excellently flavoured. No city contains so many canals and fountains; each house has one; and all these waters are furnished by three rivulets, or branches of the same river, which, after fertilizing the gardens for a course of three leagues, flow into a hollow of the desert to the southeast, where they form a morass, called *Behairat-el-Mardj*, or the Lake of the Meadow. With such a situation, it cannot be disputed that Damascus is one of the

most agreeable cities in Turkey; but it is still deficient in point of salubrity: the inhabitants complain, with reason, that the white waters of the *Barrada* are cold and hard; and it is observed that the natives are subject to obstructions; that the whiteness of their skin is rather the paleness of sickness, than the colour of health; and that the too great use of fruits, particularly of apricots, occasions there, every summer and autumn, intermittent fevers and dysenteries.

Damascus was, as we have seen, highly complimented by Julian. It was a metropolis and a colony: it is so called on the medals of Gordian and Philip; and it appears that the latter gave his veteran soldiers establishments in this city and its neighbourhood. The legion stationed here was one of the sixth legions called *Ferrata:* the other was in Britain. Dio. lib. v. p. 560.

The female stag, being called in Greek *dama*, some of the ancients supposed that Damascus took its name from this animal; and on its coins we have a child sucking a *dama;* as it is said Romulus and Remus were suckled by a she wolf. Others have said that Damascus was named after a giant called *Ascus:* and others have referred it to a king named *Damascus;* at the tomb of whose wife, Arathis, the Syrians worshipped as at a temple. These derivations are of no further use than to show that no dependance can be placed on Grecian etymology, on a subject which refers to an oriental language. Josephus says that *Uz* was its builder.

Damascus is described by Strabo, lib. xvi. p. 756. as a very considerable city, and the most noble of those which are on the confines of the Persian territories.

Damascus, though described as a metropolis on its medals, yet was not a metropolis in the ecclesiastical sense; but was a bishoprick under Emesa, which was the metropolitan see.

Josephus relates, Ant. lib. vii. cap. 6. that the kings of Damascus took the sirname of *Hadad*, during at least ten generations, as the name Ptolemy was assumed by the kings of Egypt, and Cæsar by the emperors of Rome. The first Hadad we read of was in the time of David.

Damascus was situated under Mount Hermon; and received a stream or streams from thence. I think this is included in the exclamation of Naaman, 2 Kings, iv. 12. "Are not *Amana* and *Pharphar*, waters of Damascus, which issue from the north side of Mount Hermon, as good as the water of the Jordan, which issues from the south side of that mountain, and which is considered by the Jewish doctors as unfit for cleansing?" Vide AMANA. We have seen, under the article ABILENE, that the river *Chrysorrhoas* flowed in that district. Strabo says that it was wholly consumed in those small canals which water the gardens. Mr. Maundrel says the same of the waters of the Barrady, which appear to issue further north, and to run with an eastern course into Damascus. I would query, whether the two streams, one running from the south, the other from the west, were not the *Abana* and *Pharphar* of Naaman? Mr. Maundrel, indeed, informs us, that he saw but one stream: yet another might exist in the way to Judea, without his knowledge of it, as he entered the district by another route. Benjamin of Tudela, in his Itinerary, p. 96, 97. mentions two rivers: but he says, that they both flowed from Mount Hermon; and that *Amana* continued its course in the midst of the city: from whence it was conveyed by pipes to all the great houses, their gardens and court yards, &c.

Damascus, was, by the kings of Syria, surrounded with three walls; whence the inhabitants, in the pride of their hearts, boasted, that it was impregnable. Tiglath Pileser took Damascus, and carried its inhabitants captive to Kir, 2 Kings xvi. Nebuchadnezzar ruined this city, five years after the destruction of Jerusalem. Parmenio, general of Alexander the Great, found here immense treasures, after the defeat of Darius; with many captives of high quality; he was invited by the Persian governor to seize the city.

Pompey, when warring in Armenia against Tigranes, sent Metellus and Lollius to seize Damascus; which from that time was united to the Roman dominions, and became a government. The Saracens conquered it, A.D. 713, and miserably devastated it. In 1147, it was besieged by the Crusaders; but escaped being taken, by reason of discords which broke out in the Christian camp. It was, however, obliged to yield to the Christian forces, 125 years afterwards. Tamerlane, in 1396, besieged it with an immense army; some say, a million of men. After a desperate and prolonged resistance, it fell into his power: and, irritated at its obstinate defence, he desolated it without mercy. Sultan Selim took it A.D. 1517, under whose successors, the Ottoman emperors, it still continues.

The principal mention of Damascus in Gospel times, is in the history of St. Paul; who narrowly escaped from being seized by the governor of this city, under *Aretas*, the king of Arabia and Damascus.

Aretas was a name common to many of the kings of Damascus: at least from the second century before Christ; and it appears to have been retained by them after that period. The following are the

principal occasions, and times, of these princes being mentioned in history.

Ante A. D.

170. *Aretas, king of Arabia*, in the reign of Antiochus IV. king of Syria, 2. Macc. v. 8.

99. The inhabitants of Gaza, having rebelled against Alexander Janneus, sovereign of Judea, *Aretas, a minor king of Arabia*, under pretence of assisting him, did him more harm than good. Joseph. Ant. lib. xiii. cap. 13.

84. The inhabitants of Damascus, becoming weary of the government of the king of Syria, delivered their own city, and Cœle Syria to *Aretas king of Arabia*. Joseph. Ant. lib. xiii. cap. 15.

64. Damascus was taken from *Aretas, the king*, by *Metellus* and *Lollius*. *Aretas*, whose proper name was *Obodas*, was vanquished by Emilius Scaurus, whom Pompey had sent into these parts: and obliged to sue for peace. From the same Scaurus, Bacchius Judæus, a chief in the vicinity of Arabia, also solicited peace.

A. D.

cir. 33. *Aretas the king*, is mentioned by St. Paul; Acts ix. 25. 2 Cor. xi. 33.

It will be observed that *Aretas* being king of *Arabia*, and, at the same time, of Damascus, we are led to look for that Arabia to which St. Paul retired from Damascus, as a district not far from this city. Perhaps it might be so near it, that preaching in this Arabia, might be almost equivalent to preaching in Damascus itself.

No. 1. Is a medal of Aretas king of Damascus; with the date, AP. 130. This era is thought to be that of the Seleucidæ; and therefore that this medal belongs to the first Aretas in our list, who is mentioned in the Maccabees. That Damascus anciently belonged to Arabia, we have the authority of Justin Martyr, Dialog. ad Tryphon. p. m. 305. where he mentions "Damascus which belonged to the country of Arabia, and still does; although it is at present included in what is now called Syro Phenicia;" and so Tertullian: Damascus was formerly taken away from Arabia; before it was transferred to what is distinguished among the Syrians by the name of Syro-Phenicia." The reverse of this medal, is, the goddess with the three turrets on her head; holding out her right hand, in her left the cornucopia, and at her feet the personification of a river, as all medallists agree: on which, besides that this type is not peculiar to Damascus, I would observe, that no river *rises* at Damascus. That a river runs through the town, is true; but why, if this female represents the city of Damascus, should this river rise *at the feet* of the goddess? which goddess, though sitting on a throne, in this medal, is, in No. 3, seated on a rock, as frequently, in other medals: and the river holds in his hand an ear of corn, denoting the fertility to which it contributed. It deserves notice, that Aretas is, in this inscription, called "friend of the Greeks;" a title taken by many foreign princes, after the days of Alexander, and before the Roman power prevailed in these parts.

No. 2. Differs little from No. 1.

No. 3. Shows the turreted goddess, sitting on a rock, holding out her right hand as if pointing; in her left, a cornucopia; between her feet advances the river, holding in his right hand an ear of corn. The inscription "of the Damascenes," seems to allude to a period at which this city was governed by its own proper officers, independent of any other master. The date ΕΟΣ, 275, brings us to nearly thirty years before A. D.

It is very credible, that this city might possess peculiar privileges, either stipulated for, with that Aretas whom it had invited as its sovereign; or granted as favours by him, or his successors. I think it credible, also, that although the Romans took Damascus, yet they might not deprive the reigning Aretas of all power; but that he might pay them a tribute, and retain a kind of sovereignty: or might be allied with them, and dependant on them, pretty much as the Herods of Judea were, who yet were kings, and appointed governors over various places, notwithstanding they acknowledged the supremacy of the emperor at Rome. Something of this nature is necessary to be admitted, in order to reconcile the Arabian historians with Josephus, and other writers. From Pococke's observations on Arabian history, we learn, that the Arabians had uninterrupted possession of *Syria Damascena* for six hundred and sixteen years; in which succession was the *Aretas* of St. Paul. Whereas, Josephus affirms, and other writers agree with him, that the Romans conquered Damascus, under Pompey; yet they intimate nothing of its being restored to the Arabians. Vide Pococke's notes on Abdulpharagius, p. 77, 78. Spec. p. 57. Sale's Prelim. to Koran, p. 10, 11. That this city belonged to Arabia, in the second century, is asserted by Justin Martyr, as already quoted. Justin was a native of Palestine; and could not be ignorant of the fact. Dr. Benson thinks, that the troops of *Aretas*, with which he overcame Herod, were in garrison at Damascus, when St. Paul was way laid there. Damascus abounded so greatly with Jews, that Josephus says the inhabitants destroyed ten

thousand in an hour, by shutting up the baths. De Bell. lib. ii. cap. 20. And lib. vii. cap. 8. he says, that eighteen thousand Jews were murdered in this city, with their wives and children.

No. 4. Another medal of "*the Damascenes*," representing the goddess Fortune with a rudder; from which we infer, the worship of that deity, in this city. Moreover, as Damascus was not a maritime city, neither had it any port, we see that the rudder belongs to the goddess, as such, and not to the city on the coin of which it appears.

No. 5. Five cities, characterized by female figures, offering in a solemn manner, before an altar, a collection of fruits, to the goddess sitting on a rock; before whom stands a Silenus, with his wine bottle; and behind whom flies the winged horse. The goddess points with her right hand; in her left she holds the cornucopia.

I think it impossible that the goddess worshipped by these cities should be the city, itself, of Damascus: 1. Because, though noble and important, it was not entitled to such honors. 2. Because it was situated on a plain, or level, certainly not on a rock. 4. Because, the winged horse does not belong to Damascus; we find it on other medals, and in various mythological compositions. The same may be said of the Silenus. I conceive, therefore, that this medal imports a commemoration, by Damascus, and other Syrian cities, of the *original* goddess of plenty, &c. in regions much further east: and that they are offering fruits, perhaps the *first fruits* of their gardens, &c. to that *origin*, from whence they first received them. The altar plainly denotes an act of worship. The Silenus refers to Bacchus, who certainly was a deity of the East.

No. 6. A temple in the upper part of this medal, in which is Silenus; below, a grotto, in which reposes a female figure, holding in her right hand ears of corn, in her left a cornucopia; resting on an urn, from which flows a stream of water: before this grotto, an altar, no doubt, in honor of the goddess: motto ΠΗΓΑΙ *fountains*, or springs. I consider this goddess as being the same with that of No. 1, 2, 3. The urn holds the place of the figure denoting the river: the rest is precisely the same. The grotto alludes to that from whence the commemorated fountain flows: for we know that no fountain, or grotto, exists at Damascus; neither could Damascus, or its fountains, had any arisen there, be entitled to the worship implied in the altar. The temple and Silenus also point further east, at the origin of the vine, and its fermented productions.

No. 7. If the female figure of the former medals could be mistaken for the city of Damascus, yet this figure is so different, as to require a different explanation. It is a bearded figure, holding a small image in his right hand; in his left a cornucopia, and resting on an urn, from whence issues a copious stream. It is, in short, the same emblem as that of the goddess, though under a change of sex, the *original* Jupiter of the eastern origin of mankind. The little image answers the same purpose as the child, in various other instances: and alludes to the *new birth* of the human race.

No. 8. We learn from this medal, that Damascus was a *sacred* city; and an *Asylum*; it also exhibited games in honor of Augustus.

No. 9. Heads of the sun and moon; which deities were, no doubt, worshipped in this city.

No. 10. Thyrsi of Bacchus; date ZOT. 377. "of the Damascenes." This date if reckoned from the era of the Selucidæ, marks about A. D. 70.

No. 11. A figure of Minerva, proving her estimation at Damascus.

No. 12. The ram with the sun and moon: no doubt, agreeing in reference with those of other cities, to the *original* country commemorated by this type.

No. 13. Bacchus with a vine on each side of him. From this medal we also learn, that Damascus was a Roman colony, and metropolis of the district in which it stood. This city, then, was *sacred*, an *asylum*, a *colony*, and a *metropolis*.

No. 14. Esculapius and Hygeia; no doubt they had a temple here.

No. 15. The peculiarity of this structure is the reason for introducing it here: it is a double temple, one over the other: the upper one entered by a flight of stairs supported by that below. An altar, apparently beside the lower edifice. As this structure appears to be placed against a mountain, it could not possibly belong to the city of Damascus itself. The reader will find among our derivations of names, some which will appear to be justified by this instance of a temple placed against the side of a hill, and moreover a double temple; which of course might commemorate two deities. The mountain may be, either Mount Hermon, to the south of Damascus; or Mount Lebanon, to the west. The head is Macrinus.

No. 16. Silenus, with his wine bottle; pointing to a cypress tree. I suspect, that the cypress tree has its allusion, as well as the figure; but not to the district around Damascus.

No. 17. A child sucking a female stag, or *dama*; as already alluded to.

No. 18. The turreted goddess; her bust only, inside of a temple: marking, beyond doubt, that this emblem was here held sacred, and had its temple and worship. If this figure denoted the

city of Damascus, it is sufficiently singular that it should have a temple, sacred solemnities, and divine honors within itself. That the city of Rome might be held sacred, as a goddess, and might be worshipped, in the provinces, will not support the same idea in reference to the city of Damascus.

DAN. *Judging*, or *the judge*.

1. A place, Gen. xiv. 14.
2. A city, in the valley of Beth Rehob, not far from the towns of Gilgal and Masaloth.
3. A region in the tribe of Asher; acquired by the Danites. Josh. xix. 47. Judges xviii. 29. Vide LAISH, and CÆSAREA PHILIPPI. WELLS, No. 97.
4. Dan-*Jaan*. 2 Sam. xxiv. 6. WELLS, No. 355.

Probably this name Dan should be understood to import "the director," or determinator; or a thing which is directed, determined, or assigned to any one; which, in the case of judgment is, till justice be satisfied, or fulfilled: and possibly to complete, or to fulfil, may be the import of Dan in some places; as some think it signifies a *vase*, or cup; and therefore is analogous to *Phiala*; which was the name given, says Josephus, to the lake in the grotto, whence issued the fountains, whose streams contributed to form the river Jordan. Vide the following article.

As to Dan *Jaan*, Simon thinks it derives its name from a man named *Jaan*. Vide 2 Chron. v. 12.

I suspect some relation between this *Jaan* and *Ijon*, which is mentioned with Dan, 1 Kings, xv. 20.

DANA, *the judge*, or *judging*: in Syriac, *this*. A city in Judah, Josh. xv. 49.

Simon thinks this is derived from the Arabic and Ethiopic root, *to be depressed*, to *bow down*. It is possible this town might lie in what we call a *bottom*. If it laid in a *circular* bottom, it comes near to the sense of a *phial*, or cup, for containing water, attributed to Dan above: and, it is certain, that a derivative from the same root imports the *sockets*, which being hollow, received, and held, the boards of the tabernacle, Exod. xxvi. 19, 21. whose form, was that of a shallow kind of pan, which was capable of holding water, had it been applied to that purpose. Or, if it could be determined, we might derive the name from the *circular* arrangement of the elders, who were the ancient judges: the court sitting in a semicircle, to the right and left of the president.

DEBIR, *the orator*: otherwise, *the word*, *thing*, or *subjection*: from the Syriac, *a leader*. WELLS, No. 217.

1. A city in Judah and Simeon, Josh. xi. 21. xxi. 15. x. 38. xii. 13. called *Kiriath-sepher*, Josh. xv. 15, 16. Judges i. 11, 12. and *Kiriath-sena*, Josh. xv. 49. 1 Chron. vi.

2. A city in Gad, Josh. xiii. 26.
3. A city not far from Jericho, Josh. xv. 7.

This name, probably, signifies, "THE ORACLE," or rather, that *separated* part of the temple, called the *adytum*; the most *retired* or *secret* part, from which the oracle was understood to issue.

As in ancient times those who consulted the oracle, were persuaded of a divine *impulse* there resident, and also were *impelled* to do many things, by way of fulfilling the prophetic prediction received from such oracles, so it should seem, that an *impulse*, or the impelling principle, was radically intended by this appellation. But in another acceptation, not inconsistent with this, it may denote the *guide*, *conductor*, or *director*: as the advice of an oracle was asked in difficult cases, so, when it was obtained, the oracular decision became the guide, or director, as well as the influential motive, of those who had obtained it. Vide DABERETH.

DEBIRA, *the oratory*, or *word*, otherwise *the thing*, or *a bee*, or *subjection*. A city in Judah. Josh. x. 39. xv. 16. Judges i. 11, 12.

This name appears to be that of *Debir* with an emphasis, THE Oracle; and as it should seem that this city is called also *Kirjath Sepher*, the "city of the book," or learning; and *Kirjath Sena*, the "city of purity," from the Chaldee and Arabic roots *to cleanse*, we may safely conclude that it was a sacred University of the ancient inhabitants: to which the ideas of holiness, learning, and oracular information, were attached: together with that of *retirement*. Other conjectures may be seen in Bochart, *Canaan*, p. 855. Masius on Joshua, cap. 15. Schmidius on Judg. i. 11. Gusset. Comment. Loc. Heb. p. 567. Reland's Palest. p. 726. and Dissert. Miscel. p. ii. p. 285, 286. Buddeus, Hist. Eccl. V. T. tom. i. p. 940. Ritmerus, in his Dissert. de Kiriath Sepher; et apud alios.

DECAPOLIS, the *ten city district*; or region containing ten cities; which, though within the limits of Israel, yet, probably, was inhabited by foreigners: as Beth-shan was. Hence it retained a foreign, not a Jewish appellation. This may contribute to account for the numerous herds of swine kept in this district, a practice which was forbid by the Mosaic law. Matt. viii. 30. Matt. iv. 25. Mark v. 20. vii. 31. WELLS, No. 414.

DEDAN, *the breasts*, or *their beloved*; otherwise *their native country*, or *judging*. A city, Jer. xxv. 23. xlix. 8. Ezek. xxvii. 20. WELLS, No. 38, 120.

Simon thinks this is from the root *Dadeh*, and imports "a great increase," *i.e.* of the family: and to this root he also refers *Dodanim*, Gen. x. 4.

which being called, 1 Chron. i. 7. *Rodanim*, he thinks the latter word has the same sense in the Syriac, and Arabic, as the former has in the Hebrew; so that the import of both names is to the same purport.

It is likely that *Dedanah*, Ezek. xxv. 19. is the same as *Dedan*.

DEDAN. Beside the first mention of this name Gen. x. 7. it occurs four times in SS. Jer. xxv. 23. xlix. 8. Ezek. xxv. 13. xxvii. 15.

But we find two persons named Dedan.

1. The son of Cush. Gen. x. 7.
2. The descendant of Abraham, Gen. xxv. 5. where he is associated with the Edomites. It is probable that Ezek. xxv. 13. and Jer. xlix. 8. refer to this Dedan.

Ezek. xxvii. 13. appears to refer to Dedan son of Cush; this Dedan is enumerated among the merchant towns which dealt with Tyre.

There is a town called *Dadan*, situated on the Persian Gulph; it is placed by D'Anville not far from the Indian Ocean, and rather out of the Gulph. This name is written *Daran*, or *Daram*, by some; and *Dadan*, or *Dedan*, by others.

The Dedan of Ezek. xxvii. 15. is distinguished by furnishing Tyre with ivory, or great tooth, which in all probability it procured from India; much as the city of Ormus on the Persian Gulph did, in later ages. For an illustration of the phrase "horns of teeth," vide SCRIP. ILLUSTRATED, on Kings x. 18. *plates*. Dedan also furnished ebony; which it equally received from India. Virgil says

> ——sola India nigrum
> Fert hebenum.

The mention of these articles agrees perfectly with the notion of a town on the Persian Gulph; where, in fact, we know a very extensive commerce flourished many ages after Tyre: and of which these very articles formed a part.

Misled by the conformity of the Hebrew ד and ר, the Syriac generally reads *Doron;* the LXX read *Radan:* and interpret of the Rhodians; Jerom remarks and corrects this error. The Arabic Polyglotts by *Dedan* understand India.

DELOS, *apparent*, or *manifest*. An island, 1 Macc. xv.

DERBE, *walled round*, or *surrounded by a fossé*. A city in Lycaonia; or Isauria, as Strabo says, lib. xii. Acts xiv. WELLS, No. 477.

DESSAU, *fatness*, or *a cinder*. A castle, 2 Macc. xiv.

DIBLATHA, *a mass*, or *lump of dried figs*. A city mentioned by Ezekiel, which Stephens thinks should be read *Riblatha*, the ד and ר being much alike in the Hebrew. Hiller thinks, that dried figs were made in the town of *Dibla*, a city of the Moabites, abounding in that fruit; whence *Diblatha*, Ezek. vi. 14. imports "towards *Diblath*." The same is called *Diblathaim* [or, *Almon* Diblathaim; vide ALMON.] in the dual form, Numb. xxxiii. 46. so that, probably, it was a double city: and we read of *Beth Diblathaim*, Jer. xlviii. 22. which imports either the "temple of the double town of Diblathaim;" or, the "temple of the repositories of lumps of dried figs:" or "the temple of *Almon*," the hidden Aun "of Diblathaim."

DIBLATHAIM, vide DIBLATHA, above.

DIBON, *son of abundance*, otherwise, *abundance of intelligence*, or *edification:* from the Syriac, *a flow*.

But, some take it as derived from *Daba*, whose root in Arabic signifies *quiet, tranquillity, security:* or, rest in safety.

1. A city of Moab, so called from softly flowing waters. Numb. xxi. 30. xxxii. 3. Josh. xiii. 9, 17. Isaiah xv. 2. Jer. xlviii. 18, 22.
2. A city in Judah, Nehem. xi. 25.

The first of these cities is thought to be the *Dimon* of Isaiah xv. 9.

The name *Dibon* importing, I presume, *Dib-aun*, is written full, except in the passage referred to, in Numbers. It appears, to denote a deity; and this the rather, because, in Jer. xlviii. 18. where our translation reads "Thou daughter that dost inhabit *Dibon*;" the original is, simply, "Thou inhabitress of *Beth-Dibaun*," and as the towns, or rather the temples which gave names to the towns, of *Beth*-Gamul, *Beth* Meon, are mentioned in the following verses, why should not *Beth*-Dibaun be of a like character with these? In verse 22. *Dibaun* is associated with *Nebo;* and, as we know that *Nebo* was an idol, it should seem that *Dibaun* was of the same class.

There is, however some difficulty in determining the character of this deity. If the name is derived from *Duba*, then it imports "the Aun reposing:" not so much referring to Morpheus, the god of sleep, as to an oriental divinity; for it accurately expresses the attitude and description of the Indian deity, *Vishnu*, who thus reposes on the mighty waters, under the protection of the serpent *Ananta;* referring, no doubt, to Noah, preserved in the ark, by the miraculous exertion of divine power. Vide FRAGMENT to CALMET, No. xx. But, if this name be derived from the Hebrew *Dub*, to mutter, then it imports "the *Aun* of muttering:" and may refer to the mode used by the priests of the temple in giving answers to applicants; a kind of *oracle;* and so not wholly unlike DEBIR.

Perhaps, this name imports much the same as some others: "the Aun of complaint," lamentation, or mourning. Vide ADDON, AZMON, CABBON, *et al.*

DIBONAH, *excrement*, or *gathered in heaps;* otherwise, *abundant in numbers*, or *well provided.* A city of Judah, Josh. xv. 22. Thought to be DIBON, No. 2.

DIBON-GAD, *the happiness of the sons of abundance*, or *the happiness of abundant intellect*, or *edification*, otherwise, *abundant of girded sons.* Numb. xxxiii. 40, 46. "The *Aun* of good fortune reposing." Vide DIBON.

DILEAN, or DELEAN, *an afflicted poor man;* otherwise, *the answer* or *song of the poor;* otherwise, *exhausted*, or *cleanness*, or *the answer of the afflicted;* or from the Hebrew and Syriac, *a poor sheep.* A city in Judah, Josh. xv. 38.

The Chaldee root for this word denotes a pumpkin, or gourd; and this name may express a town famous for this kind of vegetable: "Pumpkin-town." Otherwise, it might take its name from its situation, as being on a hill named the Pumpkin; whether from its shape, or from any other circumstance.

DIMNAH, *excrement*, or *gore-blood;* otherwise, *silence*, or *our likeness.* A city of Zebulon, Josh. xxi. 35.

Perhaps the soil of this neighbourhood was very clayey, and adhered to the feet of travellers: somewhat like what we call *greasy.* The Arabic root imports *excrementitious.* Might any kind of marle, or fat earth, whether or not used as manure for land, abound in this neighbourhood? Comp. MADMENAH.

DIMON, Isaiah xv. 9. where we read, "the waters of Dimon shall be full of blood:" this name is interpreted *bloody*, or excrementitious; but it seems better to refer it to the sense given in DIBON, as the root imports *quiet, composure*, or *recumbency.*

DINABAH, *the judge is in her:* otherwise *the ministering judge.* A city in Edom, Gen. xxxvi. 32. 1 Chron. i. 43.

Some think "the fatness" *e. gr.* of oil: or the abundance of oil; so called from the great plenty of this commodity produced by the lands in its neighbourhood.

The Chaldee root imports *fatness;* the Arabic, *oil;* and the form of the word appears to imply "the giver of abundant quantities of oil."

DODANIM, otherwise RODANIM. 1 Chron. i. *Governors* or *descendants;* otherwise *sleep of rulers*, or *of posterity.* Vide DEDAN.

DOPHKA, or DAPHCAH, *pulsation*, or *impulse.* A station of Israel, Numb. xxxiii. 14.

This *impulse* implies to go forward: whence to *rush* as a stream; and the Arabic root imports *an effusion of water:* it is probable, therefore, that at this station of the Israelites, there was either a flood, or rill, of water; or, the people were in haste to *rush forward* on their journey. It might, however, be of the same nature as what our sailors term a *ripple*, occasioned, perhaps, by a current, or bank of sand, in the Red Sea: or other obstruction to the course of the tide, ebbing or flowing.

DOR, *generation* or *habitation.* A maritime city of Manasseh. Josh. xi. 2. xii. 23. xvii. Judges i. 27. 1 Chron. vii. 1. Macc. xv. 11, 13.

The root of this name is understood to imply, a *round* habitation, or dwelling: and with this agrees both the Hebrew and Arabic. This city is called *Dora*, in the Greek, by Stephens *Doros*, and *Dora;* by Pliny *Dorum.* It is written *Dar*, 1 Kings, iv. 11.

From this is derived *En-dor*, or *Oin-dor*, the fountain of Dor, Josh. xvii. 11. 1 Sam. xxviii. 7. written *Oin-dar*, Psalm lxxxiii. 10. also *Namath Dor*, or the hot baths of Dor, in the tribe of Naphtali. Josh. xix. 35. written *Hamath Dar*, chap. xxi. 32. and *Hamon*, the hot baths of *Aun.* 1 Chron. vi. 76.

It is probable, that the root *Dor* does not only mean a single round habitation, as a tent; but also a circle of tents, or what the Arabs call a *Dowar:* it may also, in the case of this city in Manasseh, mean a head land, or projecting peninsula, of a round form: whence the town which stood on it assumed a round form of course.

The medals before us, show that DOR worshipped Astarte, or Venus, as the principle of fertility; much like its neighbours on the coast. In No. the goddess has on her head the sacred Calathus: she is open breasted: and holds in her right hand the staff crossed at top; in her left hand the cornucopia. The date PKH. 128. refers to the era of Pompey, who gave liberty to this town, with many others of Syria, in the year of Rome 690. The date is the ninth of Nero. In the following we have the same goddess, but clothed. The date AAP. 131. the twelfth of Nero.

Dor was situated on a peninsula, which projecting into the Mediterranean Sea, rendered the city extremely strong, and very difficult of attack; especially on the land side. It pretended to be founded by *Dor*, or *Dorus*, son of Neptune. It assumes the title of *sacred*, and *Navarchida.* It enjoyed the right of *asylum*, and of being "*governed by its own laws.*"

The modern name of Dor is *Tartoura.* It is about four leagues distant from Cæsarea Palestina. It consists of a single street opposite to the Sea. A market is held here, to which the Arabs bring their booty, and the neighbouring peasants their

cattle and fruits: there they barter for rice, and linens, brought from Egypt, to this place, in small craft, because the port, which is before this town, has not depth of water for large vessels. There is no mosque in the place. The inhabitants assemble on a platform, raised about two feet, and walled round; where they perform their worship. The coffee house is the handsomest building, and the most frequented in the town. Water, that is drinkable, would be absolutely wanting in Tartoura, were there not a fountain ten or twelve feet in the sea, issuing from a rock: which, when the sea is high, is covered with waves. Not but that there are other springs in different places adjacent, but they are brackish; and none of them supplies this necessary article of life like the spring from the rock. The neighbourhood is bare and void of trees, but produces grain. D'Arvieux.

I suspect that the peculiarity of this fountain flowing from the rock, has some share in the name Dor, and in that of *En*-dor. Perhaps, the latter was a *circular* basin in the rock: "the *round* fountain."

DOTHEMAN, *preparation of the law*, or *protection of the law*. A city, 1 Macc. v.

DOTHAN, *rite*, or *law*. A town, Gen. xxxvii. 17. 1 Kings, vi. 13. called *Dothaim*, Judith iv. 6. vii. 3.

In Chaldee the root *Duth* signifies a pit, or cistern; whence the dual implies the double pit, or double cistern.

Travellers report, that wells and fountains abound in the neighbourhood of *Dothan*, at this day; and the cistern, or dry pit, in which Joseph was confined by his brethren, is still shown. Vide Dapper's Descrip. Palest. p. 101. Fureri Itin. p. 278. Brocard, Descrip. T. S. cap. 5. and the same is mentioned by many others.

It is not contradictory to this idea, that the Chaldee *Duth*, should also signify grass; since where wells are, there usually is grass, in the East: and as Joseph's brethren had driven their flocks to Dothan, no doubt but they had been attracted thither by the abundance of grass it produced.

DUMA, *silence*, or *likeness*.

1. A city in Judah, Josh. xv. 52. the LXX read *Ruma*.

2. It is usually supposed that *Duma* is a peculiar pronunciation of *Idumea*, Isaiah xxi. 11. FRAG. No. 188.

Perhaps this name should import *repose, quiet, stillness*, rather than silence, or taciturnity. And thus a city might be called "still-town," Stilton; and we have the name *Still*, among our own cognomens. But it may also import *level*, or *equable:* and such might be the natural site of a town; such too, possibly, might be the character of a spot among the mountains of Edom; what we call "Table-land," on the top of a mountain, or "the levels," between several mountains.

DUMMIM, *bloody men;* otherwise, *silent persons;* or *alike;* in Syriac, *money*. A region, 1 Kings, xvii.

More probably "the levels" or plain of considerable extent, extremely level. Vide DAMASCUS.

DURA, *generation*, or *habitation;* or *the pyre; i.e.* the burning pile. A valley in Babylonia, Dan. iii. 1. Vide DORA.

It might be thought that this valley took its name from its form, *round*, or *circular;* as the Arabic root imports: but there is at least a possibility that it was named from some *round* building erected in it; whether the furnace, in which the image of gold was cast; or whether a circular temple in which the image was placed; though, I must confess, I scarcely meet with a circular temple among the Babylonians; or perhaps there was in this plain an observatory, and the name *circle* had reference to some instrument or convenience for making observations. Such an one we know was extant at a sacred temple and palace in Egypt.

E.

EAST. It is remarked that this word in the *Greek* of St. Matthew, gives us no certain idea of the country from whence the Magi came, Matt. ii. 1. but it might not be so in the *Syriac* original. In that language, some country was most probably determined by this appellation. I do not know, whether the Talmudists may help us in this instance: but they thus speak: "from Rekam to the *East*, and Rekam itself is as the *East*, *i.e.* excluded from the land of Israel, eastward, and consequently is heathen land, if then, Rekam adjoined to the land of Israel, we need not go very far to seek the East, which adjoined Rekam. We may ask also as to the Magi: what was their Syriac title? In the Gemara we have a story of an *Arabian* informing a Jew that the Messiah was born; if this was a memorial of *Eastern* Arabia, it may agree with the country *east* of Rekem: which would not greatly differ from the districts occupied by the sons of Abraham, and called *the East*. Gen. xxv. 6. Judges vi. 3. Compare EPHESUS, for the title of *Magi*.

EGYPT is a province of great importance in holy writ. We shall endeavour to add some particulars to those which are already given; and this we are enabled to do with more advantage, by having been favoured with the communication of a journal, kept by one of our military officers

who accompanied the Turkish army, in their attack on Egypt, in order to expel the French, 1801. The same journal was consulted by Dr. Wittman, when composing his travels in Syria and Egypt: which may account for an occasional similarity of phraseology with some parts of the Dr's. work.

We cannot here enter extensively on the description of Egypt; but shall confine our information principally to such articles as may illustrate Scripture incidents; which is our immediate purpose.

"Egypt is above two hundred leagues in length: and sixtyeight its greatest breadth: that is from Tineh to the Arab's tower." Maj. H. MS. Oct. 19.

It is usual to include in the name of Egypt, from Syene, south, to the most northern point of the coast adjacent to the mouths of the Nile. At Syene, Ethiopia may be said to begin.

The southern part of this extent is extremely rocky, and arid. During this part of its course, the Nile is a single stream. Where the Nile divides into two, or more streams, it embraces that part of Egypt which the Greeks named the Delta. This is a level country; in the north of Egypt.

"The Delta appears to be a vast plain, yielding an abundance of corn, and other productions, and interspersed with numerous villages, built on eminences surrounded by date trees. On the banks of the Nile, the Arab inhabitants cultivate water melons, gourds, tobacco, indigo, called *nileh*, a few fruits, and other vegetables; also Indian corn." Dr. W. p. 306.

The water of the Nile not only fertilizes the lands included between its streams, but also, those on each side of its external channels: even where the inundation itself does not appear. The cause is, the imbibition of the water, by the earth, *below* its surface, which nourishes the *roots* of the plants growing in it, and striking down some depth into the ground. The level of these places, of course, determines the extent of this subterranean communication.

"Note. The Arab villages in Egypt are the most miserable and filthy habitations I have ever seen: they resemble plantations in the West India Islands, with date trees about them, and a few of the Pharaoh fig trees." Maj. H. MS. June 3. 1801.

The inhabitants of Egypt may be considered as including three distinctions: 1. The Copths, or descendants of the ancient Egyptians. 2. The Fellahs, or husbandmen; which I suspect represent the people called in Scripture *Phul*. 3. The Arabs, or conquerors of the country: including the Turks, Mamelukes, &c.

The Copths, have seen so many revolutions in the governing powers, that they concern themselves very little about the successes, or misfortunes of those who aspire to dominion. The Fellahs suffer so much oppression, and are so despised by the Bedouins, or wandering Arabs, and by their despotic rulers, that they seldom acquire property, and very rarely enjoy it in security. The Arabs hate the Turks: yet the Turks enjoy most offices of government; but hold their superiority by no very certain tenure.

The heat of Egypt is excessive: Volney says, "the Egyptians, who go almost naked, and accustomed to perspire, shiver at the least coolness. The thermometer, which, at the lowest, in the month of February, stands at 8° or 9° of Reaumur, 50 or 52 of Fahrenheit, above the freezing point, enables us to determine, with certainty, and we may pronounce that snow, and hail, are phœnomena which no Egyptian has seen in fifty years."

He says also, "two seasons only should be distinguished in Egypt; the spring and summer; that is to say, the cold season, and the hot. The latter continues from March to November; and from the end of February the sun is not supportable for an European at nine o'clock in the morning. During the whole of this season the air is inflamed, the sky sparkling, and the heat oppressive to all unaccustomed to it. The body sweats profusely, even under the lightest dress, and in a state of the most profound repose." Volney's Trav. vol. i. pp. 67, 68.

Dr. Wittman says, "In Egypt, in the month of August, the great heats were productive of prickly heat, painful pustular eruptions of the skin, biles, and other similar complaints. The bites of gnats, mosquetos, and other insects became inflamed, and produced very troublesome suppurations. The heat was so insupportable, that it was necessary to keep as much as possible within doors." p. 329.

"In Egypt, the night setting in, the company retired to rest; many of the men without doors, according to the usual practice of the Arabs in the summer season. They lie scattered over the plains, like flocks of sheep, with the clothes they have taken off, spread beneath them, and themselves covered from head to foot, by the large handkerchief, which they wear in the day time across the shoulders." p. 334.

This sleeping in the open air, and so lightly covered, is among those customs which appear most strange to Europeans: but it occurs frequently in Scripture; and is adopted without hesitation in the East.

"The inhabitants of humid countries cannot conceive how it is possible for a country to subsist without rain; but in Egypt, besides the quantity of water which the earth imbibes at the inundation, the dews which fall in the night suffice for vegetation. The water melons afford a remarkable proof of this; for though they have frequently nothing under them but a dry dust, yet their leaves are always fresh. These dews, as well as the rains, are more copious toward the sea, and less considerable in proportion to the distance from it; but differ from the latter by being more abundant in summer than in winter. At Alexandria, after sunset, in the month of April, the clothes exposed to the air, and the terraces are soaked with dew, as if it had rained. Like the rains, again, these dews are more or less plentiful, according to the prevailing wind. The southerly and the south westerly produce none; the north wind produces a great deal; and the westerly still more.

"When rain falls in Egypt and in Palestine, there is a general joy; the people assemble in the streets, they sing, they are all in motion; and shout *ye Allah, ye Mobarek!* O God! O Blessed! &c." Volney's Trav. vol. i. p. 56.

On account of the scarcity of rain, "the best part of Egyptian agriculture, says Niebuhr, is the watering of their grounds. The water which the husbandman needs, is often in a canal much below the level of the land which he means to refresh. The water he must therefore raise to an equality with the surface of the grounds; and distribute it over them as it is wanted. The great art of Egyptian husbandry is thus reduced to the having proper machines for raising the water, and enough of small canals judiciously disposed to distribute it." Niebuhr. Trav. vol. i. p. 88.

The great supply of water in Egypt, is from the Nile: which river obtains its increase from Ethiopia and Abyssinia. "The velocity of the current of the Nile into the ocean, is at least equal to four miles an hour." Dr. W. p. 124.

"The water at the nilometer is within a digit and an half of 18 *Coudees*, cubits, nearly as high an inundation as last year." Maj. H. Sep. 27, 1801.

The fertility of Egypt depends on the rise of the Nile: the inhabitants suppose, that at fourteen cubits rise they may have an inferior harvest; at sixteen a very good one: but, should it rise much higher, there would not be time for the draining of the water off the lands, in order to their reception of the seed. These high risings do other mischief also; such as washing away villages, &c.

"About 3. A.M. we left Charlikan: and about sun rise got into some difficulty in consequence of the overflowing of the Nile; which was so high as totally to hide the mouth of the Menouf canal: and from the violence of the torrent of water; which carried us with great violence against a small mound or two. Stopped at Menouf, near an hour, at least. Perceived a great number of men, women, and children, &c. making towards Menouf: these, we understood were a set of unfortunate mortals, who were driven in distress from some villages that were destroyed by the extraordinary height of the Nile, this year. About 5 o'clock, at a village, saw the process of making indigo." Maj. H. Oct. 4, 1801.

This testimony may be added to those already connected in FRAGMENT, No. 322. relative to the lands abraded, or carried away by the stream of the Nile. It is the most northern incident of the kind, which has come under my notice: and, indeed, it is remarkable, that the Nile, after its division into several streams, should possess *impetus* sufficient to effect the removal of such considerable masses, and to produce such depredations.

It appears to be the opinion of Dr. Wittman, that the coating stones of one, at least, of the pyramids were cramped together with metal cramps. This is perfectly analogous to the ancient method of constructing considerable buildings: yet I do not recollect that the remark occurs in any other traveller. "The smaller of the three great pyramids appears to have been finished with infinite pains and labour: the earth which surrounds it, being covered on all sides with immense blocks of beautiful red granite and porphyry, with which it is highly probable it was originally coated. On several of the blocks there are deep furrows, from which it would seem that they had anciently been connected together by metallic hoops or fastenings, of which having been deprived, the blocks had fallen from their places."

May this circumstance contribute any assistance towards forming an opinion on the subject of the builders of these wonderful structures?

Dr. Wittman, who visited the pyramids of Saccara during the inundation of the Nile, is an unexceptionable and decisive witness for the existence of the *Mound*, or RAMPART, EXCURS. 557. 558. 560. and we may very easily infer the intention with which it was constructed, when a city was situated below it. The connection of this mound with the ancient Memphis, according to Dr. W. is precisely the same as we have suggested in reference to the ancient No.

"We entered a small canal, from the Nile, and proceeded to the village of Menshee, [*El Menshieh*] and Dashou, [*Dashour*] distant from Cairo about twentyfour miles, and situated at the

foot of the mountain, on the summit of which we observed those of the pyramids in the neighbourhood of Saccara, that have the most elevated position. We followed in a northern direction the elbow of the canal, and were carried into a lake formed by the inundation, and extending to the village of Saccara, near to which stood the two principal pyramids, and, in their vicinity, the plain of mummies, on a sandy hill or eminence, whose bottom is of hard rock, a circumstance that was observable when we entered the pits.

"Across this lake, which ran east and west, was a large MOUND, or *causey*, which led from a village opposite Saccara to the foot of the pyramids; and at the commencement of which, next to the village, was a stone bridge, having several arches. Near to it was an elevated ground, which, as it corresponded exactly with the account which some authors have given of Memphis, we fancied to be the site of that ancient and celebrated city." p. 387.

"The water extended to within ten minutes' walk of the pyramids of Gizé. The Nile continuing to rise, the whole of the country between Gizé and the pyramids was completely inundated." p. 350.

"Took a walk in Cassim Bey's garden; where we found several Mamalouks, &c. The old man rose when we came away; a compliment very unusually paid to Franks, by Turks, or Mamalouks." Maj. H. at Cairo, Aug. 20.

This important compliment paid by *rising up*, will remind the reader of the objection taken by Haman, Esther v. 9. against Mordecai the Jew, "in the king's gate," who "stood not up, nor moved for him." In the present instance, Maj. H. notices it as very unusual, to persons of a different *religion*. I suppose, this also, was the case in the instance of Mordecai and Haman; and that *religion* was the cause of the offence given, and taken. This may be confirmed, from a history related in [Morgan's, I believe] description of Oran, &c. Lond. 1735. "A new renegado, at Algiers, who, before his defection, had received some civilities from M. Durand, the French consul there, sitting in the porch of the *king's house*, as they call it, seeing him coming, stood up, to receive, and compliment him. This being observed by a zealot, he came up to him, as soon as the consul was come in, and said, "how came you to stand up, and bow to that infidel? knowest thou not, that thou art now a Mussulman, and that it is beneath thee to stand up for even the emperor of the Christians?" p. 99.

"Note. The streets of Cairo are very narrow, and winding; some so much so, that there is scarcely room for two horses to pass. The fronts of the houses, next the principal streets, have, on the ground floor, small recesses, that have no connection with the houses, which serve for shops: about two feet high from the ground; ten feet wide; eight or ten high; and about eight or ten deep."

"The houses in Cairo are, in general, very spacious. The upper stories are built of bad bricks, never repaired, nor kept in order; which gives these houses a miserable and wretched appearance. The lower, or ground, story, is built of stone, without any thing like windows toward the streets. Most of the large houses have spacious court yards." Maj. H. at Cairo, Sep. 4.

The *recesses* of this observer, appear to be precisely what is intended in Ezekiel xxxiii. 30. by "the walls and *doors* of the houses" of our version; for we cannot suppose, that the Jews assembled in the door ways or entrances of houses in order to "talk against" the prophet. We find, that these places "serve for shops," whereat the prophet's opposers might meet, and might prate, *pro* and *con*, about him, without any appearance of constraint, and whether by accident, or design. "They speak against thee by the *walls* of the houses," such *walls* adjoining the street, but "having no windows next the street;" and "by the *doors* of the houses," those *openings* which are formed in the lower stories of the houses, and do not communicate with the interior dwelling, but with the street; and serve for the reception and delivery of goods. This is certainly the meaning of the Hebrew term used in this passage: and the scope of the place agrees with this representation. Such places, were, no doubt, the resort of newsmongers, and other curious individuals, who, from report and rumour, not devotion, were induced to attend the prophet's lectures.

In Egypt, "wood for burning appears to be the article most difficult to be procured; and his highness, the vizir, informed us, it was ordinarily brought from Anatolia. He said, he would order some small wood, cut for building, and some dourra stems to be sent for the troops to burn." Maj. H. at Cairo, Aug. 13, 1801. "The Reis Effendi, in talking about the state of the works at fort L'Esbie, yesterday acknowledged to general Baird, that it was impossible to restrain their people from tearing away the wood: that he imagined if he were to go round the lines, here, he should not find a single piece. He related a circumstance of their having, within a day or two, stripped a saint's tomb of the wood which surrounded it; and when one of their saints complained to them about it, they answered, the saint would remain very quiet in his tomb, without the

wood, which they wanted to cook with." Ib. Aug. 18. "Visited the lines of Boulac; and several works. The Turks have almost completely stripped away the palisadoes, and gutted the block houses. Ib. Aug. 23."

"Owing to the extreme scarcity of wood, we were at this time, under the necessity of resorting for fuel to dried cowdung, which we purchased from the Arab women, who form it with chopped straw into cakes, and dry it on the sides of their dwellings." Dr. W. p. 307.

This testimony may be added to those already collected, in FRAGMENT No. cvi. in proof, that the prophet Ezekiel, though typically reduced to great straits, yet was not driven to those unheard of singularities, in regard to fuel, which the lively fancy of Voltaire imagined. Here we have Europians using dried dung as fuel, and purchasing it, in the absence of other kinds, from those who made it their business to prepare it. Necessity has no law.

That the division of Egypt into east and west was retained in the time of Ibn Haukal, appears from Sir W. Ouseley's Trans. p. 36. "The *left* side of the Nile is called *Khouf*. The opposite division, on the *right* side of the river Nile, they call *Zeif*." It needs no proof that when the direction of a river is from south to north, the *right* and *left* sides of it must be *east* and *west*. This supports the statement adopted in EXCURSION, No. 558. in reference to Ezek. xxix. 10.

The following allegorical characterization of Egypt is from Major Wilford, Asiat. Res. vol. iii. p. 93. Lond. "The parts of *Barbara*, towards the mouths of the Nile, were inhabited by the children of *Rahu*; *Rahu* is represented, on account of his tyranny, as an immense RIVER-DRAGON, or CROCODILE, or rather a fabulous monster with four talons, called *Gráha*, from a root implying violent seizure: the word is commonly interpreted *hánger*, or shark; but in some dictionaries, it is made synonymous to *nacra*, or crocodile; and in the *Puranas*, it seems to be the creature of poetical fancy."

This may be compared with, at least, two passages of Scripture: the first is Psalm lxxiv. 13. &c.

> God is my king of old,
> Working salvation in the midst of the earth.
> Thou didst divide the sea by thy strength:
> Thou brakest the heads of the dragons in the waters.
> Thou brakest the heads of Leviathan in pieces.

The allusion is to the departure of Israel from Egypt, to the division of the Red Sea, anciently, and Egypt is symbolized under the notion of a leviathan with *several* heads. To a *natural* leviathan, the crocodile, one head had been sufficient: but a symbolical leviathan, may possess as many heads as comports with the original object which is figuratively alluded to.

There is another passage where the same imagery is adopted, Ezek. xxix. 3, 4. "I am against thee, Pharaoh, king of Egypt, the great DRAGON that lieth in the midst of his streams, which hath said, 'my river is my own, I have made it for myself.' I will put a hook in thy jaws, and I will cause the fish of thy rivers to stick to thy scales, and I will bring thee up out of the midst of thy rivers."

In this prophecy Pharaoh is expressly named, so that we have no difficulty in referring it to that prince. I think that these allegories, by their similarity, strengthen the idea of the connection between India and Egypt: and show that in ancient times it was well understood, and adopted by the inspired writers. For what is this *dragon* but the *Rahu* of India?

SKETCH OF EGYPTIAN HISTORY.

The history of Egypt is of consequence to the proper understanding of events recorded in Scripture: but, the early part of it is uncommonly obscure. As we have no early Egyptian historians, nor any connected history of this people, we are under the necessity of trusting to those excerpts, and fragments, which may be deemed fortuitous, rather than intentional. Scripture calls Egypt "the land of Ham," Psalm cv. 27. but so was the whole of the African continent. Egypt is also called the land of *Misr*, in the singular, in the opinion of some of the most learned commentators, 2 Kings, xix. 24. Isaiah xix. 6. xxxvii. 25. Micah vii. 12. every where else it is written *Mizraim*, in the plural. Which plural did not arise from its being the possession of two persons, each named *Misr*; but from the disvision of the country into north and south; or east and west: which division appears to be of the earliest antiquity.

There can be no doubt but Egypt was peopled from the East; but, the tribes which first entered it, seem to have been under no regular guide. I conceive, that Ham was intent on establishing himself in Asia: and that he actually founded there several potent kingdoms. Afterwards, he might visit Africa; and his son, Mizraim, might govern Egypt. However that was, we find Egypt peopled in the days of Abraham; and governed also by a Pharaoh. There is some reason to think that the Hamites who settled on the provinces allotted to the posterity of Shem, ejected the Shemites from thence; and were the cause of their trasmigration into Egypt. At least, appearances indicate that the Pharaohs of Egypt spoke

the same language as Abraham, Jacob, and Joseph: and that Jehovah, the God of those patriarchs, was not unknown to them. Between the periods of Joseph's elevation in Egypt, and the Exodus of Israel, I should place an invasion of Egypt by the *Palli*, from India, and refer to this race that "king which knew not Joseph." We read little more of Egypt in Scripture, for many ages; indeed, till the kings of Israel had official intercourse with that country.

What we learn from ancient history in respect to Egypt, is narrated in a manner so fabulous, that, however, it may be founded in truth, we are at a loss to separate the truth from the falsehood. The Egyptians claimed an antiquity of 10, 20, or even 50,000 years: they affirmed that their country was originally governed by gods: and that their first mortal king was Menes. We might better judge of the first assertion, if we knew what length of time answered to that which is termed a *year*. [Vide SCRIP. ILLUST. on Gen. i. 13.] Of the second, if we knew whether the same word which is rendered *gods*, did not also signify *judges*; as it does in the Hebrew: and of the third, if we could distinguish whether Noah was the Menueh, Menu, Menes, of Egypt; or whether this term does not import "*son* of Nueh;" and, by consequence, denote either Ham, or Mizraim. Opinion may most safely rest on the latter: and from him the Egyptians deduced a list of kings, comprising about 330 in 1400 years. Before the time of Menes, Egypt was a marsh, not absolutely uninhabitable, and perhaps even fertile, yet unfit for the reception of a dense population. Menes controuled the course of the Nile, probably stopped up one of its branches: and so obtained a length of solid ground, and drained the lower levels of the country.

We learn, from Major Wilford's information concerning Egypt, which he has extracted from the *Puranas*, that those books relate several circumstances of the early history of this country. Asiactic Researches, vol. iii. "*Tamah*, or *Saturn*, had two wives, *age*, and *decrepitude*," *i.e.* he was an extremely old man. "Tamah was expelled from Egypt, exactly at the time when Aramah, a grandson of Satyavrata, died;" if *Tamah* was Noah, as Saturn was, then Menes may be Noah also: and therefore the first king of Egypt, with whom Egyptian history begins. p. 93. "Lower Egypt is called by the *Puranas*, the land of Mud; and they give a dreadful idea of it; and even assert, that no mortal durst approach it." p. 96. *Misr* signifies in Sanscrit, "a naked people." Ib. Comp. Jer. xxv. 20. l. 37. Ezek. xxx. 5. The *Puranas* say that the ocean anciently covered Egypt: but that the waters withdrew at the prayer of a holy man, or Rishi, "for the space of a hundred *yójanas*, or 492 miles. p. 104. The probability is, that this withdrawment of the waters alludes to the fact of the draining of the lower country, by turning the Nile into a single channel, pretty far south. "The first inhabitants of Egypt found, on their arrival, that the whole country about the mouths of the Nile was an immense forest; part impervious, which they called *Atavi*, part uninhabited, but practicable, which received the name of *Aranya*." p. 97. These accounts agree perfectly with the primitive state of all uninhabited countries; and they contribute to support the opinion, that Egypt was originally peopled from India. Vide PHILISTINES for other hints on the early settlement of Egypt.

The most prominent, and at the same time, the most embarrassed incident in the history of Egypt, is the intrusion of the shepherds, and the shepherd kings, into that country. The best consideration I have been able to give it, determines my opinion to admit of more than one irruption by these *Palli*; which is the Sanscrit name for *Shepherd*; so that I should arrange events according to the following order.

Ante A.D.	
	The settlement of Egypt by wandering tribes from Kedem, many of which, migrated, by their colonies, at least, over Africa.
2300.	Occasional visits and arrangements by Noah: the government administered in his name, whereby he is the first king.
2230.	Various accessions of Hamites; principally in the north; of Shemites, principally in the south. Government of Ham, occasionally: of Mizraim more permanently; of the descendants of Mizraim: but possibly not universally.
1916.	Abraham visits Egypt.
	A considerable irruption of *Palli*, or Indian shepherds, which overran the country, and established themselves in various parts of it. The first shepherds. From these branched off the *Philistim*, which we meet with in the days of Abraham: also the *Caphtorim*.
1700.	These *Palli* expelled Egypt, and forced into Canaan, by the proper natives; before the departure of Jacob into Egypt: so that his family might settle in the country formerly occupied by these *Palli*.
1580.	After the death of Joseph; another

irruption of *Palli;* the second shepherds: of which race is the king who injuriously treated the Israelites; and who is drowned in the Red Sea. The loss of this king, and his army, so weakens the *Palli* power, that probably it is ruined in Egypt: and another dynasty commences; though Scripture is silent on this particular. The expelled *Palli* strengthen their brethren in Canaan, &c. during the period that Israel is in the wilderness. The Philistines and others, enemies of Israel in the days of the judges and kings, descend principally from this second accession of *Palli.*

The present is not the proper place to enter fully into the history of Egypt. This country is mentioned incident-

1009. ally, only, till the alliance made by Solomon with the daughter of Pharaoh.

We afterwards find Pharaoh *Necho* invading the dominions of the Eastern princes, and fatally vanquishing

606. Josiah king of Judah, at Megiddo. ∎ Chron. xxxv. 21. This prince extended his conquests further east, to the Euphrates: but was vanquished by Nebuchadnezzar, of Babylon.

Pharaoh *Hophra,* is the next Egypt-

586. ian king: with whom Zedekiah, king of the Jews, made an alliance: which brought ruin on himself, from Nebuchadnezzar, king of Babylon; and also, on Egypt; which was in-

567. vaded and plundered by that victorious monarch of the East.

525. Cambyses, the Persian, invades Egypt: which country is held by the Persian power, till Alexander the Great conquered it.

319. On the death of Alexander, Ptolemy governed this province, and at last assumed the title of king. His descendants occupied the throne till it became a Roman province; after the

30. death of Cleopatra. This dynasty

A.D. lasted 294 years.

4. Egypt was a Roman province; when visited by Joseph and Mary, with the infant Jesus.

642. Egypt conquered by the Arabs, under Amru Ebn Al As, general of the caliph Omar.

1169. The Caliphate and its power degraded by Saladin; who assumes the sovereignty of Egypt.

1193. Saladin dies.

1250. The Mamelukes become masters of Egypt.

1517. The Turks under Selim, conquer the Mamelukes. Selim, however, establishes a constitution for Egypt, in which the Mamelukes have a considerable share of power. The same has lasted since that time to the present.

It is proper to be so far, at least, acquainted with the history of Egypt, in order to perceive the import and fulfilment of the prediction recorded by Ezekiel, chap. xxx. 13. where the prophet says, that there never any more shall be a reigning prince of the Egyptian nation over this country. Egypt was, indeed, to be a *base,* kingdom: and what can be more *base,* than a government composed of rulers who have been slaves, and the properties of others? Governors, not hereditary; nor elective by the people; nor promoted according to merit; but rising by intrigue from the lowest stations, and degraded by the vilest of crimes, as well political as personal.

I close this article with a reflection or two of Niebuhr.

"When we reflect on the revolutions which this country has undergone, and upon the length of time during which it has been under the dominion of strangers, we can no longer be surprised at the decline of its wealth and population. It has been successively subdued by the Persians, the Greeks, the Romans, the Arabians, and the Turks: has enjoyed no interval of tranquillity and freedom, but has been constantly oppressed and pillaged by the lieutenants of a distant lord, who scarcely left the people bare means of subsistence. Agriculture was ruined by the miseries of the husbandman: and the cities decayed with its decline. Even at present, the population is decreasing: and the peasant, although in a fertile country, is miserably poor; for the exactions of government, and its officers, leave him nothing to lay out in the improvement and culture of his lands; while the cities are falling into ruins, because the same unhappy restraints render it impossible for the citizens to engage in any lucrative undertaking." Trav. vol. i. p. 51.

"The Cophts are descended from the ancient Egyptians: and the Turks, upon this account, call them, in derision, "the posterity of Pharaoh." But their uncouth figure, their stupidity, ignorance, and wretchedness, do little credit to the sovereigns of ancient Egypt.

"They have lived for 2000 years under the dominion of different foreign conquerors, and have experienced many vicissitudes of fortune. They have lost their manners, their language, their religion, and almost their existence. They are reduced to a small number in comparison of the Arabs, who have poured like a flood over this country. Of the diminution of the numbers of the Cophts some idea may be formed from the reduction of the number of their bishops. There were *seventy* in number, at the period of the Arabian conquest. There are now *only* twelve." Ib. p. 104.

We have not any medals of Egypt prior to the time of Alexander the Great. No doubt, but this country must have had coins, as we know the city of Philistia had.

No. a gold medal: the head is one of the kings of Egypt, most probably, though which is not ascertained. But the reverse is extremely curious, as it represents a reaper cutting down *seven ears of corn*. This will remind the reader of the dream of Pharaoh, and of our reference of the emblems employed in that dream to some appropriate character of this country. Vide FRAGMENT, No. 47.

The seven ears of corn, was perhaps considered as the type of Egypt, and their being on one stalk, still further strengthened the application; that being a species, so far as we know, peculiar to the banks of the Nile.

In FRAGMENT to CALMET, No. 322. we ventured to suggest, that the Egyptians called Egypt the world, and their river Nile the Ocean, and when they said the Ocean visited, or surrounded, all the world, they intended that the river Nile visited or surrounded all Egypt, Misr: which indeed it most certainly did if the true Misr, or Misraim, stood in an island of the Nile, as we have endeavoured to show. The present medal represents a river named Oceanus; and as we know none of that name but the Nile, this medal is referred to Egypt without hesitation. Diodorus Siculus says this was the most ancient name for this river, and it is so called by Homer. The veracity of those writers is supported by the subject before us.

No. This medal is given in order to notice the speaking attitude of this figure, which is the deity Serapis. The reader will observe that we found this speaking attitude in the Brama of the Indian Ganges, in the ruler of mount Lion and Bull, on the medals of Tarsus, and now on the Serapis of Egypt. The inference of a connection between these emblems seems undeniable. The branch behind this figure is the same as on other medals. The head is Domitian.

No. is an Egyptian medal of Vespasian, exhibiting on the reverse the deity Serapis, who is expressly called ΖΕΥΣ or Jupiter, and the following exhibits the same divinity expressly called ΗΑΙΟΣ or the sun. Zeus also has the sphinx at his feet. These medals clearly demonstrate that the idolatry of Egypt was radically the same as that of other countries, and that the principle of commemoration entered essentially into its mythology: for the reader will recollect that these are *oriental* allusions.

In the FRAGMENT to CALMET, No. 65. we had occasion to appeal to picturesque authority in support of our notion of companionizing the crocodile and hippopotamus, as the leviathan and behemoth of Scripture. This medal further confirms that idea, for here we have the figure of the Nile riding on an hippopotamus, instead of a crocodile, which shows that the Egyptians considered this huge animal as peculiarly appropriate to their river. The deity holds in one hand two ears of corn, in the other a cornucopia: behind him is a branch. The head is Mammea.

No. is a Venus of Egypt very decently dressed, holding in her right hand the golden apple, in her left hand the sceptre of command. The same branch behind the goddess as in a foregoing No. The head is Gallien.

No. shows the goddess Fortune worshipped in Egypt; with her usual attributes. The head is Claudius.

EGYPT, RIVER OF. This stream was the limit of Judea toward Egypt: what in Isaiah xxvii. 2. is *unto the river of Egypt*, the LXX render "*to Rhinocolura*;" which town was certainly distant from the proper river of Egypt, *i.e.* the Nile. In confirmation of this sentiment, we may remark that it is extremely dubious whether the power of the Hebrew nation extended, at any time to the Nile: and if it did, it was over a mere desert. But as this desert is unquestionably the *natural* boundary of the Syrian dominions, no reason can be given why the *political* boundary should exceed it. Such an anomaly is an error against both nature and geography.

EKRON, *sterility*, or *enervated*, or *unfruitful*; or the mere *trunk of a tree*. Josh. xiii. 3. xv. 11. xix. 43. Judges i. 18. 1 Sam. xvii. Jer. xxv. WELLS, No.

Perhaps "the cut off *Aun*," or *On*, alluding to the story of Saturn's emasculation. The Hebrew word signifies to wound, or cut off, or to *hack* and hew, in plain English. But the Samaritan root implies a *migration*, or *flight*; whence this name may denote "the *Aun* who directed our migration from our native country;" and this

town, being one of those belonging to the Philistines, who were foreigners in Canaan, gives some colour to this explanation of the name.

EL BETHEL, Gen. xxxv. 7. "*the god of the house of god.*" This place is never so named elsewhere: and the phrase appears to be very harsh. The LXX omit the first *El:* "he called the place *Bethel*," as chap. xxviii. 19.

ELISHA: *he is God;* or *God's lamb:* otherwise *agreeable to God.* A son of Javan. Gen. x. 4. 1 Chron. i. 7. *A strong ligation:* or *chain of connection, i.e.* of his parents, as Simon thinks. WELLS, No. 16, 17.

This name has not the feminine termination in the Samaritan copy, but is written *Elish*, or *Elis;* which approaches pretty near to the *Hellas* of the Greeks. The Chaldee reads *Alas*, which also is pretty near to *Hellas*. The merchants of this country are praised by Ezekiel for their dyed stuffs. chap. xxvii. 7.

It is difficult to determine by what means the purple of *Elisha* should be valued at Tyre, since Tyre herself was in possession of the famous purple dye; and Tyrian purple is proverbial for its excellency.

Josephus says, *Æolia* was named from *Elisha;* or at least the Ionian or Æolian islands.

Some suppose two *Elishas;* one the brother, the other a son, of Ion, or Javan.

ELOTH, AILATH, or AILA, *ilexes*, or *oaks*, or *stays*, or *strengths*. 1 Kings, ix. 26. 2 Kings, xvi. 6. 2 Chron. viii. 17. xxvi. 2. WELLS, No. 361.

This word, in its root, or some of its derivatives, occurs pretty frequently in sacred Scripture. It is thought to signify a kind of *oak* tree, or *terebinthine*. Perhaps it is hardly possible to ascertain this kind of tree without more accurate knowledge of the productions of Canaan, and of Arabia, than we at present possess.

Simon supposes that ELIM, a station of the Israelites, Exod. xv. 27. xvi. 1. was so named from *oaks* or *terebinthines;* yet no other trees than palm trees are mentioned as growing in this place. The valley of ELAH, 1 Sam. xvii. 2, 19. xxi. 10. is called, he says, at this day, the valley of *terebinthines*. Vide Dapper, Descript. Palest. p. 421. and he supposes that ELATH, ELOTH, and ELAH, might derive from the same circumstance; but Ursinus, in Arbor. Bibl. p. 207. denies that *Elah* means a *terebinthine* tree; and Schmidt, in Geogr. Bibl. p. 507. thinks this town was named *Eloth*, from *Ela*, a duke of Edom, who built it. Vide Gen. xxxvi. 41. The comparison of chiefs to oaks, because of their stability, duration, shelter, &c. is a common compliment. Vide Lucan. lib. i. Homer, Iliad. iv. 482. xiii. 179. xvi. 482.

Eloth was singularly varied in the writing, and no doubt in the pronunciation of its name: *Æla, Ælas, Ælat, Ælana, Aila, Ailana, Ailas, Ailath, Ailoth, Eile, Eilana, Eilat, Ela, Elath, Elana, Haila, Hailath*, &c. Pliny says it was called *Leana*, from the *Leanites*, a people that dwelt on the shores of the Elanitic gulph, which gulph was between *Eloth* and *Gaza*. In later ages, this city was commonly called *Elana*. According to Jerom, this was the first port from which to sail from India to Egypt. [Vide OPHIR.] This medal has on one side a head of Jupiter, on the reverse an eagle with a caduceus, stuck, as it were, under his wing. The name LELANE does not seem to be *Elana* so clearly to me as it did to Pelerin, who published the medal.

After the decease of Alexander, and the wars consequent on his death, *Elana* was subject to the kings of Egypt: afterwards, to those of Syria. Then to the Romans, who in the days of Jerom stationed here the tenth legion. But, when this medal was struck, it was in the hands of the Egyptians; the workmanship of it being purely Egyptian; as well as the type of the eagle carrying the caduceus *obliquely*. The monogram ARK, behind the eagle, may denote the city *Arce*, called also Petra: and may refer to an alliance, or union, between these two cities; which were both considerable, and not very distant from each other in Arabia Petræa. The name at the bottom of the medal is altogether obscure. The difficulties which attend this medal are too strong to admit of any satisfactory inference in regard to it.

Elana may, however, be taken for Ailah, or Eloth. In the acts of the council of Chalcedon, A.D. 451. there is mention of Beryllus Bishop of Aila: and the name is usually written Ailah, by the Arabian geographers.

"Of the Roman province, under the name of Arabia, and the third Palestine, the principal cities were Bostra and Petra, which dated their era from the year 105, when they were subdued by Palma, a lieutenant of Trajan. Dion Cassius, lib. 68. Petra was the capital of the Nabatheans, whose name is derived from the eldest son of Ishmael, Gen. xxv. 12. Justinian relinquished a palm country of ten day's journey to the south of Elah, Procop. de Bell. Persic. lib. i. cap. 19. and the Romans maintained a centurion and a custom house, Arrian in Periplo Maris Erythræi, p. 11. in Hudson, tom. i. at a place Λευκη Κωμη, *pagus albus Hawara*, in the territory of Medina. D'Anville Memoires sur l'Egypte, p. 343. *These real possessions, and some naval inroads of Trajan.* Peripl. p. 14, 15. *are magnified by history and medals into the Roman conquest of Arabia.*"

Gibbon's Notes to the Decline and Fall, &c. vol. v. p. 179.

Ibn Haukal thus describes it. I copy from an Appendix to Eng. Trans. of D'Arvieux. Lond. 1732.

" Ailah was formerly a small town, with some fruitful lands about it: it is the city of those Jews who were turned into hogs and monkies. It stands upon the coast of the Red Sea, pretty near the road of the Egyptian pilgrims that go to Mecca. It is now nothing but a tower, the residence of a governor who depends upon him of Grand Cairo. There are no longer any sown fields there. There was formerly a fort built in the sea, but it is all gone to ruin, and the commander lives in the tower we were just speaking of, which stands at the water side."

This information is of consequence, as it shows that the character of the country here is changed: it had formerly, says this author, "fruitful lands:" it had "sown fields." It had also "a fort built in the sea:" but, there would have been no occasion for a fort, and still less for a fort in the sea, if this had not formerly been a seaport, and a place worth defending. It is likely, that what this writer terms a fort, was also a pier, which projected into the water: as we find the present tower stands "at the water side."

This may be as proper a place as any, to insert what the same writer relates on the subject of the Gulph of Eloth: a subject so obscure, that some of our best geographers have inclined to reject it altogether. Describing the Red Rea, Ibn Haukal says, Ib. p. 353.

" Leaving Madyan, it comes to Ailah, which is under the 55th degree of longitude, and 29th of latitude. Almoshtarec says, in the Kanum, that Ailah is in 56 degrees, 40 minutes of longitude, and 28 degrees, 50 minutes of latitude. From Ailah this sea bends southward as far as Altour, which is Mount Sinai, that, by a very high cape, jetting out into this sea, divides it into two arms, [literally, in Arabic, *two tongues of the sea.*] From thence, turning back again northward, it comes at last to Kolsum, the situation of which we have shown. This town stands to the west of Ailah, both of them having almost the same latitude. Kolzum and Ailah are situate upon the two ends of the sea we have been speaking of, and so are we arrived at the northern Terra Firma. Among the turnings and windings which this sea makes, which we have just now been describing, the land jets out upon the south; and the place where it parts the sea is Altour and Mount Sinai, the longitude of which is almost the same as that of Ailah. Ailah stands upon the extremity of the eastern arm or channel, and Kolzum upon the extremity of the western one. Ailah is more easterly than Kolzum. What is between Kolzum and Ailah is Mount Altour, which is more southerly than Kolzum, and Ailah lies at the end of the cape that runs out into the sea. The sea flows between Altour and the coast of Egypt, and shuts up the channel or arm, upon the extremity of which Kolzum stands. Just so between Altour and the shore of Hegiaz there is another channel, upon the extremity of which the town of Ailah stands. To go from Altour to either of the opposite lands, is a very short passage by sea, but it is abundantly a longer way by the desert of Fakiab, because those who come from Altour to go into Egypt, must of necessity pass round Kolzum, or beyond Ailah, if they are going to Hegiaz. Altour is joined to the continent on the north side; but it is encompassed by the sea on the other three sides."

This account is not precisely accurate; but it is clear to the point of proving an easterly gulph of the Red Sea. The author evidently takes pains to explain his meaning: and his testimony, as to the main facts, is decisive.

The following is Mr. Bruce's account of this gulph:

" The 12th we sailed from Cape Mahomet, just as the sun appeared. We passed the island of Tyrone in the mouth of the Elantic Gulph, which it divides nearly equally into two; or rather, the northwest side is the narrowest. The direction of the gulph is nearly north and south. I judge it to be about six leagues over. Many of the Cairo ships are lost in mistaking the entry of the Elanitic Gulph for that of the Heroopolitic gulph, or gulph of Suez; for, from the Island of Tyrone, which is not above two leagues from the main, there runs a string of islands, which seem to make a semicircular bar across the entry from the point, where a ship, going with a south wind, would take its departure; and this range of islands ends in a shoal with sunken rocks, which reaches near five leagues from the main. It is probable that upon these islands the fleet of Rehoboam perished, when sailing for the expedition of Ophir. 2 Chron. xx. 37." Trav. vol. i. p. 241.

EMMAUS, *fearing the counsel:* otherwise, *mother increasing counsel*, or *abject people.* Luke xxiv. Wells, No. 459.

The Emperor Vespasian allotted Emmaus to eight hundred soldiers who were dismissed his army. Jos. de Bell. lib. vii. cap. 27. From Beth-horon to Emmaus was hilly. The Rabbins say, the inhabitants of Emmaus were Israelitish *gentlemen.* Josephus mentions one as a scribe of the council, de Bell. lib. v. cap. 33.

The name is probably derived from *warm baths*, which rose, and were adapted for public use, in this town.

D'Arvieux tells us, vol. vii. p. 259. that going from Jerusalem, to Rama, he took the right from the high road to Rama, at some little distance from Jerusalem, and "travelled a good league over rocks and flint stones, to the end of the valley of the terebinthine trees," till he reached Emmaus. "It seems, by the ruins which surround it," says he, "that it was formerly larger than it was in our Saviour's time. The Christians, while masters of the Holy Land, re-established it a little, and built several churches. Emmaus was not worth the trouble of having come out of our way to see it. Ruins, indeed, we saw on all sides; and fables we heard from every quarter, though under the guise of traditions. Such is the notion of the house of Cleophas; on the site of which a great church was erected: of which a few masses of the thick walls remain, but nothing else."

EPHESUS, *desirable*. Acts xix. WELLS, No. 534.

Stephens, the geographer, gives this city the title of *Epiphanestate*, or most illustrious: Pliny styles it the "ornament of Asia." Some suppose it derived its name from an Amazon, by whom it was built: others think it was built by Androcles the son of Codrus, king of Athens; who was the chief of the Ionians which settled in Asia.

In Roman times this city was the metropolis of Asia; and of the city then extant Lysimachus was the founder; he having contrived the ruin of the old city, after preparing a new one for the inhabitants. Ephesus was greatly damaged by an earthquake in the reign of Tiberias, who repaired and embellished the city. The posterity of Androcles were styled kings in the time of Strabo, although a new form of government had been long established. [Comp. SCRIPT. ILLUST. on Luke xix. 43.] They were also allowed to assume the dress and distinctions of royalty. In the war between Mithridates and the Romans, Ephesus took part with the former, and massacred the Romans who dwelt in it. Sylla severely punished this cruelty; but, afterwards, Ephesus was treated with lenity, and enjoyed its own laws, with other privileges. Ephesus was but a ruinous place, when the Emperor, Justinian, A.D. 528, 566. transported its statues to Constantinople, and employed its columns in the construction of Sancta Sophia. About the end of the eleventh century it was seized by a Turkish pirate, named *Tangripermes;* but he was routed by John Ducas, the Greek admiral, in a bloody battle. In 1306, it suffered from the exactions of the Grand Duke Roger, and two years afterwards it surrendered to Sultan Saysan, who removed the inhabitants to Tyrœium, where they were massacred. Tyrœium was a considerable town, about twenty miles from Ephesus.

Ephesus was exposed to the ravages of the Mahometans; by whom it was taken more than once. Theodorus Lascarus a Greek, made himself master of it, in 1206. The Mahometans recovered it after 1283. Tamerlane, after the battle of Angora, A.D. 1401. commanded the lesser princes of Anatolia to join him at Ephesus; and employed a whole month in plundering the city and its adjacencies. Daccas says, that the gold, silver, jewels, and even the clothes of the inhabitants were carried off. Shortly after the city was set fire to, and mostly burnt, in a combat between the Turkish governor and the Tartars. Mahomet I. took Ephesus, since which it has continued in the possession of the Turks.

Dr. Chandler says, "the inhabitants are a few Greek peasants, living in extreme wretchedness, dependance and insensibility; the representatives of an illustrious people, and inhabiting the wreck of their greatness; some, the substructions of the glorious edifices which they raised; some beneath the vaults of the stadium, once the crouded scene of their diversions; and some by the abrupt precipice, in the sepulchres which received their ashes..... Its streets are obscured and overgrown. A herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call in the area of the theatre and the stadium. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was here nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible." Trav. p. 131. Oxford, 1775.

The river Cayster, which formerly received ships, is now small and shallow, hardly practicable for barks.

The ancient Ephesians could boast of little humanity in their composition, as appears by their massacre of the Roman settlers. This might be, however, a mere flash of popular fury.

In the city of Ephesus, those studies which are usually called *occult*, or conjuration, were in vogue. Plutarch speaks of the *magi*, or wise men, of Ephesus, in his life of Alexander. And in his *Symposium*, he tells us that the students in the occult sciences, "bade them who were possessed with devils to read and recite the *Ephesian letters.*" In short, the phrase *Ephesian letters* became proverbial for what we should call

incantations. I believe we must make the same distinction here as between astronomy and astrology: the study of nature, the properties of plants, minerals, &c. is, when well directed, the basis of the art of healing; as, when ill directed, it becomes the art of poisoning. It is credible that among the Ephesians, was a number of practitioners, whose arts were not merely delusive, but injurious: or, at least, that, by the operation of potions, &c. on the body, they deranged the faculties of the mind, and led astray the fancy and imagination.

The Jews, says Josephus, contra Appion. lib. ii. were very numerous in Ephesus, and had obtained the privilege of citizenship; of course, the Christians, being considered as a sect of Jews, would be pretty secure in this city, from persecution by the political powers; as Ephesus was *autonomos*, governed by its own laws.

The worship of the great goddess *Diana* was established at Ephesus in a remote age. It is related that the Amazons sacrificed to her here on their way to Attica: in the time of Theseus, says Pindar. Some writers affirm that they first set up her image under an elm tree; or, in a niche, which they formed in the trunk of an elm, says Dionysius the geographer. The statue is said to have been but small; the work, says Pliny, of Canitia, an ancient artist, and witnessing its great antiquity by its attitude and form, having its feet closed together: much like many Egyptian statues still remaining. It was of wood; by some reported to be cedar, by others ebony. Mutianus, consul of Rome, A.D. 75, affirmed, from his own observation, that it was made of vine wood; and its crevices were filled with nard, to nourish and moisten the wood, and to preserve it. It was gorgeously apparelled; the vest thrown over it being richly embroidered with symbolical devices. Each hand was supported by a bar: most likely, of gold. A veil hanging from the ceiling of the temple concealed it, except when the service required its exposure. It is said that this statue was never changed, though the temple had been restored seven times.

The populace believed that this idol descended from Jupiter; and if Jupiter was the divinity of Mount Cas, as I suspect, and this statue represented an eastern and southern power, which may be gathered from the *darkness*, in many remaining statues, *blackness*, of its complexion, from the mode of its introduction, and from its great antiquity, then this notion was not without that kind of foundation which legendary tales assume for their support, and pervert into the character of true history, when favoured by length of time and auspicious incidents. It was, probably, an allegorical representation of the powers and productions of nature, generally; but especially as displayed in the country where the ark discharged the creatures which it had contained. The priests of this goddess were eunuchs; anciently assisted in their offices by virgins. There was also the sacred herald, the incenser, the flute player, and the trumpeter. The privilege of asylum was granted to this temple, first to the distance of one hundred and twentyfive feet; Mithridates enlarged this extent to a bow shot; Mark Anthony doubled it. Tiberias abrogated the privilege! it having been grossly abused.

As I think that the following inscription not only confirms the general history, Acts xix. but even approaches to several sentiments and phrases used in it, I copy it from Dr. Chandler, *verbatim*. Trav. p. 135.

"TO THE EPHESIAN DIANA.

"Inasmuch as it is notorious that, not only among the Ephesians, but also every where among the Greek nations, temples are consecrated to her, and sacred portions; and that she is set up, and has an altar dedicated to her, on account of her plain manifestations of herself; and that besides, the greatest token of the veneration paid her, a month is called after her name; by us Artemision, by the Macedonians and other Greek nations, and in their cities, Artemisiῶn; in which, general assemblies and Hieromenia are celebrated, but not in the holy city, the nurse of its own, the Ephesian goddess: the people of Ephesus deeming it proper, that the whole month called by her name be sacred and set apart to the goddess, have determined by this decree, that the observation of it by them be altered. Therefore it is enacted, that in the whole month Artemision the days be holy, and that nothing be attended to on them, but the yearly feastings, and the Artemisiac Panegyris, and the Hieromenia; the entire month being sacred to the goddess; for, from this improvement in her worship, our city shall receive additional lustre, and be permanent in its prosperity for ever." The person who obtained this decree, appointed games for the month, augmented the prizes of the contenders, and erected statues of those who conquered. His name is not preserved, but he was probably a Roman, as his kinsman, who provided this record, was named Lucius Phœnius Faustus. The feast of Diana was resorted to yearly by the Ionians, with their families."

The phrase "nurse of her own" goddess, in this decree, refers to a story of the birth of Diana

in Ortygia, a beautiful grove of trees of various kinds, chiefly cypresses, near Ephesus, on the coast, a little way from the sea. This place was filled with shrines and images. A *panegyris*, or general assembly, was held there annually: splendid entertainments were provided, and mystic sacrifices solemnized. This place, with its embellishments, appears no more.

The extreme sanctity of the temple of Diana, inspired universal awe and reverence. It was, for many ages a repository of treasures, foreign and domestic. This property was deemed secure: the temple having been spared by Xerxes, who spared scarcely any other. But Nero removed many costly offerings and images, and an immense quantity of silver and gold. It was again plundered in the time of Gallienus, A.D. 262. by Goths from beyond the Danube, who carried off a prodigious booty. The temple was probably destroyed at the same time as other heathen temples were, by an edict of Constantine. But there is a possibility that the total ruin of it was effected by an earthquake; notwithstanding, by way of prevention, it was situated in a marsh. However that might be, "we now," says Dr. Chandler, "seek in vain for the temple; the city is prostrate; and the goddess is gone."

ASIARCHS AT EPHESUS.

It is proper in treating of Ephesus to notice the officers rendered in our vesion, Acts xix. 31. "chiefs of Asia," properly *Asiarchs;* which was the title of the station they occupied, on occasion of the public institutions, games, sacrifices, &c. then celebrating on behalf of the cities of Asia.

We have this title in reference to other countries; as, to Bythinia, *Bythini*ARCHES; Galatia, *Galat*-ARCHES, Krete, *Kret*ARCHES; and on the coins of Rhodes, again, *Asiarches*. It was not, therefore, a dignity peculiar to the city, or to the citizens, of Ephesus: but was a concentration for the time, of the power and honor of the whole province, in the person of this presiding officer. In the law books it is called the *Asiarchate*. The following was the manner of electing this dignitary. Each of the cities of Asia, at the autumnal equinox, held a council, in which it nominated one of its citizens to the office of *Asiarch*. The name of the party chosen was then announced to a general assembly of the people. Out of the persons thus named, the proconsul of the province selected one, to be *Asiarch:* reserving others, as substitutes, in case the first should not be able to perform the functions of his ministration. Hence, Aristides, in his fourth discourse concerning sacred things says, he had been three or four times set down for *Asiarch*. One person was however, properly the *Asiarch*, as appears from the epistle of the church at Smyrna, describing the martyrdom of Polycarp; where we read, that, the multitude cried out, and desired Philip the *Asiarch*, that he would let loose a lion against Polycarp: and again at the close, "he was taken by Herod; Philip the Trallian being *Asiarch;* and Statius Quadratus Proconsul." p. 146, 152. Abp. Wake's Trans. 1710. As, in the passage in the Acts, several *Asiarchs* are mentioned, it seems reasonable to conclude, that this expression has a reference to those who were elected by the several cities, from among whom the *Asiarch* was chosen, and who stood next to the principal, in order to supply his failure, had any such taken place.

Hardouin, however, thinks that this plurality includes those who had already passed through this station, and who retained the title, as, says he, did the high priest, among the Jews. We ought to add, that the expenses of this office were very heavy: insomuch that only the most opulent persons could support them. Hence Strabo remarks that many of the *Asiarchs* were taken from among the Trallians, the inhabitants of this city exceeding those of all the other cities of Asia in wealth. And hence we find Aristides labouring to be discharged from this burdensome office.

We perceive, now, that the *Asiarchs* were not restricted to Ephesus: but, on the occasion in the Acts, visited this city, officially, at this time, because the games, over which they presided, were now celebrating here: also, that Demetrius the silversmith, took the opportunity of this general assemblage of the Asiatics to agitate this mixed body into confusion; though they, being strangers, knew not with what intention, or for what cause. It is usual to describe the *Asiarchs* as *Priests;* and to say that they performed certain offices of the priesthood; but, the probability is, that they might, or might not, be priests, properly speaking. We read on a medal of Rhodes "Claudius Fronto, Asiarch *and* high priest, in behalf of the thirteen cities," which, no doubt, was the number of those that enjoyed the privilege of electing the *Asiarchs;* but we also read, in Gruter, of a military officer, *Strategus*, who was an *Asiarch*. p. 522.

It is justly observed, that the peaceable deportment of St. Paul, must have been well known; for, otherwise, these *Asiarchs* would not have been interested in his preservation. I would add, that it seems to imply, that he had, from Ephesus, excursed into the cities in the neighbourhood;

and so might have been known, at least by character, in those which these persons represented.

Dela Motraye mentions some circumstances concerning Ephesus, with which we close our account of it.

"This renowned city, with the finest temple that ever was consecrated to *Diana*, is reduced by the changes it has met with in the wars, and under the different masters it has had, to five or six miserable houses inhabited by *Greeks*, and about as many by *Turks*, with a castle for some few of these, a poor church for the first, and a mosque tolerably handsome for the latter, which, as they say, was formerly a church consecrated to *St. John*; in short, it is nothing but a chaos of noble ruins, which with some inscriptions and basso relievo's, are the only marks of its ancient magnificence.

"I shall not add any thing to what Mr. Spon and so many other travellers have already said of these ruins, only that there are almost nothing remaining, but subterraneous vaults and foundations of hard stone, or, for the most part of brick, well cemented, upon which the temple was built." Travels vol. i. p. 155.

Our medals show the union or alliance of the cities of Ephesus in Ionia, with Alexandria in Egypt: the Ephesian Diana is in the middle, Isis on her right hand, Serapis on her left. Contrary to custom, the moon is placed on the right hand of Diana, in order to connect her with Isis, the sun on her left, in order to connect him with Serapis. The head is Gordian.

Another shows that the Ephesians sometimes represented Diana as other cities did. She is here clearly *Dea Luna*, having the crescent on her shoulders; and is holding a torch, implying her giving light by night.

EPHRAIM, tribe of. We have little or nothing to add concerning this tribe, and its allotment in Canaan, to what may be seen in Excurs. No. 541. and in Wells, No. 248.

EPHRAIM, *Wood of.* Wells, No. 348.

EPHRAIM, was a *city* in the confines of the land of Ephraim: 2 Chron. xiii. 19. it was famous for fine flour; and its corn was thought to be the second best in the land of Israel. Josephus calls *Ephraim* and *Bethel* two small cities, *de Bell.* lib. iv. cap. 33. Vide John xi. 54. He places this Ephraim not in the tribe of that name, but in the land of Benjamin, near the wilderness of Judea, in the way to Jericho, probably towards the Jordan. Wells, No. 450.

ERECH, *Long-town*, says Simon, referring to Bochart, Phaleg, lib. iv. cap. 16. Michaelis labours hard to prove that the Erech of Gen. x. 10. a city built by Nimrod, was *Edessa*, the present *Orfa*, or *Roha*.

I confess, I have considered *Erech* as nearer to Babylon; but shall state the reasons of that inquisitive writer, to the contrary. He observes that both the Targums for *Erech* read *Edessa*. Ephraim Syrus says, *Oroch, i.e.* Erech, is Edessa: Jerom says the same; and, finally, the Edessenes are said to call themselves *Arachians*, or *Orochians*. So far Michaelis. I may add, further, that Edessa is one of the most ancient cities; that its commemorative insignia agrees with those of Haran, or Carrnæ, and Singara, which, probably, gave name to, or received name from, the plain of Shinar, or Shingar, in which these cities are described as standing. I have, therefore, no objection to Edessa in point of antiquity: but I do not see any probable transmutation of its name, either proved or proposed: whereas the *Arecca* of Ptolemy in the Susiana, south of Babylon, has the sound of the Hebrew name completely. Wells, No. 54.

ESHTAOL, is thought to be a village now called by the Arabs Esdad; about fifteen miles south of Yebna. *Esdad* is a wretched village, composed of a few mud huts. Wells, No. 280.

ETAM, *their bird*, or *their involution*, or *their reed*; otherwise, from the Syriac, *their council.* Simon says "full of birds of prey:" as a city in Phenicia was called "Bird-town;" and we have Eagle-town, Hawk-town, &c.

1. Etam, a rock to which Sampson retired, Judg. xv. 8, 11. "It is conjectured," says Dr. Wittman, "that the rock Etam, where Sampson was surprised by the Philistines, was at no remote distance from this town," Yebna. Trav. p. 254.
2. Etam, a city in the tribe of Judah, built by Rehoboam, 1 Chron. iv. 3, 32. 2 Chron. xi. 6. Probably the rock Etam was near the city Etam.

ETHAM, *their strength*, or *their approach*, or *their sign:* but Simon thinks it imports the *end* or *termination of dwelling*, being on the edge of the desert, Exod. xiii. 20. Numb. xxxiii. 6. Wells, No. 157. Excurs. 560.

It might be named by persons arriving from the desert, who here *come* to firm ground: and instead of moving sands, find *solid* earth; and a *finish*, *completion*, or *end* to the labour and toil with which they had travelled over the sandy desert: or, by persons quitting Egypt, who here find the *termination* of the cultivable soil, and enter the perpetually fluctuating sands.

EUPHRATES, *fruitful*, or *fructifying*, or *increasing*. Wells, No. 60, 529.

The Hebrew name of this river is *phrath*, or *perat*; the *Eu* prefixed is a Greek particle, implying *ex-*

cellence, and this river is written *Euphrates* in Greek, Rev. ix. 14. but, in Gen. ii. 14. xv. 18. Josh. i. 4. it is written *Perath:* of which the meaning seems to be *fertilizing*. The epithet *fertilis* is applied to the Euphrates by Lucan lib. iii. Sallust, Solinus Polyhist. *c.* 37. and Cicero, De Nat. Deorum, lib. ii. attribute the fruitfulness of Mesopotamia to the annual overflowing of this river. That the soil between the Euphrates and Tigris is fruitful, is expressly asserted by Curtius, lib. v. cap. 1, 12. Comp. Helmsterhorstius on Minut. Fel. 8vo. p. 38. In Arabic this river is written *Forat*. This river rises in Armenia, and runs southerly to the Persian gulph. Between this river and the Tigris, which is east of it, is Mesopotamia, and the land of Shinar; and east of the Tigris is Assyria.

2. EUPHRATES, we have found in the *Perath*, or *Hirmund*, EXCURS. 541. and is supposed to have been one of the rivers of Paradise. This name in the language of the country implies *ablution*.

The Mesopotamian Euphrates is a river of consequence in Scripture geography, being the boundary which separated Padan Aram from Syria, and the utmost limits, east, of the kingdom of the Israelites. It was indeed, only occasionally, that the dominion of this people extended thus far; but it should appear that even Egypt, under Pharaoh Necho, made conquests to the banks of this river.

The general course of the Euphrates is southeast: but in some places it runs westerly, whereby it approaches the Mediterranean, near Cilicia. It is accompanied in most parts of its course by the Tigris; and the country included between them is the ancient Mesopotamia, or "between the rivers."

There are many towns on its banks, and much fruitful land, in different places. In general, its banks are rather level than mountainous. It does not appear to be of any very great breadth: the following are the estimates and accounts of it given by travellers.

The Euphrates, according to Abul Feda, rises northeast of Erzeroum; it receives the waters of many streams in its course, as the Murad, the Rouha, the Khabour, or Chaboras; and others. At length, it joins the Tigris, and the united waters of those rivers form a kind of sea, in which are many islands. All their branches being combined at Korna, they pass together to Basra, from whence they fall into the Persian Gulph." Otter, p. 105.

Otter also says, "when we passed the Euphrates the twelfth of March, this river had only two hundred common paces in width; in its height, it extends five or six hundred paces, into the plain on the right."

Tournefort tells us, that the sources of the Euphrates are two; one about a day's journey, the other nearly double the distance, from Erzeroum. They rise in mountains, not so high indeed as the Alps, but covered with snow almost the whole year round. These two branches are called the *Frat*, the name of the river which they form. After their junction, which is three day's journey from Erzeroum, the Frat begins to be capable of carrying little *saicks*, but its channel is full of rocks. The mountains, wherein are the sources of the Euphrates, is one of the northern divisions of Mount Taurus, according to Strabo. Dionysius the geographer calls it, the Armenian mountain: the ancients called it Paryardes.

Thevenot observes that near to Bir, the Euphrates, July 3. seemed to him to be no bigger than the Seine at Paris; but they say it is very broad in winter, and the truth is, its bed is twice as broad. This river runs very slowly. Part ii. p. 40.

The river Euphrates, is near Helle, which marks the situation of the ancient Babylon, about four hundred feet wide. The river was very low in the month of November; but at the end of December, or the beginning of January, it begins to increase," says Niebuhr.

At *Bir*, the same writer observes, "the Euphrates is larger at this city, than the Tigris is near Mosul: being about 380 to 400 feet; or about 80 double paces in width." This was the second of June.

EZION GABER, *the wood of the man*, or, *the robust;* otherwise, *the counsel of the man*, or *robust*, Numb. xxxiii. Deut. ii. 1 Kings, ix. 1 Chron. viii. WELLS, 173.

This name might probably be analyzed to advantage by considering, 1. that we have a *Beth gaber* on the coast of the Mediterranean Sea; whereas, *Ezion-gaber* was on the coast of the Red Sea; and 2. as *Beth-gaber* imports, "the temple of the great personage," or hero; so *Ezion-gaber* seems to import "the wood of Aun, the great personage," or hero. Whether this wood was a structure built of timber, which I think likely, and that from this temple arose, in process of time, a considerable town; or whether it was a grove of wood dedicated to *Aun the hero*, we cannot determine: neither are we, that I know of, able to ascertain the distance between Eloth and Ezion-gaber; but it is probable, that both had trees and cultivated ground around them: Eloth certainly had: see that article.

Why should these temples be thus named, standing on the sea shore, unless they had reference to a

person connected with the idea of the sea? may this name under that acceptation, be analyzed; "the wooden structure, habitation, or *ship* of Aun the great?"

Simon renders it the "*great spine*," or *back bone of a great man;* meaning, a rock, called the *spine:* and observing, that the shore of the Red Sea was rocky. This is true; but we do not know the correct situation of this town: nor whether it actually was a port on the Red Sea. It might adjoin Eloth, but whether or not on the shore of the Elanitic gulph is uncertain.

Geber is the Rabbinical name for a cock; and the Targum of Jonathan, on Numb. xxxiv. 18. renders Ezion Gaber by "the city of the cock." Vide ANTIOCH *in Pisidia Medals.*

F.

FAIR-HAVEN, Acts xxvii. 8. is styled by Stephen the geoprapher, *the fair shore:* and there was here, he says, a great village. It was, probably, an *open* kind of *road;* not so much a port, as a bay, which did not afford more than good anchorage for a time. Jerom and others speak of it as of a town on the shore, *i.e.* on the *open* shore. WELLS, No. 518.

G.

GAD, *a troop, i.e.* of children, says Simon: others think, *girded,* as a soldier; or *happy, fortunate.*

I presume to think the latter acceptation of this name is the most likely: as we have the deity, *Gad, i.e.* Fortune. The name *Felix* among the Latins, and *Eutyches, Eutyche,* among the Greeks were common, and of the same import. It may express either the wishes of the parent for the child, as a name of good omen: or, the happy delivery of the mother, as a name of reference to past events.

GAD, lot of the tribe of, east of the Jordan. WELLS, No. 192.

1. *Baal*-GAD, the "lord of fortune:" or, the fortunate deity. Josh. xi. 17. xii. 7. xiii. 5.
2. *Dibon*-GAD, not so much "Dibon of the Gadites," to distinguish it from any other Dibon, as Simon thinks: as "Dibon, the lord of fortune;" a temple of this deity: or, of the "strong Aun, the lord of fortune." It appears to have been the ancient name of this town before the Gadites had any settlement in the country. Numb. xxxiii. 45, 46. Yet, that the Gadites did rebuild it, appears from chap. xxxii. 34.
3. *Migdal*-GAD, the "tower of the lord of fortune." As this tower stood in the tribe of Judah, it certainly did not obtain the distinction of *Gad* from being rebuilt by the Gadites: not to say, that this also appears to be an ancient city of the Canaanites. Simon thinks it was built by a person named *Gad.*
4. *River of* GAD. Vide AROER. 2 Sam. xxiv. 5. WELLS, 352.

I presume, that the deity hitherto commemorated under the name Gad, is masculine; but we have a female divinity, also, of this name in *Hazar*-GADDAH, Josh. xv. 27. As fortune is most commonly female in such statues, &c. of her as remain, we need not doubt but the Canaanites adored her under this sex. Indeed, the passage, Isaiah lxv. 11. seems to prove it: "ye prepare a table to Gad, *fortune,* whether *lord* or *lady:* and to *Meni,*" which we have seen, in the medals of Antioch, to be either male or female, without distinction; and therefore *Gad,* the associate of *Meni,* may well be thought equal in this particular.

GADGAD, or GUDGODAH, *happiness of happiness,* or *the girded host.* Numb. xxxiii. 32. Deut. x. 7.

The Arabic root of this word imports a well of much water. It was a station of the Israelites: and perhaps as Jotbathah, a neighbouring station, is described as a land of *rivers* of water, Gudgad, or Gudgoda, was a well, among rocks, or otherwise, which furnished a copious supply of water; but it did not *stream* like a river. The well at Chiggré, as described by Mr. Bruce, is an instance of what I mean. Eusebius and Jerom describe Gadgada, as they write it, "where are flowings of water." In Numb. xxxiii. 32. we have *Hor-Gidgad,* which either denotes the *mountain* Gidgad, where this water was; or, the *cavern* of Gidgad, where it was contained. As the word Gad signifies "a troop," is it possible, that some inspection of the armed men of Israel, not unlike a review, might take place, at, or near, this mountain?

GEDERA, or GADARA, *a wall,* or *stone hedge,* or *enclosure made of stone,* or *a fence,* or *separation.* WELLS, 229.

Somewhat of an *intrenched* enclosure, as Simon thinks; calculated to resist the insults of an enemy.

This name occurs several times in the Scriptures, and we are under the necessity of distinguishing the towns so called, with considerable attention; because they have hitherto been subject to much confusion.

1. GEDER, of Judah; as appears from its associates, Josh. xii. 13.
2. *Beth* GEDER, a city of Judah, 1 Chron. ii. 51.
3. GEDOR, of Judah, Josh. xv. 58. 1 Chron. iv. 4, 18, 39. xii. 7.
4. GEDERA, of Judah, Josh. xv. 36.
5. GEDEROTH, of Judah. Josh. xv. 41.

6. He GEDEROTH, the south of Judah, 2 Chron. xxviii. 18.
7. GEDEROTHAIM, of Judah, Josh. xv. 26.

These various towns are all in one tribe, Judah; and apparently in the south of that tribe. They were, probably, rather forts, or military posts, than extensive and populous towns: "FENCIBLE *stations*." Some of them were single, others, apparently, were double: and perhaps one was almost, or altogether, a chain of fensible posts, in a military sense.

1. GEDER, Josh. xii. 13. appears to have been an ancient Canaanitish town; as its king is reckoned among those of the land, which were slain by Joshua. Its situation may safely be supposed in the south of Judah.
2. It may bear a question, whether *Beth* GADER be the same town as the foregoing. It appears to have belonged to Judah; and to have been vested in the family of Caleb, son of Hur. It might be named *Beth*, from some well fenced house of stone, answering the purposes of protection: or, this distinction might be ancient, and imply a temple. On the whole, I think it the same as the former.
3. GEDOR, Josh. xv. 58. should appear to be a different place from the *Gederoth* and *Gederothaim* of verse 36. and from the *Gederoth* of verse 41. If we turn to 1 Chron. iv. 39. we find mention of a *Gedor*, apparently in the south of Judah, and not far from Hormah, Ziklag, &c. in verses 30, 31. It is described as furnishing "fat pasture, and good, and being wide, quiet and peaceable; for they of Ham had dwelt there of old." This district was conquered in "the days of Hezekiah." It may, therefore, be presumed, that the adjacent Amalekites, or other tribes, had wrested this country from the tribe of Judah, for the sake of its pasture.
4. GEDERAH, Josh. xv. 36. is evidently in the south of Judah; because conjoined with Adullam. Socoh, Azekah, &c. I should think this Gederah was nearer to the coast than the former: but this is conjecture, merely.
5. GEDEROTH, Josh. xv. 41. has no distinctive marks annexed to it. Probably this was not far from the coast.
6. *He* GEDEROTH, 2 Chron. xxviii. 18. seems to be the same as No. 4. because it is, like that, associated with Shocho, &c.
7. GEDEROTHAIM, Josh. xv. 26. is evidently distinguished from *Gederah;* and was, I presume, two or more defensible stations, near enough to afford mutual assistance.

It may well be supposed that the southern frontier of Judah, being liable at all times to incursions from roving tribes of the desert, would be surrounded by a number of erections for the purpose of defence: and these would be, some more advanced, others more retired; some near the sea, others inland: but all would be places of security and retreat, and probably guards were stationed in them, to keep watch and ward. I would hope, that these illustrations may afford some light to a passage which appears to stand in great need of it, 1 Chron. iv. 23. "These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king, for his work." If these had been called *botanists*, instead of *potters*, their residence among plants and hedges, had been well enough: but, that they should dwell with the king in such places, and there do the king's work as potters, exceeds comprehension.

The preceding verse affords no assistance in our inquiry: it mentions some "who had the dominion in Moab, and Jashubi-lehem," adding, "these are ancient things. *These* were the *potters*," &c. Strange enough, that these *officers* should be *potters!*

Instead of *ancient things*, we must understand a place or places, in order to make the passage comport with the context. The words are, "*He Debirim*," towns so called; from the same root as *Debir*, the oracle, or adytum of a temple, and *Otikim*, *bendings*, crookednesses, contortions, or prolongation: so that the terms taken together may import "the *windings*, of the districts called, or adjacent to the towns called, the *Debirim*." In short, I suppose, that three places are intended in this verse, in consequence, that 1. Chozeba, and 2. Joash, and 3. Saraph, had the government of, 1. Moab, 2. of Jashubi, or "the settlements" of Lehem; and 3. of *Debirim Otikim*, the windings, vallies, sinuosities, of the district called *Debirim*.

If we might derive the word rendered *potters*, from another root denoting *to smite;* and take the word *Gedorah*, rendered *hedges*, which, I believe, it never signifies, but *stone fences*, for the name of a place: it is in the singular in the original, the passage would bear this sense "These were wardens, staff-officers, provosts, and dwelt in his plantations at Gedorah, on account of the king: because of his royalties they dwelt there." Could we suppose this *Gedorah* to be our No. 3. surrrounded by a fat pasture, "good, wide, quiet, and peaceable," we might perceive the propriety of officers being appointed to superintend the king's rights, or flocks, &c. in these parts. Or, if we consider this *Gedorah* as a town of passage, it might be the place of payment for the *caphar* duty of passage, by travellers. But it ought to be noted, that the LXX suppose the name of *two places* here; reading, "These were *potters*, and

dwelt in *Ataim* and *Gadira.*" If future investigations should discover a bed of potter's clay near Gadera, or near Etam, which village, I suppose, is the *Ataim* of the LXX, then this version may be considered as unquestionable: but as no traveller, which I recollect, has mentioned such a thing, we may at present take the word *potter* for *artificer* in general, as in Isaiah xliv. 9. We may next observe that an *Etam* occurs in verse 32. of chap. iv. where it is connected with the Gedor of verse 39. and the probability is, that it means the same place as the LXX have connected with their *Gadira.* A comparison of the towns in the neighbourhood may render this clear.

Joshua xv.		1 Chron. iv.	
Verse 26.	Moladah.	Verse 28.	Moladah.
28.	Hazar-shual.		Hazar-shual.
	Beersheba.		Beersheba.
30.	Hormah.	30.	Hormah.
31.	Ziklag.		Ziklag.
32.	Ain.	32.	Ain.
	Rimmon.		Rimmon.
33.	Ashenah.		Ashan.
	Gederah.		*Etam.*

It is very evident from the identity of the towns around them, that Etam and Gederah, could not possibly be far distant from each other; and therefore the LXX have done well in associating them.

The position assigned to Etam by Dr. Wittman, agrees extremely well with these premises. Vide *Etam.* We shall now examine what information on this article we may deduce from our medals.

Caracalla and Geta standing, shaking hands together.

A temple having four columns, in which Jupiter is sitting holding up his right hand; in his left the staff of dignity. On the frontispiece of the temple the date ΒΞC.

All those medals which have for legend *Gadara*, *Gadareon*, or *Pomp. Gadareon* with dates, have been attributed by Cardinal Noris, by Vaillant, and by Hardouin, to the city of *Gadara*, situated in Perea beyond Jordan, opposite to Tiberias; and they have supposed, that the era of those dates was that of Pompey; of Rome 690. The most part of those medals have for the type of their reverses, a female head turreted. Some have the Tyrian Hercules; and others have the cornucopia. Several have a galley with three oars; but that on the medal before us has nine oars, and on the prow a standard with flags flying: at the poop sits the captain, directing the course of the vessel. Above is the word NAYMA, for *Naumachia;* which probably signifies a naval combat, or, at least, a spectacle representing a combat on the water. It is difficult to conceive how the Gadara of Perea, which is placed by all authors on a mountain, and had only baths of hot water below it, and of which Ammianus Marcellinus says, it had no navigable river near it, should be able to exhibit such a spectacle. Antiquaries explain the type of vessels in reference to this town, by supposing that they commemorate some victory; as of Pompey over the Pirates, or others. But Pellerin inclines to refer them to another *Gadara*, in Palestine: observing, that Strabo mentions a district which the Jews had seized, called *Gadarida*, and immediately after speaks of Azotus and Askalon. It is probable, he says, that the city from whence this region took its name, should be itself named *Gadara;* especially as Stephen the geographer mentions such a town. Casaubon, in his Commentary on Strabo, and other writers after him, maintain that this is the city called Gazara, Macc. xiii. for it appears that Gazara was adjacent to Azotus, and was a city strong by situation. Josephus also places this city near to Joppa and Jamnia; and in several MSS. it is written *Gadara;* for indeed the Greeks of Syria often changed the Zin to D. Cardinal Noris, at the close of his Dissertation on the era of *Gadara*, admits, that there was another city of the same name in Palestine. He instances several references to these two cities; and observes, that the acts of the council of Jerusalem were signed by the bishops of both these cities.

If, as Josephus reports, Pompey restored to their former inhabitants, those cities from whence they had been expelled by the Jews, then *Gadara*, of Palestine, was among them; for according to Strabo, the Jews had become masters of this city, and it is natural that its public era should begin from this period. These reasons induce Pellerin to ascribe to the *Gadara* of Palestine those medals which have the type of a ship upon them; and consequently those which relate to *Naumachia.*

This inference may be further confirmed by what Scripture reports of Gezer, 1 Kings, ix. 15. which the king of Egypt had taken and burnt, and slain the Canaanites that dwelt in it; it was therefore probably not far from the confines of Egypt: this city it called *Gazara* in Josephus, Antiq. lib. xiii. cap. 11. "Simon destroyed the city *Gazara*, and Joppa and Jamnia." And Macc. xiv. 34. He fortified Joppa, which is on the sea, and *Gazara*, which is on the borders of Azotus." At length, according to the Syrian dialect, Z passed into D hence Strabo lib. xvi. after mentioning Jamnia, says, there is *Gadaris*, then Azotus and Askalon.

It appears evident, on the whole, that there were several towns, or places, named *Gadara:* that some of them were on the south of Judah, near the

desert: and that one or more was a seaport. Conjecture may place others not far from the Kan Jounes of the present day.

GADARA, GADARENES. Luke viii. 22, 26. WELLS, 438.

We are now called to a Gadara, very different from all those mentioned in the foregoing article; and lying not in the south and west of the Holy Land, but in the north and east: in fact, a city east of the lake of Tiberias. If Gadara be properly understood as denoting a fenced protection, the name might, with great propriety, be common in many parts of the frontiers, and such retreats would be no less necessary at the northern extremities of the country than at the southern.

Josephus, de Bell. lib. iv. cap. 26. describes *Gadara* beyond Jordan, as "*Gadara* the strong metropolis of Perea:" which, he says, was sixty furlongs distant from Tiberias. *Vita sua.*

Pliny mentions *Gaddara*, the river Hieramiac, flowing by it, and now called Hippodion. lib. 5. cap. 18. the Rabbins call this river Jarmuch. Gaddara was sometimes reckoned among the cities of Decapolis.

The inhabitants of this Gadara, and its neighbourhood, are GADARENES, of the gospel history: and might be a remnant of the ancient Girgashites, which formerly composed one tribe in this district.

GALATIA IN PONTUS, *milking*, or *milkey*; much rather, *Gaul asia*, from the settlement of the Gauls in it. WELLS, No. 482.

Pontus was a region, which extended along the shores of the *Pontus Euxinus*, whence it took its name, from Colchis to the river Halys; which separated it from Paphlagonia. The most remarkable division of it was into three parts; I. Cappadocian Pontus, II. Polemoniac Pontus, III. Galatian Pontus; these three divisions composed the kingdom of Pontus, in the time of Mithridates Eupator.

Galatian Pontus was larger than the other two, it laid between the Thermodion and the Halys: rivers which separated it on one side from the Polemoniac Pontus, on the other side from Paphlagonia: the Iris ran in the midst of it. As it adjoined Galatia on the continent, probably this division took its name from that circumstance: and it might, also, be inhabited by Galatians: or emigrant Gauls.

This country adjoined Bythinia: and was seized by a body of Gauls, who were called in to assist a king of Bythinia: having expelled his former enemies, they established themselves in these districts, and divided the territory among themselves. Being now peopled by a mixture of Gauls and Greeks, it was called Gaulo-grecia, and at length Galatia. Pliny, lib. v. cap. 32. Ptolemy, lib. v. cap. 4. Strabo, lib. iv.

The Galatians, especially those of Pessinuntum, worshipped the mother of the gods. Callimachus, in his Hymns, in Delum, v. 184. calls them Αφρονι δημω, "a foolish people:" and Hilary, who was himself a Gaul, describes them as *Gallos indociles*. Hymn. Hieron. Præf. 2. Ep. ad Galat. which may well excuse St. Paul's addressing them as "*foolish*," chap. iii. It was probably, an appellation given them, current in their neighbourhood: it is likely too, they supposed themselves, or were supposed by others, to be peculiarly liable to the effects of incantations and fascinations; to delusion; by which arts, or by others no less effectual, the liveliness of their dispositions might perpetually expose them.

The possessors of Galatia were of three different nations, or tribes of Gauls: the *Tolistobogi*, the *Trocmi*, and the *Tectosagi*. There are imperial medals extant, on which these names are found. That of the *Tolistobogi*, on a medal of L. Verus, struck at Pessinuntum: that of the *Trocmi*, on medals of Septimus Severus, Julia Domna, and Caracalla, struck at Tavia; that of the *Tectosagi*, on medals of Titus and Domitian, struck at Sebaste.

It is of some consequence to maintain these distinctions, because we have supposed that while St. Peter was preaching in one part of Galatia, the Apostle Paul was also making converts in another part; and that some, claiming authority from Peter, propagated tenets not conformable to the opinion of Paul: to correct and expose which errors, was the occasion of St. Paul's epistle to the churches in Galatia. Nothing is more probable, than that the different nations of Gauls furnished partizans, whose overweening zeal far exceeded the doctrines of their principals; such has ever been the character of the Gauls; equally with a certain fickleness of disposition, of which later ages have had but too many and too powerful demonstrations. Hence while they were at one time ready to pluck out their eyes if it might benefit their evangelical teacher, yet they quickly relinquished his principles, and were readily brought to adopt another gospel, which indeed was not a gospel, but a continuation of unnecessary observances, to which they had already paid too much attention.

We have given the only coin known of the Galatians as a people. The city is *Sebaste*; so called in compliment to Augustus, now called *Angoura* from *Ancyra* its ancient name. The temple on its reverse was dedicated to Augustus, and was

built at the general expense of the whole province.

The reader will remark the insignia of *Deus Lunus*, on the bust of the obverse.

GALILEE, *rollings*, or *a wheel*. This name seems to denote the nature of the country, of which it is the name: and may import either the *rounds*, limits, or *circuit* of the Israelite territory, northward: or, the mountains and hills of which it consists were considered as rounds, knolls, or what we call *haughs*. It is, however, certain that the word *gal*, Cant. iv. 12. comp. Job. viii. 17. imports a *well*, and it may be questioned whether the *circular* basin near *Paneas*, from whence originated the stream of the Jordan, might not give name to the district adjacent to it, whence, by degrees, it spread over a much more extensive region. WELLS, No. 407. *Sea of Galilee*, 434.

Galilee is an ancient name, and is found so early as Josh. xx. 7. xxi. 32. 1 Chron. vi. 61. Isaiah viii. 23. 1 Kings ix. 11. It is written more fully, with an *E* final, in 2 Kings, xv. 29. Ezek. xlvii. 8. and it appears to have had the distinction of *nations*, or the *gentiles*, as we read Josh. xii. 23. of the king of the *nations* of Gilgal, or Galilee, and some think, it is also called Gilgal, Deut. xi. 30. We have also a *Geliloth*, "the Circles," a place in the confines of Judah and Benjamin, Josh. xviii. 17. which is taken for the same as Gilgal, chap. xv. 7. In all these names, the idea, of rotundity, or circularity, is admitted: and it might refer either to *round* hills, *round* valleys, or *round* wells.

Galilee was one of the more extensive provinces into which the Holy Land was divided: it exceeded Judea in extent, but probably varied in its limits at different periods.

This province is divided by the Rabbins into, 1. The Upper: 2. The Nether: and 3. The Valley. The limits of Galilee were, on the south, Samaris and Scythopolis, unto the flood of Jordan, says Josephus, de Bell. lib. iii. cap. 4.

Galilee contained four tribes, Issachar, Zebulon, Naphtali, and Asher: a part also of Dan; and part of Perea, *i.e.* beyond the river. Upper Galilee abounded in mountains, and was eminently understood by the term *Galilee of the Gentiles*, as the mountainous nature of the country enabled those who possessed the fastnesses, to maintain themselves against invaders. Strabo, lib. xvi. enumerates among its inhabitants Egyptians, Arabians, and Phenicians. Lower Galilee, which contained the tribes of Zebulon and Asher, was sometimes called *the Great Field*, "the champaign," Deut. xi. 30. The valley was adjacent to the Sea of Tiberias. Josephus describes Galilee as very populous, containing two hundred and four cities and towns. It was also very rich, and paid two hundred talents in tribute. The natives were brave, and made good soldiers: they were also seditious, and prone to insolence and rebellion. De Bell. lib. ii. cap. 9. Josephus divides Galilee only into *Upper* and *Lower*.

We scarcely find any mention, in the books of Ezra and Nehemiah, of the inhabitants of Galilee and Perea; whether they were Jews returned from Babylon, or whether a mixture of sundry nations. The language of these regions differed considerably from that of Judea; and so did various customs, in which each nation followed its own mode. The difference of dialect is repeatedly observed and enlarged on by the Rabbins.

Our Lord so frequently visited Galilee, that he was called a *Galilean*, Matt. xxvi. 69. And it deserves notice that he was addressed under this title by his adversary the dying Julian, who, being cut off from prosecuting his purposes against Christianity, exclaimed with indignation, "Thou hast conquered, *O Galilean!*" Euseb. lib. x. cap. 35. Eccl. Hist. *et al.* The population of Galilee being very great, our Lord had many opportunities of doing good in this country: and being out of the power of the priests at Jerusalem, he seems to have preferred it as his abode. Both Nazareth and Capernaum were in this division. From such a mixture of people many provincialisms might be expected: hence we find Peter detected by his language, probably by his phraseology as well as his pronunciation. Mark xiv. 70.

GALLIM, *springs*, or *risings of water*, a city of Benjamin, abounding in fountains. 1 Sam. xxv. 44. Isaiah x. 30.

GAMUL, *retribution*, or *yielding milk*. Rather *a camel:* whence we find, Jer. xlviii. 23. *Beth-Gamul*, the "Temple of the Camel." In the Indian Zodiac, this animal, the camel, is the vehicle of Venus, the goddess and the planet. *Beth-Gamul* was a city of Maob, and being associated, with other places which appear to have been temples, I think this also was a sacred edifice, rather than a house built by a person named *Gamul:* yet we have a priest of this name, 1 Chron. xxiv. 17.

GAREB, the *itch*, *itching:* or *leprous:* in Syriac, *water*.

The name, probably, imports a *scurf*, or *scab*, which *scales off* from the person: perhaps it might be the nature of the soil on the hill Gareb, Jer. xxxi. 39. to *scale off* in like manner from the surface.

Simon hints at the probability of this hill being a receptacle for lepers, sent thither from Jerusalem,

to which it was adjacent. This idea is very agreeable to the usages of the East; an account of such associations may be seen in NIEBUHR. Vide SCRIPT. ILLUST. Lev. xiii. 47.

GATH, a *wine press*. WELLS, No. 291.

This name is usually supposed to have arisen from the plenty of wine made in this town: it might be so, but the neighbouring towns were no less famous for wine than Gath was. There is at least a possibility that its situation resembled a wine press in form; as we know that the ancient wine presses were excavations or hollows in the ground, into which the liquor ran when expressed from the grape. Some think wine presses were first invented or employed at Gath.

Gath appears to have been an ancient city; being mentioned so early as Josh. xi. 22. and, probably, the grapes of Eshcol, which was not far distant, were a specimen of the grapes of Gath. Timnath, also, not far from Gath, had extensive vineyards, Judges xiv. 5.

Gath was an ancient city of the Philistines, 1 Sam. v. 8. vi. 17, &c.

GATH *Hepher*, *Sunken Gath*, whether as a wine press was *sunk*: whence the two words would imply the "*sunken* wine press;" or, as a well is *sunk*, as the word specifically imports, Gen. xxi. 30, xxvi. 15. &c. or it might have a considerable *sinking* of ground, which formed a capacious and convenient wine press, or in its shape resembled one. We have *Hepher*, the "sunken," without the *Gath*, Josh. xii. 17. HILLER thinks, *Gath Hepher*, is Gath of the Hepherites. It was the birth place of Jonah, the prophet, 2 Kings, xiv. 25. It is written with the E Josh. xix. 13. which Eng. Trans. has "Gittah Hepher;" it probably imports "*the* wine press Hepher;" or "the wine press *at* Hepher." It was in the lot of Zebulon. "Hepher the *Sinks*," or sinkings. No. 375.

GATH *Rimmon*, the wine press of Rimmon, or of the deity whose symbol was the pomegranate. But some think Rimmon was a person, who gave his name to a wine press; as we read of the "wine press of *Zeeb*," Judges vii. 25. By the bye, it appears to me extraordinary that the slaughter of Zeeb should give name to a wine press: it seems more likely that, as the slaughter of Oreb gave name to a *rock*, on which he was slain, so the slaughter of Zeeb should give name to a *natural* sinking of the ground, which would continue permanent, and mark the place for ages, rather than to a wine press, which the next proprietor might remove at his convenience.

1. Gath Rimmon, in Dan. Josh. xix. 45, xxi. 24. 1 Chron. vi. 69.
2. Gath Rimmon, in Manasseh. Josh. xxi. 25.

The plural of *Gath* is written *Gittaim*, 2. Sam. iv. 3. Nehem. xi. 33. It was either one town, divided into two parts, or, it had two *presses*, rather *sinkings*, or hollows in the ground: for, how could two wine presses distinguish a town, when every considerable family had, or might have, its own wine press, as it made its own wine?

GAZA, *strong*, or a *goat*, a city of the Philistines, Gen. x. 19. Josh. x. 41. Greek *Gasa*, Acts viii. 26. This name very probably imports well provided, well fortified, *munitioned*: so the Latins for *munita* say *validam*, *robustam*. Vide Bochart, *Canaan*, p. 82. Reland Palest. p. 790, who refer to Mela, and Arrian, for the strength of this city. Drusus, Quaest. Heb. lib. i. says, *Valentiam* not badly expresses the sense in Latin: so *Pollentia*, and *Potentia*, were cities in Italy. Pliny, lib. iii. cap. 5. WELLS, No. 288, 469.

Gaza is a city of great antiquity; being noticed among those which marked the bounds of the Canaanite territory. It was one of the five principal cities of the Philistines: 1 Sam. vi. 17. and was a frontier defence against Egypt. Pharaoh smote Gaza, Jer. xlvii. 1. and it seems from Amos i. 7. that part, at least, of its wall or defences, was composed of wood, as the prophet threatens to send a *fire* on it, to consume it, which he would hardly have preferred, had it been wholly of stone.

Alexander the Great besieged Babamesis, the Persian, during two months, in Gaza, and that city which formerly had been very famous, was laid waste by him, and was rendered desert, says Strabo, lib. xvi. not that he wholly destroyed it, but rather dismantled, and degraded it, so that a new city nearer to the sea, and to the haven of Gaza, rose out of the former. Diodorus Siculus, lib. xix. mentions Palæ Gaza, old Gaza, and Strabo notices "Gaza, the desert," which agrees with Acts viii. 26.

Gaza was afterwards called New Maijuma, and afterwards Constantia, says Eusebius in his life of Constantine. It is now pronounced *Rassa*, with a strong guttural, by the Arabs.

There was, say the Rabbins, a street outside the city of Gaza, where were chambols and an idol temple: also a place called the Leper'sCloister. Vide 2 Kings, vii. 3. &c. Gaza was one of three famous marts; the others were Aco, and Bothna.

Gaza distinguishes itself on its medals as sacred, and as an Asylum. In this little coin, we see a female figure crowned with the sacred Calathus, holding in her right hand a patera, in her left the cornucopia. Before her is the distinctive mark of this town. The head appears to be Hercules.

The date IC. 210. of the era of this city, which began in the year of Rome 693: the year is the eleventh of Antoninus.

Another is a warrior; his right hand grasping a shrub, which, perhaps, may be the same as that on the reverse, his left hand holding a sceptre: legend MEINω.

On several imperial medals we have the legend GAZA EIO and Gaza Marna. Here we have MEINO.

This city took the name of Iona, in memory, as it was said, of Io, who had landed here, and staid here some time, in her way to Egypt. That of Marnas was derived, it has been thought, from Jupiter Cretœus, called Marnas, who was a principal deity of the city. Marnas is taken in the sense of the Syriac, to imply lord: Meino is here taken as being derived from Minos king of Crete, and son of Jupiter, whose worship he there established. Pellerin thinks the hero in the coin, No. is this king: but the character of Minos was that of a legislator and judge, not of a warrior. Stephens, speaking of the city of Gaza, says it was sirnamed Minoa, because Minos had been there with his brothers Eacus and Rhadamanthus. The antiquity of Gaza is unquestionable.

Eustathius on a verse of Dionysius remarks, "Some say that the whole coast, from Gaza as far as Egypt, is called the Ionian Sea, from Io. Indeed some call even Gaza itself Ione; where there is an heifer in the image of Io, or the moon."

No. Shows at large the appropriate symbol of this city. I have elsewhere submitted the conjecture that it is a key of a particular shape, and it is possible that, beside the character of this city, as being the key of Syria towards Egypt, as it really is, the inhabitants might boast of the excellence of that kind of key which they were accustomed to use. Whether this might or might not be the fact, we may, by this representation, illustrate a circumstance mentioned Judges xvi 2. The Gazites laid wait, rather snares, for Sampson, all night, in the gate of their city, and were quiet, depending on the impossibility of his opening the locks of their city door, but Sampson, at midnight, took away the doors; the two posts, BAR and all, which had been the reliance of the Gazites for securing him. This *bar* is what I presume to think appears on the medals of Gaza. The reader will observe that the middle BAR of this instrument *shoots through* that which crosses it; and this is precisely the application elsewhere, of the word rendered *bar* in this passage, as appears from Exod. xxxvi. 33. "He made the *middle bar* to *shoot through* the boards from one end to the other," which is otherwise phrased, chap. xxvi. 28. *the middle bar* in the midst of the boards shall reach from end to end." And these two ideas are very consistent: for if Gaza prided itself on being the key of Syria, no doubt but it would denote this character, by employing on its medals, a key of that kind, which it considered as the most secure and substantial. The arms of Gibraltar are a *key*, that town having been formerly esteemed the *key* of Spain.

We have a medal of Commodus, when young; the reverse exhibits the young emperor, under the character of Jupiter, holding in one hand the thunder, in the other a globe: opposite to him is an heroic figure whose attributes are not distinguishable: between the two figures is the symbol of this city. The whole passes in a temple having two pillars. The date ΘAC 239, is from the year of Rome 693, under the reign of Marcus Aurelius, two years before his death. Commodus was then 17 years of age, his father had associated him in the empire three years before. Perhaps this type represents the old man delivering the insignia of government to the youth destined for empire.

Another shows the same figure of a deity as we find on other medals of the coast. She holds in her right hand the staff of dignity, in her left the cornucopia; at her feet is a bull, and before her the mark of the city. The head is Severus. The date AZC 261, from the year of Rome 693, falls in the seventh year of this emperor.

On a medal of Trajan, the reverse shows the goddess of this city holding a trident in her left hand, with her right hand forming an alliance, as it should seem, with a female figure: but this figure is not distinguished by attributes. It represents, probably, some neighbouring city. The mark of Gaza is before the figure of her divinity as usual. The date PNΘ, 159. is the third of Trajan.

"From the walls of Gaza, we view at once the sea, separated by a sandy beach, a quarter of a league wide, and the country, whose date trees, and flat and naked aspect, as far as the eye can discern, reminds us of Egypt; and in fact, in this latitude, the soil and climate both appear to be truly Arabian. The heat, the drought, the winds and the dews, are the same as on the banks of the Nile; and the inhabitants have the complexion, stature, manners, and accent of the Egyptians, rather than those of the Syrians." Volney's Travels, vol. ii. p. 339.

Gaza is situated on an eminence, and is rendered picturesque by the number of fine minarets which rise majestically above the buildings, and by the beautiful date trees interspersed. A very fine plain commences about three miles from the town, on the other side, in which are several groves of

olive trees. Advancing toward Gaza, the view becomes still more interesting; the groves of olive trees extending to the town, in front of which is a fine avenue of these trees. About a mile distant from the town is a commanding height. The soil in the neighbourhood is of a superior quality. Much pasturage. On the east side of the town is a small gateway, near to which, it is said, Samson performed his exploit of carrying away the gate of the city; and where he threw down the building which killed him and his adversaries.

The suburbs of Gaza are composed of wretched mud huts: but the interior of the town contains buildings superior in appearance to those generally met with in Syria. The streets are of a moderate breadth. Many fragments of statues, columns, &c. of marble, are seen in the town walls and other buildings. Opthalmy and blindness are very prevalent.

The suburbs and environs of Gaza are rendered infinitely agreeable by a number of large gardens, cultivated with great care, on the north, south, and west of the town. Plantations of date trees, also, are numerous. Many flowers in the neighbouring plains. Lupines cultivated in patches regularly ploughed and sowed; the seeds of which are employed by the inhabitants in food, especially to thicken their ragouts. The sea is distant about a league, *i.e.* from the Anglo-Turkish camp.

The landing place of Gaza is an open beach, highly dangerous to boats, especially if laden, a heavy surf constantly beating on the shore.

Quails are very abundant in Syria: in the neighbourhood of Gaza. Dr. W. 267.

Six miles from Gaza, toward El Arish, is a river, formed by the rain waters, and after heavy rains its current is impetuous and dangerous.

March 14. 1801. A delightful country from Yebna to Gaza: near a village called Mouat or Mouad.

March 15. Passed Gaza, about 12 o'clock, having previously halted under some olive trees. Encamped on a height with a wide valley in our rear, and a distant view of the sea in our front. The Turkish camp being down in a vallley between us and the sea, the town of Gaza about a mile, or mile and a half off. A marabout on our right where the citadel was, as we imagine, that occasioned so much difficulty to Alexander the Great to take. Passed through a large wood of olive trees.

March 28. Intelligence of the action of March 21, was brought from Alexandria to Gaza in 40 hours, by a Turkish corvette.

March 28. From Gaza to Khan Younes. The day's march was through a country strewed over with beautiful flowers, and pleasing beyond description. Maj. H.

GEBA, a *hill*, or *calix*, or *vase*, a city of Benjamin, situated on a hill. Josh. xviii. 24. xxi. 17. 1 Sam. xiii. 3. 2 Sam. v. 25. 2 Kings, xxiii. 8. 1 Chron. viii. 6. Isaiah x. 29. Zach. xiv. 10. Wells, No. 301.

This *Geba* or *Gebau*, appears to be the root of the many names which are more commonly written in our translation Gibeah. So we have *Gibeah* of Benjamin, Judges xx. 10. 1 Sam. xiii. 21. which has the feminine termination Gibeah, Judges xiv. 12. 1 Sam. vii. 1. x. 10. and Gibeah, Josh. xviii. 28. &c. Vide Gibeah.

By comparing 2 Sam. v. 25. with 1 Chron. xiv. 16. we find the same place called *Geba* and *Gibeon*; for David is said, in Samuel, to smite the Philistines from *Geba* to Gazer, which, in Chronicles, is "from *Gibeon* even to Gazer." Vide Gibeon.

That *Geba* is not the same place as *Gibeah* of Saul, appears from Isaiah x. 29. "They have taken up *quarters* at *Geba*: Ramath is afraid; Gibeah of Saul is fled." From the position adopted by the prophet it may be thought, that Rama was, in some manner, situated between *Geba* and *Gibeah*. Gibeah was hard by Ramah. Judges xiv. 13. Comp. Hos. v. 8. It appears, nevertheless, that Geba is called "Geba of Benjamin." 1 Kings, xv. 22. though Geba, simply, in the parallel passage, 2 Chron. xvi. 6. on occasion of its being mentioned among the cities rebuilt by Asa. Geba, seems to have been the northern limit of the kingdom of Judah. 2 Kings, xxiii. 8. "From Geba to Beersheba," seems to be, with respect to Judah, of the same import as "from Dan to Beersheba" is, with respect to all Israel, when under one dominion.

GEBAL, a *bound*, *limit*, *border*, or *termination*; but the Arabic signification of the word imports a *mountain*; and Abulfeda has a town of this name, situated on a *hill*.

1. A country connected with Ammon, Moab, &c. Psalm lxxxiii. 7. Stephens writes it *Gebala*.
2. A city on the shore of the Mediterranean. Ezek. xxvii. 7. This is written by Stephens, Ptolemy, and Strabo, *Gabala*; by Pliny, *Gabale*.

Of the first of these we have no other mention than that above referred to: it was probably a district of country, and even a kingdom or sovereignty; because such is the character of those with which it is associated.

The city of *Gebal*, or *Gabala*, has the important office of "caulkers" to the ships of Tyre assigned to it by the prophet Ezekiel: its chiefs are also characterized as "wise." The best modern description that I recollect of this city, is given by Mr. Maundrel, who thus expresses himself:

Friday, March 5. "Jebilee is seated close by the sea, having a vast and very fruitful plain stretching round it, on its other sides. It makes a very mean figure at present; though it still retains the distinction of a city, and discovers evident footsteps of a better condition in former times. Its ancient name, from which also it derives its present, was Gabala: under which name it occurs in Strabo, and other old geographers. In the time of the Greek emperors, it was dignified with a bishop's see, in which sometime sate Severian, the grand adversary and arch conspirator against St. Chrysostom.

"The most remarkable things that appear here at this day, are a mosque and an almshouse, just by it, both built by Sultan Ibrahim. In the former his body is deposited. We were admitted to see his tomb, though held by the Turks in great veneration. We found it only a great wooden chest, erected over his grave, and covered with a carpet of painted calico, extending on all sides down to the ground.

"In this mosque we saw several large incense pots, candlesticks for altars, and church furniture, being the spoils of Christian churches at the taking of Cyprus. Close by the mosque is a very beautiful bagnio, and a small grove of orange trees, under the shade of which travellers are wont to pitch their tents in the summer time.

"Jebilee seems to have had anciently some convenience for shipping. There is still to be seen a ridge composed of huge square stones, running a little way into the sea, which appears to have been formerly continued further on, and to have had a mole. Near this place we saw a great many pillars of granate, some by the water side, others tumbled into the water. There were others in a garden close by, together with capitals of white marble, finely varied: which testify, in some measure, the ancient splendour of this city.

"But the most considerable antiquity in Jebilee, and greatest monument of its former eminency, is the remains of a noble theatre just at the north gate of the city.

"All of it that is now standing is the semicircle. It extends, from corner to corner, just a hundred yards. In this semicircular part is a range of seventeen round windows, just above the ground: and between the windows all round were raised, on high pedestals, large massy pillars, standing as buttresses against the wall, both for the strength and ornament of the fabric; but these supporters are at present most of them broken down.

"Within is a very large arena. On the west side the seats of the spectators remain still entire, as do likewise the caves or vaults which run under the subsellia all round the theatre. The outward wall is three yards three quarters thick, and built of very large and firm stones; which great strength has preserved it thus long from the jaws of time, and from that general ruin which the Turks bring with them into most places where they come."

The Medallic type is altogether uncommon. It represents the goddess Fortune sitting on a throne: in her right hand the rudder; in her left the cornucopia, as usual. But before her appears to be a statue of a man placed on a pedestal, on his head the sacred modius of Serapis: in his right hand the double battle axe, apparently in a posture of defence; and in his left hand the Amazonian shield, or *pelt;* below, two horses, half shown. Such a representation of a deity is unusual; and cannot be explained on the customary principles. The date is ΔΛC, 234. The head is of Commodus.

The two horses in this medal might perhaps be taken for a horse and a mule, if *Anamelech*, and *Adramelech*, gods of the Syrians, were symbolized, one by the figure of a horse, the other by that of a mule, as some say; but this appears to be extremely uncertain.

We have another medal of the same town; type, a crab: above it, the crescent and star, or sun and moon.

From these medals it appears that the name of this town was written *Gabula*.

Cardinal Noris and Vaillant refer to this maritime city those medals which have dates on them.

Some have thought there was a *Gabala* in Syria, and another in Phœnicia: but if this Gabala were situated where the *limits* or *bounds*, of these two districts terminated, then its name might be derived from that circumstance, and this might be the only Gabala, though sometimes referred to one province, sometimes to the other.

GEDOR. Vide GADARA, &c.

GEHINNOM, *the valley deceiving*, or *making them sorrowful:* otherwise, *the valley of his riches:* in the Syriac, *hell.* WELLS, No. 332.

The Arabic root *henan*, signifies to shriek, and so to complain, to implore, whence Simon would render Gehinnom, the valley of lamentation, and

he justifies this by referring to the lamentation, or shrieks, of the children which here were sacrificed to Moloch. Josh. xv. 8. Nehem. xi. 30. Nevertheless, as this is called the valley of the *son* of Hinnom, Josh. loc. cit. and xviii. 16. 2 Chron. xxviii. 3. xxxiii. 6. Jer. vii. 32. and the valley of the *sons* of Hinnom, 2 Kings, xxiii. 10. I rather incline to think that a family of the name of Hinnom was the origin of its appellation, as the use of both singular and plural, on any other supposition, seems to be hardly natural. Simon renders "the valley of the son (sons) of lamentation."

Gehinnom having been the scene of much cruelty, was afterwards the receptacle of much pollution; so far it coincided in character with hell: it is said, also, that fires were kept constantly burning in this valley, to consume the filth of the city: and this perpetual burning added another similarity to those evils attributed to the place of torment: the combined ideas of wickedness, pollution, and punishment, compose that character which might well justify the Syriac language in deriving its name of Hell from this valley of the sons of Hinnom. Comp. Matt. v. 22. and Doddridge's Note.

GELILOTH, *the circles*, a space in the confines of the tribes of Judah and Benjamin, Josh. xviii. 17. which appears to have been the same with Gilgal of chap. xv. 7. or at least to have been in very near the same situation. It was probably named from the nature and forms of the hills in this district.

GE-MELACH, *the valley of salt*, or *of salt pits*. 2 Sam. viii. 13. 1 Chron. xviii. 12. Psalm lx. 2. Vide SALT.

GENESARETH, *the garden of the prince*, or *the protection of the prince*, a lake of Galilee, called also *of Cinnereth*. WELLS, No. 434.

This lake is called in the Targums *Genesor*, *Ginosar*, but most frequently the "sea of Tiberiah." Josephus says, this lake *Gennesar* is so called from the adjacent country. Pliny describes this lake as six miles broad, and sixteen long. The Talmudists allot this lake to the portion of Naphtali, with space to draw his nets on the coast. Josephus de Bell. lib. ii. cap. 43. mentions two hundred and thirty boats found on this lake, navigated by four men each. Comp. John vi. 22, 23. Pliny says, the lake of Genesareth is surrounded by pleasant towns. On the east, Julias and Hippo; on the south Taricheas; on the west Tiberias, whose warm waters are salubrious.

This region is described very elegantly in Hegesippus, lib. iii. cap. 26. of the destruction of the inhabitants of Jerusalem. Mark vi. 53. Luke v. 1.

I suspect that we may gather the true derivation of this name from 1 Macc. xi. 67. where we read that Jonathan and his host pitched at the water of *Gennesar;* and in the morning betimes gat them to the plain of *Nasor*. Is not this *Nasor* related to *Gen-Nesar?* is *Nezareth*, in *Gen-Nezereth*, the plural of *Nasor?*

GENESARETH. Josephus describes the country of this name around the lake as wonderfully pleasant and fertile. The temperature of the air agrees with fruits of different natures; so that here grow nuts, a more winter fruit; palms, which require much heat, and near them figs and olives, which require a moderate air, &c. The Rabbins say it was called *Genesar*, from the great men and princes who had gardens here. But they give a whimsical reason why these fruits were not brought to Jerusalem; lest those who came to the great festivals, should be thought to come, in order to enjoy the fruits of Genesareth. It should appear, that the inhabitants carefully cultivated these natural advantages; for they gathered their fruits, or, perhaps, ripened them, under shady bowers, and protecting treillages. The length of this most fruitful soil, was but thirty furlongs, the breadth twenty. WELLS, No. 435.

GERAR, *wanderings*, or *exiles; strivings*, or *the conflict*. WELLS, No. 109.

We find a city of this name so early as Gen. xx. 1. xxvi. 1, 17. and it is expressly stated to be a city of the Philistines. The probability is, that some wandering tribe of *Palli* had settled here, before the great influx of their nation into these parts, during the captivity of the Israelites in Egypt. As Abraham himself was a pilgrim from a region not very far distant from the original country of these *Palli*, they might therefore, perhaps, feel some kind of sympathy with him, and for him. He appears to have been, on the whole, on good terms with the king of Gerar: and his son Isaac lived many years in this neighbourhood. Gerar appears to have been a favourable station for flocks; and it might be called "*the residence*" by those who here *abode*, whether they were, properly speaking, *exiles* or not.

GERIZIM, *safeties*, or *cuttings*, *i.e.* by reapers. Simon thinks, it denotes *abscissions*, cuttings off; the mountain being much broken, abrupt, precipitous; or that it was very high, as it is described by Josephus, Ant. lib. xi. cap. 8. It was near Sichem, Deut. xi. 29. xxvii. 12. Josh. viii. 33. Judges ix. 7. It is written Garizin in the Greek. 2. Macc. v. 23.

Mr. Maundrel observes p. 60. that neither Ebal nor Gerizim have much to boast of as to their pleasantness, yet that Gerizim seems to discover a

somewhat more verdant fruitful aspect than Ebal. The reason of which may be that, fronting the north, it is somewhat sheltered from the sun by its own shade, or declivity, whereas Ebal is scorched, having a southern aspect. The Samaritans say that the blessings, Deut. xi. 29. were put on Gerizim. They were probably read between the mounts Ebal and Gerizim.

What D'Arvieux says on mount Gerizim amounts to nothing.

GIAH, *outlet, extraction, derivation, eruption*, otherwise, a *groan*, or *sighing*.

It was, probably, a valley not far from Gibeon, which might be an *outlet* from a narrow and contracted road or country, to one more open: or it might be an *eruption* of water, which here was ejected, as it were, from the mountain. 2 Sam. ii. 24. Sundry interpreters understand it of a *valley*, simply.

GIBEAH, *the hill*, or *high place; elevation*. Wells, 298.

This name is derived from *Geba* or *Gebau*, signifying, a *hill*, or perhaps a hill of a peculiar form, *humped*, or like what the Scots call *laws*. Otherwise, as Canaan abounded in hills, this name would occur perpetually. The most considerable city of this name was *Gibeah of Benjamin*, Judges xx. 10. 1 Sam. xiii. 16. which has a feminine termination, Judges xix. 12. 1 Sam. vii. 1. x. 10. whence *Gibeath*, Josh. xviii. 28. omitting the distinction *Benjamin*, which is added 1 Sam. xiii. 2, 15. The name is written at full length, "*Gibeah* of the children of Benjamin," 2 Sam. xxiii. 29. It was the royal seat of Saul, who was of this tribe, whence it is called "*Gibeah* of Saul." 1 Sam. xi. 4. xv. 34. Isaiah x. 29. *et al.* It is very remarkable that what is rendered in our translation "the hill of God," is in the original *Gibeah Aleim*, 1 Sam. x. 5. which is called simply *Gibeah*, "the hill," verse 10. On this subject opinions are divided; some thinking it was called the hill of God, because here the spirit of God descended on Saul: others think it was the highest hill in the neighbourhood, and was so named, by way of excellence, on account of its superiority. If the "high place" mentioned in connection with this *Gibeah*, was situated *on* this hill, then this might occasion the distinguishing addition *Aleim*, or "of God." Yet it seems remarkable that he should "cease prophesying *before* he came to the high place;" verse 13. unless the garrison of the Philistines, verse 5. might render such an exhibition improper. This proceeds on the supposition that "*Gibeah* of Saul" was the same place as this *Gibeah*: and, indeed, nothing can be more reasonable, than that Saul should afterwards choose for his royal residence, the place where he had been so singularly fitted for the occupations of royalty. I think it clear, that the garrison of the Philistines was not *in Gibeah* of Saul, but *near* to it; so that "the watchmen of Saul in Gibeah of Benjamin" could see what passed in that garrison. Vide chap. xiv. 16.

There was another *Gibeah* in the tribe of Judah, Josh. xv. 57. which, for distinction, is written *Gibea*, with an A final in the Hebrew. 1 Chron. ii. 49.

Another *Gibeah* which appertained to Phinehas, is rendered "*hill*" in our version, Josh. xxiv. 33. where Eleazar was buried; but in the original it is "Gibeah of Phinehas."

GIBEON, *a high hill*. Vide Geba. Wells, No. 207.

This city appears to have been among the most ancient and most considerable in Canaan, when attacked by Joshua. Josh. ix. 3. x. 2. It was a great city, like one of the royal cities, greater than Ai. We are told that the Gibeonites represented themselves as strangers from a far country; and I doubt not but that herein they spoke truth; their ancestors being settlers from the east, and having followed those tribes from India, which overrun as well Canaan as Egypt. Thus fact was mingled with their guile, and they spoke truth, but not the whole truth. I would therefore suppose that the name of their city was "the hill of Aun," or of the generative power, in conformity to many other appellations derived from the same source.

It appears from 2 Sam. ii. 13. that there was a pool in Gibeon. Whether it was of any considerable extent does not appear from this passage: but I think we need not doubt but that it is the same as is called "the *great waters* that are in Gibeon." Jer. xli. 12. Moreover, as it probably was a running stream, the discovery of such an one may contribute to distinguish and ascertain this city. There was also a great stone or rock in Gibeon. 2 Sam. xx. 8. In Gibeon was the great high place. 1 Kings, iii. 4. Here was the altar of burnt offering. 1 Chron. xxi. 29. Here the Lord appeared to Solomon. 1 Kings, iii. 5. From. Jer. xli. 16. we may infer that after the destruction of Jerusalem by Nebuchadnezzar, Gibeon became again the seat of government.

Gibeon is written for Geba, 1 Chron. xiv. 16. and again, as appears by the reference to Baal-perazim, in Isaiah, xxviii. 21.

Gibeon produced prophets in the days of Jeremiah. Jer. xxviii. 1.

On considering the question of the identity of the places named *Geba*, *Gibeah*, *Gibeon*, &c. I incline to think, that although they might be near

to each other, yet they were different places if strictly taken. Gibeon of Benjamin, also, I presume, is a different place from Gibeah of Saul; and the attention employed by the sacred writers to distinguish them, appears to me to be intended to establish this difference; so we read, 1 Sam. xiii. 15. that Samuel went up to Gibeah of Benjamin: but, chap. xv. 34. "Saul went up to his house, palace, to Gibeah of Saul." This palace probably distinguished Gibeah of Saul; though not far from Gibeah of Benjamin.

That *Gibeah* was not *Gibeon*, may also, I suppose, be inferred from the circumstance of Saul's slaughter of the Gibeonites. 2 Sam. xxi. Now, besides the improbability that Saul should slay inhabitants of his own town, without that circumstance being mentioned by way of aggravation, it appears that the victims were hanged in Gibeah of Saul: "and they were hanged in the mountain, in the presence of the Lord," meaning, I suppose, so as to be seen, in full view from the high place of Gibeon. The sacred place at Gibeon would have been very deeply polluted by such an almost sacrilegious execution.

GIBBETHON, the *back*, or *his elevation*, otherwise, *his brows*, or *the high house*. A city of Dan. Josh. xix. 44. xxi. 23. 1 Kings, xv. 27.

As this appears to have been an ancient city of the Canaanites, I would divide the name of it into *Geb*, "a *vaulted* or *arched* room," say the Lexicons, a DOME: *Beth*, a temple, *of Aun*, the generative power. "The temple having a dome roof;" probably circular, or polygonal in its form. We find very few temples of such construction referred to; yet we know they are among the most ancient in India: witness those at Deogur, whose summits are mouldered away by age.

GIHON, the *breast*, or *eduction*, or *issue*: otherwise, the *valley of favour*; or *of the mansion*. EXCURS. 451.

1. One of the rivers of Paradise. Gen. ii. 13.
2. A fountain near Jerusalem. 1 Kings, i. 33. 2 Chron. xxxii. 30. xxxiii. 14. WELLS, No. 334.

GILBOA, the *revolution of investigation*, or *examination*, otherwise, *the heap of the tumour*, or *swelling*: or from the Hebrew and Syriac, the *revolution of deprecation*. WELLS, No.

Rather the "rounds, mountains, of swelling:" the mountains being, as it were, heaped round at their bottoms or sides, and their heads being, not sharp, but more or less protuberant, or of various protuberances, bulging or swelling. Nothing but ocular inspection can justify this derivation: it must, therefore, remain conjectural. It is, however, quite as likely as Simon's boiling up, or bubbling fountains, for it does not appear that fountains abound in these mountains: nor that any fountain at the foot of one hill could give name to the whole range: nor that the fountain at Jezreel, 1 Sam. xxix. 1. could characterize the whole mass of mountains, so as to impart a name to them.

GILEAD, the *heap*, *round*, rather *circle*, *of witness*; the name given to the monument erected by Laban and Jacob, in testimony of a mutual pact and agreement. Gen. xxxi. 47, 48. Whence the hill on which it was erected was called Mount Gilead. Cant. iv. 1. vi. 5. Jer. i. 19. WELLS, 126, 197, 260.

There was also the *land* of *Gilead*, Deut. iii. 15. Josh. xvii. 1. Apparently another mentioned, Jer. vii. 22. Zach. x. 10. This last was probably not far from Mount Ephraim, with which it is connected.

A *city* of *Gilead* is also mentioned, Hos. vi. 8. This appears to have been in Ephraim: possibly it might be the principal town of the land last mentioned.

GILGAL, a wheel, or *revolution*, or *heap of heaps*, or *revolution of the heaps*. WELLS, No. 203, 241.

There can be no doubt but that this word denotes a double circle: but whether two circles by the side of each other, or one within the other, is uncertain.

1. Gilgal near to Moreh. Deut. xi. 30. Josh. xii. 23.
2. Gilgal where the twelve stones were pitched, in a circle no doubt. Josh. iv. 20. Whether this is the same as the following?
3. Gilgal near the Jordan. Josh. xv. 7.

Gilgal, Deut. xi. 30. is placed by Moses near to Gerizim and Ebal. This Gilgal, therefore, should not be confounded with the Gilgal constructed by Joshua, iv. 19. which was not as yet in existence. It was probably some double circle of stones, for the nature of which, vide SCRIPT. ILLUST. on Gilgal. Judges iii. 19.

The LXX understand Galilee by Gilgal; but possibly this land itself might import "the circuits," if it did not take name from some remarkable assemblage of stones, like Stonehenge, and others, in our own country.

Gilgal was a place of importance; as, 1. It was a station of religious: for we read, Judges ii. 1. that "a messenger of the Lord came up from Gilgal. Comp. 2 Kings, ii. 1. 2. It was a station of justice: for Samuel in his circuit went yearly to Gilgal. 1 Sam. vii. 16. 3. It was where the coronation of Saul was performed. 1 Sam. x. 8. Comp. 2 Sam. xix. 15, 40. therefore a fit place for national business. Sacrifices were offered at Gilgal. 1 Sam. x. 8. Hos. xii. 11.

It is most probable that these various services were performed at Gilgal near to Jericho, "in the east

border of Jericho." But no late traveller, that I recollect, has examined or ascertained the place.

GILO, *exultation*, or *revolution*, or *transmigration:* otherwise, *revelation* or *detection*, a city in Judah. Josh. xv. 51. 1 Sam. xv. 12.

Simon thinks this imports intensively *the great joy:* from a root signifying to exult: Comp. Psalm xlviii. 3. Lam. ii. 15. otherwise, "the exiling migration of a great multitude." It seems to be near to those cities which were occupied by the early Philistines, as Gerar, &c. and therefore might partake of their character. It was also in the haunts of David before he was king.

GIMZO, the Arabic root imports a *sycamore:* and the Talmud uses the word in the same acceptation.

The tree might give name to the city. It was in the south of Judah. 2 Chron. xxviii. 18.

GIRGASHITES, or GERGASENES, is from the Hebrew understood to signify *the travellers*, or *stragglers*, or *those who ruminate drawing near.* WELLS, 68, 106.

Some think *Girgashta* signifies *clay:* and that in this name is an allusion to the nature of the soil of the district. The Jerusalem writers say, that when Joshua came and proclaimed, "he that will go out hence, let him go," the *Girgashites* withdrew into Africa. Talm. Hieros. Shevüth, fol. 36, 3. This name is written *Girgashi*, Gen. x. 16. xv. 21. In the Greek of Judith, chap. v. 16. *Gergasaios*, and in Matt. viii. 28. *Gergesenos.* Beside the Chaldee *Girgashta*, the Arabic also signifies "black mud:" and this may very properly describe the nature of the soil around the lake of Tiberais. Therefore, says Simon, it was very fit for fattening of swine. This, I think, may be doubted. I would also query, whether this name may not be derived from *Ger*, a stranger, *regesh*, to meet together in a mob: "the mob, or confused assembly of strangers," which seems to describe well enough the inhabitants of the country around the head of the Jordan.

GOB, a *cistern*, or a *locust*, or *height*, the name of a place. 2 Sam. xxi. 18, 19. WELLS, No. 351.

The cisterns in the East being mostly dug in the earth, this name imports a *pit* or *ditch;* perhaps a *drain* for carrying water, &c.

GOIIM, *the people*, or *the nation:* meaning, a mixture of people. The same import as we have hinted on the name *Girgashites*, and the residence of these people in Galilee of the nations, or of the Gentiles, was not distant from what we have thought might be allotted to the Girgashites. Possibly one might be east, the other west, of the upper parts or head of the Jordan. Gen. xiv. 1, 9. Josh. xii. 23. Judges iv. 2. Isaiah viii. 23.

GOLAN, *transmigration*, or *revolution:* otherwise, from the Syriac and Hebrew, *to stay within.* The *great migration*, says Simon, *i.e.* the exile of a great multitude together. It was a city in Bashan. Deut. iv. 43. Josh. xx. 8. xxi. 27. 1 Chron. vi. 56. Comp. GILO.

GOMER, the *consummation*, or *consuming*, or *deficiency.* These ideas are surely contradictory: this appellation may denote the fulfilment of the parents' desires: the consummation of their wishes and vows. Gomer was the son of Japhet. Gen. x. 2. 1 Chron. i. 5. WELLS, No. 5. Colonies of 9, 10, 11, 12.

The country of Gomer is, in the Chaldee, named *Germia*, Garmeja: but others write it *Germania*, Garmanaja.

The later Jews by *Germia* understand Germany; the same as when it is written with an *n*, *Germania:* and so say the Talmudists on Gen. x. 2. "Gomer is Germamja" Joma, fol. 10. 1.

Michaelis, Spic. Geog. Hebr. denies that Germany is intended by *Garameos*, and points out another country of this name, the inhabitants of which he supposes to be the same with those called *Giarmacides*, by D'Herbelot, who, many ages before Mahomed, made incursions into Persia and Mesopotamia, and who slew the Emperor Carinus.

Asseman, in Bibl. Orient. tom. iii. part ii. p. 747. treats amply on this subject, from the Syrian authorities; and agrees with Ptolemy, who, lib. vi. cap. 1. speaks of the region which adjoins Armenia, called Arrapachitis, adjacent to which lies the Susiana, Sittacene; but the country between is possessed by the *Garamœi.* They call also those parts which are between Arrapachitis and *Garamean*, Adiabene; that which lies between the country possessed by the *Garameans*, and the Sittacene, Apolloniatis; above which lies the people called Sambatæ, and above Adiabene, Calachene. *Garameis* is close to the region of Arbela." At present this country is possessed by the Curdes.

Michaelis approves of Bochart's placing the *Gomerians* in Phrygia. Josephus says, "those who now by the Greeks are called Galatians, call themselves *Gomarians*, from *Gomar*, their original leader." It is probable that this very word, under another pronunciation is *Cymr*, which is the *Kymr* of the Welch; and in Latin would be written *Cimmerii.* This must be understood of a more early people than those who overrun Galatia, and to whom St. Paul wrote an epistle. Gorionides, or the false Josephus, places the

Gomerites in France, and describes them as dwelling on the river Seine.

The probability is that Gomer received his possession in the regions north of the Danube: that from hence he spread abroad to the west, till Germany, France, and Britain, were peopled by him; and that his posterity still continued *marked*, if not distinct, in the ancient Britons now resident in Wales. The Gomerites might also make excursions east, and crossing the Black Sea, might colonize Pontus, so that the Galatians possibly were a branch of Gomer, notwithstanding their distance of time and place from the main stem. I learn, from a very intelligent Welchman, that the ancient Britons consider themselves as having emigrated from the Crimea, and by that route from the east. This track agrees with our observations already made. It would be an interesting inquiry to a Briton, did we not know that our country has been successively overrun by other nations; and that the Romans, the Saxons, and the Normans, have intermingled themselves so greatly throughout England, that no trace of the early original remains. In Wales the mountains have afforded means of preserving a purer descent; and some individuals can derive their pedigree from remote antiquity, with great appearance of probability.

GOMORRHA, *a rebel people;* otherwise, *fearful people*, or *a handful*, or *servant:* from the Syriac, *wool*. Wells, No. 88.

These derivations have the air of being forced and unnatural. As the Arabic *gamara*, or *gamaraton*, implies a *well watered* spot; and as we know that such was the nature of the country where Gomorrha stood, this acceptation appears to be every way preferable. Comp. Sodom.

This name is written in the Hebrew *Omorha*, Gen. x. 19. xiii. 10. but in the Greek *Gomorrha*, 2 Pet. ii. 6. and the same in the LXX which proves that the sound of Heb. O, *y*, was not always the same.

GOSHEN, *nearness*, or *approximation*. Wells, No. 137.

The *thorax*, or armour for the body, says Simon; as if the land of Goshen were a fighting country.

1. A city in the tribe of Judah, Josh. xv. 50.
2. A city in Egypt which gave name to a district of country. Gen. xiv. 10. xlvi. 28.

This latter is expressly called a *city* by Theodotus and Artapanus, in the fragments preserved by Eusebius. Præp. Evan. lib. ix. Theodotus, however, writes it *Kaisan*, and Artapanus writes *Kessan*. La Croze derives it from *Ge*, *Kai*, or *Ko*, in the Coptic signifying *land*, and *Sein*, the name of Hercules among the Egyptians: in the present Coptic language denoting *strength*, *fortitude*. He also seeks Goshen in the Heracleotic Nome. *Pha-cusam*, *q. Pha-gosen*, the *Pha* being the Egyptian article, is thought by Hardt to relate to Goshen. Hasius, in his Regni. David. and Solom. Descr. col. 175. doubts of this: but vide Schmidt, Geog. Bibl. p. 530. and his preface, p. 6.

In Gen. xl. 10. the LXX read "Goshen *of Arabia:*" which is correct, as the country east of the Nile appears to have been called Arabia, in contradistinction from the western shore, which was referred to Libya: so Herodotus says the stones for building the pyramids were brought from Arabia, *i.e.* from the eastern bank of the Nile.

If Goshen might import the *frontier* country, rather than the *fighting* country, as the thorax is the front of the person, then we may trace a reason why there was a *Goshen* in Judah, as well as in Egypt. And the situations of the places appear to agree with this supposition, for the *Goshen* of Judah was a *frontier* town in the south: not far from Gaza, Josh. x. 41. It is connected with the "*south* country," Josh. xi. 16. where it appears also to have been *level*, if not a valley, or *low* country. The same may be said of the Egyptian Goshen; it was the *frontier* next to Syria, it was a level country, fertilized by the inundations of the Nile; and so far it was the defence and *front*, *thorax*, *lorica*, of Egypt.

GOZAN, a *clipping*, or *fleece:* otherwise, *passing* or *nourishing body:* otherwise, from the Syriac and Hebrew, *inwardly nourishing*.

The name of a river whereto the Israelites were carried captive. 2 Kings, xvii. 6. xviii. 2. xix. 12. 1 Chron. v. 26. Isaiah xxxvii. 12. Vide Excurs. 563.

Hiller, Onomast. p. 894. Syntag. Herm. p. 172. thinks that *Gozan* is the same with *Chosan*, a region of Persia, called by Stephens *Kossea*. Ptolemy mentions a city or district called *Gauzania*, probably from this *Gozan*.

GREECE, in Hebrew, is Javan. Simon thinks that Javan imports *soft*, *tender*. Isaiah lxvi. 19. Ezek. xxvii. 19. Javan was a son of Japheth, Gen. x. 2, 4. after whom that part of Greece called *Ionia* was named. Ionia is interpreted from the Hebrew *deceptive*, *insinuating:* otherwise, *making sorrowful:* otherwise, *dirty;* otherwise, the *dove's country*. Greece itself is rendered *robust*, or *strong*. Greece may be considered as a country partly in Asia, partly in Europe. Acts xx.

The Apostle Paul travelled much in Greece. Vide The articles of the principal Grecian towns, Athens, Corinth, Ephesus, &c.

Greece, in its largest acceptation, as denoting the countries where the Greek language prevailed, included from the *Scardian* mountains N. to the

Levant sea S. and from the *Adriatic* sea W. to Asia Minor E. Hence it is used by Daniel to denote *Macedonia*, as part of Greece; whereas, we read in Acts xx. 2. that St. Paul, passing through Macedonia, came to Greece: *i.e. Grecia Proper*. In this more restricted sense, Macedonia and the river Strymon formed the northern boundary of Greece. The name *Greek* seems to be derived from *Graioi*, or *Graicoi*; and these are thought to denote the people of *Græcus*, the father, or son, of *Thessalus*, who gave name to *Thessaly*. The Greeks are also known by the appellation of *Achœi*, or *Achivi*, from *Achœus* son of Jupiter; hence the name of *Achaia*. They were also called *Hellenes*, from a son of *Deucalion*, the *Elisha* of Gen. x. 4. It is probable that these names describe distinct nations, or the inhabitants of Greece at different periods; whereas the name *Ionες* is not only most ancient, but most general.

Scripture has but little reference to Greece, till the time of Alexander, whose conquests extended into Asia, where Greece had hitherto been of no importance. Yet that *some* intercourse was maintained with these countries from Jerusalem, may be inferred from the desire of Baasha to shut up all passage between Jerusalem and Joppa, which was its port, by the building of Ramah; and the anxiety of Asa to counteract his scheme. 1 Kings, xv. 2, 17. Greece was certainly intended by the prophet Daniel, under the symbol of the single horned goat: and it is probable that when Daniel calls Greece *Chittim*, he spoke the language of the Hebrew nation, rather than that of the Persian court.

After the establishment of the Grecian dynasties in Asia, Judea could not but be considerably affected by them, and the books of the Maccabees afford proofs of this. The Roman power superseding the Grecian establishments, yet left traces of Greek language, customs, &c. to the days of the Herods, where the Gospel History commences. By the activity of the Apostles, and especially by that of Paul, the Gospel was propagated in those countries which used the Grecian dialects; hence, we are interested in the study of this language: moreover, as Greece, like all other countries, had its peculiar manners, we are not able to estimate properly an epistle written to those who dwelt where they prevailed, without a competent acquaintance with the manners themselves, with the sentiments and the reasonings of those who practised them, and with the arguments employed in their defence, by those who adhered to them. Still less can principles directly applicable to our own conduct be drawn from Grecian instances to which we have no counterparts; from customs which, however prevalent among them, are unknown among us; or from popular sayings, admitted principles, or current notions, to which we have nothing answerable in our own country, manners, or maxims. It is, nevertheless, of consequence to us to know what was the general character of the Greeks, in order that we may more certainly understand the force of those arguments which were intended to correct objectionable particulars in their conduct; or to encourage others which were exemplary and laudable.

Greece, says Cicero, was that little district of Europe wherein flourished fame, glory, learning, and ingenious arts; and of this distinction the Greeks were so proud, as to be deluded into the boast, that they divided wisdom among themselves, and claimed it as their own exclusively; styling other nations barbarians, or rude, and supposing that the people furthest off from them, were furthest off from learning and wisdom. Greece was, nevertheless, enslaved to idolatry, and gave no intimation of superior understanding on the subject of divine worship. "In Athens," said a merry observer, "a god is more easily found than a man:" and they rather chose, says Tatian, to have many dæmons to worship, than to have one god. The gods of Greece, says Cicero, were first men; though afterwards the heavens were filled with them; yet the same writer confesses, and no doubt many thinking men were of the same opinion, that to make deities of dead men was extremely absurd. From the consideration of the Grecian disposition, to assign all wisdom to themselves and to suppose themselves enlightened, while others were in darkness; to consider their own institutions as supremely excellent, combined with their proneness to superstition, we may discern, more evidently, the propriety of the cautions which are addressed to some of the new converts to Christianity, of the reprimands intended for others; of the exhortations directed to all; and of those pathetic entreaties which occasionally animate the apostolic writings. We may safely, also, conclude, that many hints are incidentally dropped, many expressions are used, and many remarks are made, which alluded to local phrases, peculiarities, and turns of thought, to local institutions, existing circumstances, and opinions: so that we do not discover the full beauty or energy of many passages for want of better acquaintance, not only with the feelings and sentiments of the writer, but also with the prejudices, the habits, and the turn of mind, which influenced the original readers.

Many flourishing churches were, in early times, established among the Greeks; and there can be no doubt but that they, for a long time, preserved

the apostolic customs with considerable care: whether these were, in all cities, precisely the same in every respect, or whether they might, in some places, differ in lesser particulars from what was adopted in other towns, we have no express information; but we know that, after a time, opinions fluctuated considerably on points of doctrine: that schisms and heresies divided the church; and that rancour, violence, and even persecution followed in their train. To check these evils, various councils were called, and various creeds composed, some of which retain an authority to this day. The removal of the seat of government from Rome to Constantinople, by Constantine, gave a sensible preponderance to the Grecian districts of the empire, and the ecclesiastical determinations of the Greek church were extensively received with respect, if not with submission. Greece continued to enjoy the presence of the emperor, till the beginning of the 15th century, when the Turks became the plague of the empire, and took Constantinople, A.D. 1453, since which event, Greece and its inhabitants, exhibit the picture of a people and a country depressed by slavery. Whether they may recover their ancient liberty, the remembrance of which is not extinct, time will show.

The Greek church affirms, that it still preserves many institutions derived from the apostles; and this is so far credible as to deserve, at least, a considerate and impartial inquiry: but that many usages which cannot justly claim apostolic patronage, or even apostolic cognizance, have crept into the ritual of this church, and maintain themselves in it, there can be no doubt. Whether, if Greece were restored to liberty, instead of groaning under Mahometan bondage, its ecclesiastical concerns might be ameliorated, we cannot determine; but where the patriarchal chair is bought, where metropolitans, archbishops, and bishops, are perpetually liable to be degraded by a foreign power, very little hopes can be entertained, that errors, if pointed out, should be corrected, or that malpractices of whatever nature should occasion that compunction which might lead to repentance and reformation. This church abounds in ceremonies, and is fond of titles and dignities. The patriarch of Constantinople, is head of the church: other patriarchates are Jerusalem, Antioch, and Alexandria. The inferior orders of priests and ecclesiastics are very many. The priests must be married before ordination, but second marriages deprive them of their office. They have neither glebe nor tythe, but depend on certain donations and perquisites attached to their situations. The Greeks have few nunneries; but many monasteries. The recluse are obliged to follow some handicraft profession, and their rules are austere. They consider St. Basil as their founder, and adhere scrupulously to his constitutions. The fasts of this church are very severe, and are strictly observed. As to its doctrines, they are imperfectly known, as few of the clergy are learned; and those from whom most information might be expected, are usually most reserved. They deny purgatory, yet believe that *Hades* is the residence of departed spirits, and neither heaven nor hell. They admit a kind of transubstantiation, but different from that of the Latins. They consecrate with leavened bread; and communicate under both elements: children, also, as well as adults. They do not prostrate themselves before the sacrament; nor carry it in procession; neither have they any particular feast in honor of it. They baptize by immersing the child thrice. They give confirmation and the eucharist immediately after baptism.

The Greeks delight in pomp; the habits of their clergy when officiating, are splendid: their appellations are sonorous, and they are fond of titles. They admit no images into their churches, but they do not dislike pictures. They also adorn their sacred edifices with other ornaments, lights, &c.

Under their present political depression, the Greeks can hardly be expected to exhibit much zeal in religious matters: if ever they should be at liberty to inquire freely, and should possess a learned clergy, then, it is probable, they would also exert that good sense in which they are not deficient; and they might restore their worship and discipline to a much nearer conformity with what the Scriptures exhibit, as the exemplar for succeeding ages, by recording the practice of primitive times.

GREEKS, were properly the inhabitants of *Greece;* but this is not the only acceptation of the name in N.T. It seems to import, 1. Those persons of Hebrew descent who, being settled in cities where Greek was the natural language, spoke this language rather than their parental Hebrew. They are called Greeks to distinguish them from those Jews who spoke Hebrew. 2. For such persons who were Greek settlers in the land of Israel, or in any of its towns. After the time of Alexander, these persons were numerous in some places; as after the settlement of Roman colonies in Jewish towns, the descendants of these settlers might, with great propriety, have been called *Latins:* and they actually spoke *Latin* in their towns and colonies.

It is remarkable that the Hindoos call the Greeks by the name of *Yavanas*, which is the same as the Hebrew appellation. They also regard them with a contempt bordering on abhorrence. They are

seldom described, in the Hindoo books, but as molesting other people who are better than themselves. It is difficult to account for this circumstance. The probability is, that contradictory notions on the subject of religion, or squabbles derived from some such source, might be the primary occasion of this prejudice.

It seems that we have, in Mark vii. 26. the name of Greek taken not for a native, or an inhabitant, of Greece, but, as it appears to me, for a de-cendant of a Greek family settled in Syria. We read, that "in the borders of Tyre and Sidon, a woman who was a Greek, a Syrophenician by nation," addressed our Lord. The Evangelist characterizes her as a Syrophenician, to distinguish her from the Greeks of Europe, &c. In the parallel passage, Matth. xv. 21. she is called a woman of Canaan, and the history is said to pass in the coasts of Tyre and Sidon. I apprehend the fact was, that Jesus was by no means near the sea, but only in some place a little way within the limits of Phenicia; and that this woman, who was of Grecian descent, but dwelt in Syrophenicia, came from some distance inland to solicit relief for her daughter.

Not very dissimilar is the light in which I consider the Greeks who came up to Jerusalem to worship at the feast, John xii. 20. As Galilee adjoined to the Phenicians, so it is very probable that these Greeks by descent resided not very far from Bethsaida, though under another government; and nothing hinders but that they might have had a personal knowledge of Philip, who was of that city. Certainly, I think, they were not European Greeks. We learn from Mocquet, that caravans from Damascus, or Syrophenicia, visit Jerusalem for purposes of devotion. Vide DAMASCUS. The *Grecians* of Acts ix. 29. appear to be the same people; yet Greeks of more distant establishment, and even very distant nations, are, I suppose, intended, John vii. 35. Comp. Joel iii. 6. Vide Excurs. 565.

GUDGODAH. Vide GADGAD.

GUR, a *whelp:* otherwise *habitation*, or *collection*, or *fear:* a declivity of Mount Ibleam, 2 Kings, ix. 27. *A residence, an inn*, or *resting place*, says Simon.

I rather think this name denotes the *cub*, or *whelp*, [vide SCRIP. ILLUST. on Ezek. xix. 2. No. 4.] and this conjecture is strengthened by finding the name in composition with Baal, *Gur*-BAAL, 2 Chron. xxvi. 7. importing, no doubt, the image of the deity Baal, with an attendant *whelp*, or *cub*, whether lion or tiger, as a symbol. Vide BAAL-GUR.

GUR-BAAL, *the whelp of the idol*, or *of the ruler:* otherwise, *subjecting*, or *possessing:* otherwise, *peregrination*, or *fear*, or *the habitation of the idol*, or *ruler*, the *idol's subjection*, or *possession*. The name of a place, 2 Chron. xxvi. 7. inhabited by the Arabians. The same as *Gerara*, says Stephens.

H.

HABOR, *a fellow*, or *partaker:* otherwise, *incantation*, or *paleness*. WELLS, No. 377.

Habor is supposed by some to mean a river, 2 Kings, xvii. 6. xviii. 11. 1 Chron. v. 26. and is taken to imply an associate or uniter, *i. e.* with the river Euphrates: its junction is placed below Cercusium. Arab. *Alchabur;* Greek, *Chaboras, Haboras, Habouras*. Vide Scaliger de Emend. Temp. p. 399. Fuller, Misc. lib. ii. cap. 5. Cellarius, Geog. Ant. tom. ii. p. 716. Bochart by Habor understands the mountain, or mountainous tract of Assyria. Hiller takes it for the river banks, called *Iberum*.

Our translation takes Habor for a city situated "*by* the river of Gozan," and the opinion of Major Rennell to this effect may be seen in EXCURSION No. 563. His words are, "There is found in the country anciently named Media, in the remote northern quarter toward the Caspian sea, and Ghilan, a considerable river named *Ozan*, or Kizil-Ozan [Red Ozan.] There is also found a city named Abhar, or Habor, situated on a branch of the Ozan, and this city has the reputation of being exceedingly ancient." Herod. p. 395, 396.

I would observe, that the town, which Sir W. OUSELEY writes *Ebher*, appears to me, from its situation among other towns which we know, as Rey, the Rages of Tobit, &c. to be the Habor, or Chabor of Scripture. The Arab geographer, Ibn Haukal, thus describes it: "The district of *Rey* is adjoining to *Casvin*. EBHER, and *Rengan*, and *Talekan*, and *Kesr al Radeim*, are in these territories."

He also mentions this town in another place, observing, "*Ismael ben Almed ben Asad* possessed so extensive an empire, that *Khorazan*, and *Mawarlnahr*, and *Tabaristan*, and *Gurkan*, and *Koumesh*, and *Rey*, and *Casvin*, and EBHER, and *Rengan*, were all under his dominion." p. 121.

Again he says, "These towns, *Rey*, and *Casvin*, and ABHER, and *Zengan*, we have not placed in the map, as belonging to Kouhestan; we rather assign them to the province of Deilman, because it winds irregularly along Kouhestan." It appears to be spelled *Abeher*, p. 169.

And he thus characterizes it p. 179.

"ABHER and *Zengan* are two small, but pleasant and well supplied towns; of which *Zengan* is the larger: but its inhabitants are idle and not indus-

trious." It is clear that the names *Abher* and *Ebher* describe the same town; as also do the names *Zengan* and *Rengan*. I think it is the *Abhar* of Major Rennell, and the *Habor* of Scripture. In my opinion the situation of it agrees with that designated by the sacred historian; and it is with propriety included among the cities of the Medes.

HACHILAH, *hope in her*, or *a hook in her*: otherwise, *the palate*, or *sweetness in her*. 1 Sam. xxiii. 19. xxvi. 3.

Simon thinks this name imports *obscurity*, and that the hill Hachilah was so called because it was shaded by the trees, &c. growing on it; so that it was proper for concealment. Such is the meaning of the Arabic root; but I rather think we have the Hebrew word itself, Gen. xlix. 12. where, being spoken of the eyes, it denotes *red*, *sparkling*, *cheerful*; and many interpreters take it in the sense of *fierce*. *Hachilah* in this sense would describe a hill exposed to the fierce beams of the sun; *glowing*, *resplendent*, *glistening*; which seems appropriate enough to a hill.

HADAD RIMMON, *the shout of the pomegranate*: or *the height of the pomegranate*. Zach. xii. 11.

Perhaps "the god *most highest*, of the pomegranate:" the duplication of the word *ad-ad* inclines to this sense. This deity might hold a pomegranate as his distinguishing insignia: or the word Rimmon may be taken in its radical sense, the "*great* progenitor" or *Aun*; in which case this compound name would import "the Supreme Deity, the great *Aun*." Vide Rimmon.

imon thinks "the rupture of the pomegranate," *i.e.* a pomegranate having a breach.

It was a *place* in the valley of Megiddo.

Was it rather a *person*, whose obsequies were here performed with great lamentation? Vide Adonis, Tammuz, &c.

HADID, *sharp*, or *joyful*; from the Syriac, *novelty*; otherwise, from the Syriac and Hebrew, *one hand*.

A city of Benjamin, situated, probably, on the top of a craggy hill. Ezra ii. 33. Nehem. vii. 37. xi. 34. called *Adida*, 1 Macc. xii. 38. Vide Reland Palest. p. 546. "Sharp-crag-town."

HADRACH, *sharpness*, or *the joy of tenderness*; otherwise, *the couch*; or from the Syriac and Hebrew, *unity*, or *newness of tenderness*. Zech. ix. 1. The Syriac root is thought to express *rotundity*, or *a circle*; and the place is supposed to be the same as is called by Strabo *Koilon pedion*, "the round field." It was part of Syria between Libanus and Antilibanus. Olderman in pec. Schdiasm. *de terra Chadrach*, Helmst. 1712, thought it rather denoted the *Trachonitis*. Alphen, in a dissertation *de terra Chadrach et Damasco*, Utrecht, 1733, derived its name from *Derce* or *Derceto*, the Syrian goddess, the same as *Atergatis*. Jerom, in loc. Heb. thought it was a part of the territory of Damascus. May it be compounded of *Cheder*, a chamber, and *rik*, delicate, tender? "the *chamber of* the goddess of *tenderness*."

HADSI, or Hoshi, *newness*, or the *month*: otherwise, from the Syriac and Hebrew, *a single gift*, or *a new gift*.

This is compounded in the name Tahtim Hodshi, of our version, 2 Sam. xxiv. 6. It is thought rather to be a proper name, as we have the name *Hodesh*, whence *Hodeshites* is easily formed, 1 Chron. viii. 9. This woman was mother of seven sons, who became heads of families, verse 10. Comp. Tahtim-Hodshi.

HAHIROTH, whence Pi-hahiroth, as it is called, Exod. xiv. 2, 9. but simply *Harirot*, Numb. xxxiii. 8. *the gullet*, or *opening*: but whether of a cave, or a passage between rocks into a wider place; or of a narrow sea into a broader, is not determined by the word itself. We have elsewhere taken it for the opening of a gullet of water, at the present Suez, in the northern extremity of the Red Sea.

HAI, or Ai, *a heap*, or *heaped together*; called *Aiath*, Isaiah x. 28. Jerom, in his names of Hebrew places, calls it *Agai*. It is written *Aija*. Nehem. xi. 31. This city certainly was situated on a hill. Josh. vii. 5. viii. 11. and therefore might derive its name from a *heap*, or pile: but, as this hill might not be straight, or the town might not stand directly across it, the derivation from *crooked*, *curved*, or *oblique*, is not to be despised. "Bending town." Gen. xii. 8. Josh. vii. 2. Ezra ii. 28. Jer. xlix. 3. If the word Ai had meant *heaps* simply, one should have expected some play on it, Josh. viii. 28. where we read that "Joshua made Ai a heap for ever:" but the word there is *tal*. Wells, No. 85, 205.

HALA, *grief*, or *infirmity of the jaw*: otherwise, *the beginning of humility*, or of *tenderness*. 2 Kings xvii. 6. xviii. 11. 1 Chron. v. 26. Doescher, in *Racemat. LL. OO.* takes this for a Median word. Hyde, in Peritsolis Itin. Mundi, p. 149. supposes it is Holwan. Bochart in Phaleg, lib. iv. cap. 22. thinks it to be the metropolis of the *Calachene*, admitting a permutation of the first letter. Others discover a resemblance with *Colchis*, and the *Colchide*. Wells, No. 377.

I find a place named *Kellar*, in Sir W. Ouseley's translation of Ibn Haukal, p. 175. but no further notice taken of it. It is in the province adjoining the Caspian Sea, south. There is a village called *Heileh*, between Samarcand and Balk, p. 276.

The first of these has considerable probability on its behalf, as the Halah, *Chalach*, of SS.

HALCATH, *portion*, or *division*: otherwise, *lenity*, or *looseness*. A town of Asher, Josh. xix. 25. xxi. 31. where it is written *Helkath*. Hiller thinks it is the same as *Helkath hazzurim*, 2 Sam. ii. 19. which he understands as importing the "*field of the sharp*" fighters. It is probable, that this gladiator-like combat took place in a level and convenient spot of ground, in a *close*, as we call it, referring to a field; and this seems to be the import of the word *Helkath*. *Tzurim* I would willingly take in the sense of our word *flints*, importing persons who do not give way when attacked: it implies knives of flint, Exod. iv. 25. Josh. v. 2. and the unabating, unyielding temper of a sword, Psalm lxxxix. 44. It also imports a rock; frequently. "Helkath of the unyielding warriors;" "*the place* of sepulchre *of the* combat enduring *flints*."

HALHUL, or CHALCHUL, *shivering*, or *trembling long continued*; either from fear of enemies, or from frequency of earthquakes, which idea is annexed to the root, 1 Chron. xvi. 30. Psalm xcvi. 10. where we read of the earth's being moved; and to the trembling of the mountains, Hab. iii. 10. Comp. Esth. iv. 4. "Trembling Town." A city of Judah. Josh. xv. 58. The country around Mount Vesuvius, &c. in Italy, might very well be quoted as a land of trembling. But if a sect among ourselves were to give name to a place "Quaker's Town," the derivation would be very different, though the sense of the term is the same. Might any class of men be so named anciently? and whether from their rites of worship? I would, nevertheless, prefer the idea that sand which is easily moved, easily trembles, as we say shifting sand, drift sand, quick sand, was the cause of this name being given to this town; which appears to have been on the south of Judah, and therefore near the desert, on the edge of its sands.

HAMOTH DOR, *indignation*, or *heat of generation*, otherwise, *a ball*, or *sphere*; otherwise, *habitation*.

The root of *hamath* seems to denote heat; and this may refer to hot *baths*, which were not uncommon in Syria. "The hot baths of Dor, or near to Dor." Many think they were the same as the hot baths of Tiberias. They were in the tribe of Naphtali, Josh. xix. 35. xxi. 32. and appear to be the same as *Hammon*. 1 Chron. vi. 76. but I think this may be doubted, because *Hammon* there appears to be a considerable town "with her suburbs;" which hardly agrees with a place which was distinguished by its relation to Dor. Comp. Pliny, lib. v. cap. 15. Joseph. Vit. 16. Ant. lib. xviii. cap. 3. Lightfoot, Cent. Chor. 74. Schultens Indic. ad Vit. Salad. voce Tiberias. Reland Palest. p. 302, 703, 1040. Groebenius, cap. 33. Neitzschitz, p. 225. Salignac, cap. 6. Mocquet. lib. v. p. 315. Myller, p. 92. As to *baths* giving name to a place, it is a common thing; as we have *Bath* in Somersetshire, &c.

HAMMON, *heat*: otherwise, *the sun*, or *his anger*.

Most probably the hot bath, or spring of warm waters, referred to *Aun*, the origin of generation: and this the rather, because it is also feminine *Hamath*. "The hot bath, sacred to Aun."

1. In Asher, Josh. xix. 28.
2. In Naphtali, 1. Chron. vi. 61.

HANATHON, *the gift of grace*, or *mercy*. A city of Zebulon, Josh. xix. 14. Perhaps this may be more advantageously referred to the root signifying a *settlement*, *encampment*, or pitching place: "the *station* of *Aun*," and here, after a while, was a settlement of people, probably a temple, &c. and at length a town. Many cities have had a similar origin.

HANES, *the banner of grace*, or *the attempt of grace*, or *flight*: otherwise, from the Hebrew and Syriac, *the miracle of grace*.

HANES was a city of Egypt, Isaiah xxx. 4. called by the Greeks *Anusis*, or *Anus-is*, the city of *Anus*, or *Anysis*, king of Egypt, of whom we read in Herodotus, lib. ii. As this is most probably an Egyptian word, we cannot effectually pursue our inquiry respecting it. That many cities of this country took their names from kings who governed it, is extremely probable. The Chaldee paraphrast by *Hanes* understood *Tapachnes*, or *Daphnes*, but apparently the names are not allied: yet one might be the ancient, the other a later name of the same town.

HAPHARAIM, *diggings*, or *searchings*: otherwise, *minglings*, or *explorings*, or *minglings of the sea*. A city of Issachar. Josh. xix. 19. *The diggings*, most probably, for water. We have this name in the singular, Josh. xii. 17. and 1 Kings, iv. 10. where "all the land" is mentioned. This land of Hepher, by its proximity to Shocoh, should hardly be in Issachar, and whether the land might not be dug for other things besides water, as clay, or minerals, may be considered. Neither does it seem likely that Gath-*hepher*, should be denominated from a well *dug*; but we know that wine presses were *dug*, no less than wells for water. Vide GATH.

HARADAH, *terror* of the enemies: a place to which its enemies are *terrible*. A camp station of Israel. Numb. xxxiii. 34. "The fear." Tremor; or, perhaps, from its vicinity to Egypt, the place of *bustle*, or hasty removal.

HARAN, in Mesopotamia. Vide CHARRAN. WELLS, No. 63.

The name imports, say some, *angry*, or *passionate:* in Syriac, *liberty*. They say too, that there was a river named *Charra*, which ran by the town. Others think that the name signifies *very noble, illustrious*, from the Arabic root of that meaning: but rather in respect of this city, *very dry*, referring to the soil; and certainly, not far from this city, were districts burnt up by heat, as Plutarch and Appian relate. Abulfeda also informs us, that the neighbouring country suffers under a great want of water. Niebuhr did not visit *Haran*.

HAROD, *stupor*, or *trepidation*. A place not far from Jezreel and Mount Gilboa, so called from the *apprehensions* and fears of those who here were tried by Gideon. Judges vii. 1, 3. "Palpitation" of the heart, as a symptom of alarm and terror. WELLS, No. 270.

HARETH, *sculpture*, or *liberty*.

Sculpture is certainly a kind of *cutting off*, or *chipping*, but this circumstance could hardly give name to a wood or forest. Others, therefore, think it denotes the act of falling, after having been cut off, and hence describes the state of woods, which, when the trees of them are cut down, are said to be *fallen*, and so the "fallen wood." 1 Sam. xxii. 5.

HAROSHETH, *workmanship*, or *plough*, or *pot:* otherwise, *the silence*, or *deafness;* from the Syriac, *wood*. WELLS, No. 265.

Among the earliest articles wrought by the hand of man, we may, no doubt, include the ploughshare and its connections: so that these might give the name of *workmanship* to implements made of iron; but later ages saw at least equal labour bestowed on warlike instruments. The arms and accoutrements of cars for war are thought by Bonfrere to be the import of this name: he remarks that this was a city of Galilee, and that this dominion was now famous for military chariots, which were, in some way or other, greatly composed of iron. Judges iv. 2, 3, 13. Simon remarks that *harosh* signifies a vessel burnt in the fire; and that *kir-harosheth* imports a wall of kiln baked brick. Isaiah xvi. 7. 2 Kings, iii. 25. So *Plinthine* and *Ostracine* were cities in Egypt. After all, it is probable that this word may mean *workmanship*, without being restricted to any one kind, as our own manufactories usually make a variety of articles, though of the same materials. "Ironworkers' town." Smiths' Town.

HASMONAH, a station of the Israelites. Numb. xxxiii. 29. Simon thinks this name denotes *extremely fat;* but, as this kind of soil did not abound in the desert, I should as soon think it denoted a *heavy* sand; a sand into which the foot sunk, in like manner as it might do in a rich, unctuous soil.

HAURAN no doubt gave name to the *Auranitis*, and it is so understood by the Greek interpreter. Ezek. xlvii. 16.

Hauran is reckoned by the Jewish Rabbins among those hills from whence a flaming torch may be seen at a great distance. Rosh Hashahna. cap. 2.

Hauran is supposed to signify *extremely white;* it is a region placed by the Arabian geographers south of Damascus. Vide Golius Lex. Arab. col. 664. Jerom calls it a town of Damascus. Vide Reland Palest. lib. i. cap. 22. But Lightfoot, Chorogr. prefixed to Luke, Lamy in Apparat. Geo. cap. 12. and Dapper, Descr. Syr. p. 65. think it is part of Antilibanus, and called *white*, from the permanent snows which covered its surface. Cellarius considers it as denoting simply "the mountain." Geog. Ant. tom. ii. p. 623. The plains of the Hauran are described as being the granary of the country around them; and producing excellent corn. They are southwest of Damascus, on the edge of the desert. What is the colour of the sand in these districts? Is it extremely white?

HAVILAH, *lamenting*, or *bringing forth:* otherwise, *their speakings*, or *their giving notice*. Simon thinks, *terror, dismay, i.e.* to enemies. WELLS, No. 40.

There appear to be two people of this name.

1. HAVILAH, whose territories were surrounded by the Phison, one of the rivers of Paradise. Gen. ii. 11.

2. Havilah, son of Jocktan, Gen. x. 29.

By the first *Havilah*, the paraphrast Jonathan on Gen. x. 29. and the Chaldee paraphrast on Chron. understand *India*. Jonathan's words are, "the name of the first river is Phison, which environs the whole land of India, *Indîke*, where there is gold, and the gold of that land is excellent:" whereby, I conclude, is intended the *India* at the head of the Indus, not the present *Hindoostan*. Vide EXCURS. 541, 546.

The Arabic for *Havila* reads *Zavila*, which we usually write *Zabilasthan*, or *Zablestan;* but that is of no consequence, as v and b are interchangeable letters in most oriental languages. A sound much nearer to that of the Hebrew letters would be *Chabilistan*, or *Chabulstan*.

2. Havilah the son of Jocktan may safely be placed in Arabia, where the districts of *Chaulon* may mark his residence. Gen. xxv. 18. 1 Sam. xv. 7. may refer to this *Chavila*, or *Havilah*, which appears to have been of considerable extent, though not, perhaps, very fertile. It certainly lay between the southern extremity of the Dead

Sea, and Egypt, probably in the track between the wilderness of Paran, and the desert of Shur. Vide AMALEK, 2.

HAVOTH JAIR, *cities of illumination*, or *annunciation of light.*

More probably the "villages of Jari," deriving their appellation from the name of their proprietor Jair. Numb. xxxii. 41. In Deut. iii. 14. this district is called *Bashon Havoth Jair.* The level of the villages of Jair. Has the Hebrew *Havoth* any agreement with the Welch *Hafod*, summer residences for the purpose of pasturing flocks?

HAZER, or HAZOR, *the court;* or *wisp*, or *cock of hay.* Probably "*a separated place;*" and it may be doubted whether, when it refers to foxes, to horses, to kids, &c. it may not hint at some such structure as our *kennels* for dogs, &c. It seems to denote a place *surrounded*, but whether with a bound hedge, palings, walls, or other fences, does not appear.

1. In Judah. Josh. xv. 23.
2. Another in Judah, Josh. xv. 25. which some suppose was called *Hadattah*, *New* Hazor; or, the *New* Court; from the Syriac and Arabic root.
3. Another in Judah, called also *Hezron. Ib.*
4. In Naphtali. Josh. xi. 1. xii. 19. xix. 36. Judg. iv. 2.
5. In Benjamin. Nehem. xi. 33.
6. In Arabia. Jer. xlix. 28.

This name, in its signification of *court*, is combined with many others, as follows.

HAZERIM, *courts*, or *vestibules:* otherwise, *superior arrows.* A city on Mount Seir between Egypt and Canaan. Deut. ii. 23.

HAZEROTH appears to be the feminine of *Hazerim;* and is of the same import, *viz. courts*, or *seclusions*, perhaps our word *apartments* or *separations*, may nearly express the meaning of these appellations. A station of the Israelites. Numb. xi. 35. xii. 16. xxxiii. 17. Deut. i. 1. WELLS, No. 171.

HAZER GADDA, *the court of his kid*, or *his happiness:* otherwise, from the Hebrew and Syriac, *the court of incision*, or *cuttings.* A city of Judah. Josh. xv. 27. Simon thinks, a city, or seclusion, of a throng, *i.e.* very populous. I partly incline, nevertheless, to refer it to the deity Gad, or good fortune; the residence, or court of Fortune, "Lucky court." The original is not so properly *Gadda*, as *Gad-he.* Nevertheless, this may easily be taken for the court of the kid. "Kid's Cote," or court.

HAZER SHUAL, *the court of the fox*, or *wisp of the fox:* otherwise, *a path*, or *handful.* A city in Judah and Simeon, Josh. xv. 28. xix. 3. Nehem. xi. 27. called Hazer-suhat. 1 Chron. iv. 28.

Bochart has collected several instances of places named from foxes; Canaan, p. 682. So the Arabic name for a fox is given to a place. So the French have *Chateau Renard*, and we have *Fox Court.*

The *fox* of Scripture is the jackall; and, considering the great numbers of this animal which overrun Syria, it is not wonderful that places should derive their names from them. "Jackall Court."

HAZER SUSA, the *court of the people*, or *wisp of the horse.* A city in Judah, Josh. xix. 5. Probably of the same nature as what we call a *stud* of horses, or, as the word appears to be feminine, of mares. But the same place is thought to be called *Hazer susim*, the *court of horses*, in the masculine. 1 Chron. iv. 31.

Among the Greeks there was a city, *Hippos*, "Horse town," in Ionia, another in Lycia, another in Africa: and the present *Ispahan*, the capital of Persia, is thought to have been a station for cavalry, or a place for riding; and to have taken its name from the *horses* kept there anciently by the Persian kings. "Horse-town."

HAZAZON TAMAR, *gravel*, or *pebbles of commutation:* otherwise, *division*, or *arrows of the palm tree, i.e.* dates.

That this name refers to the palm tree, Tamar, is plain; and nothing is more probable than that it should import a copious yielding of the fruit of this tree, but rather in the sense of *protrusion, putting forth*, than in that of arrows, or shooting, which would imply a separation from the parent tree, not unlike a dropping of unripened fruit. Gen. xiv. 7. This town was also called *Engaddi.* Josh. xv. 62. 1 Sam. xxiv. 1. 2 Chron. xx. 2. Cant. i. 14. Ezek. xlvii. 10. That the country abounded in palm trees we have the testimony of Pliny, lib. v. cap. 17. Solinus, cap. 35. Joseph. Antiq. lib. ix. cap. 1.

HEBAL, or EBAL, a *heap of age*, or *heap flowing away.* The Arabic root imports *thick*, *fat*, whence Simon thinks this name expresses *solid, very fat, extremely dense: crassissimus.*

EBAL, the mountain, is mentioned Deut. xi. 29. Josh. viii. 30. and, according to the Arabic sense of the term, should be a mountain wholly of stone, *rocky* and sharp, which, that it is, we have the evidence of Benjamin Tudelensis, and Cotovicus, Itin. lib. iii. cap. 4.

It is termed *locum saxosum, et lapidibus deformatum*, by the Talmudists in *Sota-Babylonica*, as quoted by Otto, Lex Rab. p. 233. Nevertheless, as many eminent persons are supposed to have been named from this root, *Ebal*, it should seem that we are not bound to take it in an ill sense,

and indeed we say "a *solid* man," a man of *solid* parts, judgment, or understanding, in a way of commendation.

Mr. Maundrel observes that Ebal is of its own nature an unpleasant place, and less verdant than Gerizim; looking southward, and receiving the sun that comes directly upon it, and, by consequence, it is rendered more scorched and unfruitful, p. 60, 61. Vide GERIZIM.

HEBRON, *society:* otherwise, *participation*, or *adhesion:* otherwise, *incantation*, or *paleness*. Gen. xiii. 18. xxiii. 2. WELLS, No. 100. Vide 133.

It appears from Numbers, xiii. 22. that Hebron was a very ancient city, and was built seven years before Zoan in Egypt. The name is, I think, compounded of two ideas, *cheber*, the *company*, *association*, or *consociation*, *i.e.* of persons, whether travelling together, or settling together; and of *Aun*, the great progenitor: "the *Aun* of society."

The inference seems to be, that this settlement was placed under the protection of this venerable personage by those who here *confederated* themselves into a public society or township; and the early date of this town gives additional support to the idea that the *Aun* commemorated was a person rather than an attribute.

Hebron is in a rocky situation, yet the Rabbins have a proverbial tradition, "rams from Moab, lambs from Hebron." Compare the expression of Absalom, 2 Sam. xv. 7. The turf, say they, was fine, yielding excellent pasture. This town was visible from Jerusalem, and when it was enlightened by the dawn of morning, so that it could be seen from a station in the temple, the morning sacrifice was killed, &c. say the Rabbins. Is there any allusion to this custom Luke i. 75?

The following testimony to the fertility of this neighbourhood agrees with that of the Rabbins, though the *grass* of the district be not particularly mentioned.

From Bethlehem on the southern side there is a small town called the *Mesjed Ibrahim*, or Temple of Abraham: and in the mosque where they pray on high feasts, are the burial places of Abraham, Isaac, and Jacob, may peace be on them! and those of their wives are opposite. Here are many hills and trees; all the hills of Palestine are covered with trees; and there is much fruit, olives, and figs." Ibn Haukal, p. 40.

This is a clear testimony to the fertility of Palestine, in the opinion of an Oriental, as well as of Hebron itself.

The most particular account of this city which I know of, is given by D'Arvieux. I have, therefore, translated his narration of his journey from Bethlehem hither. His character of the country agrees in determining its fertility.

"Quitting Bethlehem for Hebron we entered on a difficult and rugged road, bordered on each side with vineyards, leaving on the right hand a village called *Boticalli*, where no Turk dare reside. The only inhabitants are Greeks, who cultivate the neighbouring lands, which are good and fertile, whereby they are wealthy and substantial.

"After a journey of some miles, we arrived at a monastery of Greeks, dedicated to St. George, whose chains and fetters perform miracles of healing. About a league from this monastery, we saw the *sealed fountain*, whose waters Solomon conducted to the temple of Jerusalem, by means of a canal of stone, very solidly built, which still conveys them thither. A hundred paces eastward of the sealed fountain, is a reservoir and sources of water, whose streams increase those which flow to Jerusalem. At length we arrived at the *garden enclosed*, but enclosed less by labour than by nature, the hills south and north of it being high and almost perpendicular. They are covered with aromatic plants.

"We left the main road about a league from Hebron, and turned to the left in order to see the valley of Mamré, where Abraham dwelt. The foundations, and some very thick walls of hewn stone, are all that remain of the church built here by the bishop of Jerusalem in the days of Constantine.

"In approaching Hebron we saw the well of Jacob, and a vineyard called the field of Damascus, of the earth of which Adam is reported to have been made. A grotto is also shown here, where Adam and Eve resided after their expulsion from Paradise; and where they wept over Abel whom Cain slew at the end of this valley. The sepulchre of Caleb is shown on a little hill.

"The city of Hebron is seven leagues from Jerusalem southward. It may boast of being one of the most ancient cities in the world. It formerly stood on a hill to the north, but has insensibly changed its site in the course of its various rebuildings. A castle now stands on its highest elevation; and this is its only defence. Its inhabitants are Mahometans, and lay heavy contributions on the few Jews whom they, not without difficulty, suffer to inhabit here. The Turks have so great a veneration for this city, that they admit into it neither wine nor brandy. Water only is drank in it. They call it *El Katil*, the "well beloved," which is one of the titles they give to Abraham.

"St. Helena built a magnificent church at the double cave, or *Machpelah*, where the patriarchs were interred, and founded a bishopric,

with a considerable revenue. There is at the entry a great kitchen, where a soup made of pulse and herbs is daily distributed, by the dervises, to all comers who need it; in memory, it is said, of what passed between Jacob and Esau. We partook of it, but we could not enter into this handsome church, now changed into a mosque: admission being, therefore, forbidden to all but mussulmans.

"The entry of the double cavern is inside the church, and of course it is inaccessible to both Christians and Jews. Neither do the Turks themselves dare to enter it for fear of losing their sight, which, they say, has happened to some who were over curious. By means of an orifice, however, the first cavern may be inspected, in some degree, by the help of torches. At this orifice both Christians and Jews address their prayers. The religious and pilgrims burn lamps and tapers before it which smoke it sufficiently.

"The situation of this city is very agreeable, and its district is very fertile and plentiful. It abounds in vineyards, whose produce is excellent. The grapes are carried to Jerusalem, and make good wine. The country people make raisins of them, which are as yellow as gold, and of exquisite flavour. Generally speaking, the fruits have all the perfection that can be desired.

"There are in Hebron some manufactories of glass, of all colours. They make cups, bottles, flower-vases, &c. The city and its environs appertain to the government of Jerusalem, which maintains a Soubachi and a few soldiers to enforce the payment of its duties; but the populace is so mutinous that they rarely pay without force, and commonly a reinforcement from Jerusalem is necessary. The people are brave, and when in revolt extend their incursions as far as Bethlehem, and make amends by their pillage for what is exacted from them. They are so well acquainted with the windings of the mountains, and know so well how to post themselves to advantage, that they close all the passages, and exclude every assistance from reaching the Soubachi.

"In going out of Hebron we passed through the village of the Holy Virgin, so called, because tradition says, that here she rested when fleeing to Egypt to escape the wrath of Herod. The Turks dare not dwell here, believing that they could not live a week if they attempted it. The Greeks have a church in this village.

This mutinous character of the people, one would think, was but a continuation of their ancient disposition; which might render them fit instruments for serving David against Saul, and Absalom against David. The advantage they possess, in their knowledge of the passes, &c. accounts also for the protracted resistance which David made to Saul, and the necessity of that king's employing a considerable force in order to dislodge his adversary. David was so well aware of this advantage of station, that when Absalom had possessed himself of Hebron, he did not think of attacking him there, but fled in all haste from Jerusalem, northward.

Volney thus describes Hebron:

Hebron is seven leagues south of Bethlehem: the Arabs have no other name for this village than *El-hali*, the *well beloved*, which is the epithet they usually apply to Abraham, whose sepulchral grotto they still show. Hebron is seated at the foot of an eminence, on which are some wretched ruins, the misshapen remains of an ancient castle. The adjacent country is a sort of oblong hollow, five or six leagues in length; and not disagreeably varied by rocky hillocks, groves of fir trees, stunted oaks, and a few plantations of vines and olive trees. Volney's Trav. vol. ii. p. 324.

HEBRONA, or EBRONA, a station of the Israelites, Numb. xxxiii. 34. near to Ezion Gaber. *Passing over*, or *becoming angry*.

Possibly, "THE passage over," whether of the Gulph of Eloth, or of some mountain, or, &c. This name has no relation to Hebron.

HELAM, *the host of the mother;* or *of the people;* or *of the handmaid:* otherwise, *grief* or *expectation of the mother*, or *of the people*, or *of the handmaid:* otherwise, *sleep*. WELLS, No. 345.

It was a place of *rendezvous* for the Syrian troops. 2 Sam. x. 16. The name, therefore, should seem to denote the place of assembling for the purpose of being trained in the use of arms: the great, or national *parade*, or *drill*-grounds. In verse 16. it is written *Chilem;* in verse 17. *Chelam*. It may be considered as differing from *mahanaim*, camps; as accommodating *recruits* not soldiers.

HELBAH, *milk;* or *fat:* otherwise, *he abides in her;* or *the beginning*, or *grief in her*. A town of Asher, Judges i. 31.

Fat, corpulent, being the import of this root when applied to persons; the probability is, that when applied to places, it denotes a *fat* soil. Comp. Gen. xlv. 18. and, indeed, that the whole soil of Asher was *fat*, appears from Gen. xlix. 20. Deut. xxxiii. 24.

HELCATH, *portion*, or *part:* otherwise, *gentle*. A city of Asher, Josh. xix. 25. xxi. 31. Hiller thinks it is the same as *Helcath-hazzurim*. Vide HALKATH.

HELEPH, *change*, or *passage:* otherwise, *opening*. Being a place at the edge of the tribe of Naphtali, Josh. xix. 33. some suppose it signifies the *passage* from one tribe to the other. It may,

however, denote a *passage* of a different kind, as over a rivulet, by fording, or over a bridge, or, &c.

HELIOPOLIS, *the city of the sun;* in the Hebrew called *On*, or *Aun*. It was a city in Egypt not far from the present Cairo. It still retains the name of *Heliub*, though some think *Mattarea*, its neighbour, may be the true On. It is famous for a fine obelisk, still standing, of considerable size, and nearly seventy feet in height, covered with hieroglyphics, but not equal in execution to some remaining in the south of Egypt. Several others, which formerly stood here, have been carried to Rome, or to Constantinople. This city was also famous for a temple of the sun. A fountain of excellent water contributes to its celebrity. Niebuhr places Mattarea about two leagues from Cairo; and says it is famous among the Christians for a sycamore, whose trunk is said to have afforded shelter to the holy family when in Egypt. This sycamore should seem to have the power of renewing itself, for of the crowds of superstitious persons who visit it, each usually cuts off and carries away a piece. This village was formerly famous for the cultivation of those trees which produced Egyptian balsam. The last died in the beginning of the seventeenth century. Ibn Haukal says, "*Ain-al-Shems*, or Fountain of the Sun, lies to the south of Fostat."

HEMONA, or HAAMMONAI, *Chephar haammonai*, of Eng. Tr. *Chephar* is probably the same as *Caphar*, in *Capher*-naum, &c. signifying a *village*. *Hemona*, say some, is *of the people*, or *of our people;* but others say, *of a great people:* but the Ketibh reads "of the *Ammonites*," and there is no improbability that a village should be settled by this people, and derive its name from them: or that, *originally*, it should have been a colony of Ammonites. It was in the tribe of Benjamin. Josh. xviii. 24. It is here in the feminine.

HENOCH, *dedicated*, or *taught:* otherwise, *complying*.

A city built by Cain, of the same name as his first born son. It should seem from this appellation, that Cain *dedicated* his first born to God, possibly as a priest. But some think this son being born at the time when the city was dedicated, he received his name from this circumstance. Vide Bochart, Phaleg. p. 58. Walton Proleg. ad Bib. Polygl. iii. 4.

The word has certainly a religious import. Prov. xxii. 6. Gen. xiv. 14. Comp. Deut. xx. 5.

HEPHER, *digging*, or *searching:* otherwise, *opprobrium*, or *confusion*. WELLS, No. 234.

But the more probable derivation of this name is from *pits*, or *wells*, which had been dug; and so *Hapharaim*, Josh. xix. 19. "The pits," in the tribe of Issachar; [vide Gath Hepher] "the well:" so we have *Bir*, and *El Bir*, the well: but one might be a *natural* spring, the other water obtained by *sinking* a well. Josh. xviii. 17. 1 Kings, iv. 10. It appears to have been in or near the north of Judah.

HERES, *the sun*, or *a pot*. The name of a mountain on which was situated the town of Aijalon, in Dan, Judges i. 35.

This name imports, probably, the *orb* of the *sun:* whereas, *Shemesh*, which is another term translated *sun*, imports, the *light* of the sun; so that though Mount *Shemesh*, &c. would be nearly to the same effect, yet it would not be altogether the same as Mount *Heres*. "Sun Mount."

HERMON. *destruction*, or *execration:* otherwise, *a net*, or *network:* otherwise, *dedicated*, or *consecrated*, *i.e.* to God. The name of a mount which was called by the Sidonians, Serion; by the Amorites, Shenir: Deut. iii. 9. Josh. xiii. 5. Psalm lxxxix. 12. Cant. iv. 8. Ezek. xxvii. 5. otherwise called Sion, Deut. iv. Some suppose two mounts of this name. WELLS, No. 258.

1. HERMON, not far from Gilboa, near the Jordan.
2. HERMON, in the Trachonitis, much more elevated than the former. Psalm xlii. 6. WELLS, No. 259.

Mounts *Hermon* and *Senir* appear to be distinguished, though not distant from each other. 1 Chron. v. 23.

Simon thinks this name imports, "a strong weapon." Le Clerc thinks "the high mountain." Perhaps, "the bright *Aun*." Comp. BAAL HERMON.

Hermon Mount, among the paraphrasts and Talmudists, is the same as the "mountain of snow. The Jerusalem Targum on Numb. xxxv. places the "mountain of snow" at Cæsarea Philippi. From this it should appear, that Mount Hermon was one of the southern branches of Lebanon; and this may account for its receiving name from the Sidonians.

HESHBON, *a number*, or *thinking:* otherwise, *hastening to understand*, or *to build*. A city of the Amorites. Numb. xxi. 25. xxxii. 3. Josh. xxi. 39. Cant. vii. 5. Isaiah xv. 4. WELLS, No. 191.

Simon thinks this name signifies *the great bond*, or *the strong chain*. I rather suppose it may be derived from the regular import of the root *chesheb*, to *devise*, *imagine*, or *contrive* machines, or implements for service. So that this title is equivalent to the "*Aun* Machinator," which is a well known appellation of a divinity among the ancients: the deity of ingenuity.

This city had been the capital of the Amorites, who conquered it from the Moabites. It was

afterwards included in the tribe of Reuben, and was given to the Levites. Jerom says it was in his time a very considerable city, situated beyond Jordan twenty miles, in the mountains of Arabia. Pliny and Ptolemy place it also in Arabia. It subsists still, under its ancient name.

We have but very few medals of this town; that on our plate represents Astarte, exactly the same as we find her on medals of other cities of Palestine. In fact, the types on those of the coast may explain this medal, which is given as showing that, though an inland town, it worshipped the same divinity as the maritime cities.

The head is of Aurelius Antoninus.

Another medal of this town has for its reverse, *Deus Lunus*.

HESHMON, *legation*, or *the number quickened*, or *the haste of the portion:* otherwise, *silence of the number*, or *portion*. A city of Judah, Josh. xv. 27.

As the above explanations want still further explanation to become intelligible, to me, at least, I must prefer Simon's derivation from the Arabic, in which language the root imports *fatness*, and the name, he supposes, denotes the *fatness* of the soil. Josh. xv. 27. the same, he says, does *Hashmonah*, a station of the Israelites. Numb. xxxiii. 29.

It is, however, rather unlikely that a station in the desert should be named from the *fatness* of its soil. As the root implies *silence, cessation from action, quiescence*, I would refer this title to the "*Aun*, or *M'aun* in repose:" as we say *still*, quiet. Perhaps, the "Vishnu reposing," of India.

HETHLON, *contrition of the mansion:* otherwise, *the defence of the mansion*, or *his involution*. It was a city which terminated Judea northwards. Ezek. xlvii. 15. xlviii. 1.

"The mansion of security," the retreat, or *shelter; enclosing* those who entered it: in the Arabic implying *safe* concealment. It was rather in Syria Damascena than in Judea.

HIDDEKEL, *river*. Excurs. 541.

HIERAPOLIS, *the sacred city*. A city of Phrygia not far from Colosse and Laodicea. Col. iv. 13. Wells, 480.

HINNOM, *valley of*, branched off from the valley of the brook Kidron, at Jerusalem. Wells, 332.

It was, say some, the common burying place of the city. Jer. vii. 32. Here was a continual burning of things offensive; and to this some of the Rabbins apply Isaiah lxvi. 24. Vide Kimchi *in loc.* Bath. Erubhin, fol. 19, 1.

HIVITES, *those who live*, or *speak*, or *give notice:* from the Syriac, *adders*. Wells, No. 69.

This name, in the Chaldee, imports *serpents;* and we find people so called in many places; so many, indeed, that there is no need to enumerate them. Whether, as some suppose, the Hivites were Troglodytes, and dwelt in caves, and from that circumstance derived their name by comparison with serpents; or whether they were countrymen, *highlanders*, mountaineers, especially in Mount Lebanon, as is indicated, Josh. iii. 3. writers are not agreed. They might be the widely spread serpent family and nation, yet might dwell in Mount Lebanon as their abode. Gen. x. 17. xxxiv. 2. xxxvi. 2. In Gen. xv. 15. the Samaritan and LXX insert *Hivite* after *Canaanite*, apparently with propriety.

HOBAH, *beloved*, or *concealed:* otherwise, from the Syriac, *obligation*, or *sin*. Wells, No. 97.

A region of Syria to the right of Damascus, *i.e.* toward the Euphrates: called also Sopha and Sophene. Gen. xiv. 15.

In the Greek of Judith, iv. 4. it is called *Choba*, a *den*, or *covert*, say some: unless it might take name from some slaughter or defeat here sustained; as the Syriac root appears to denote a defeat or dispersion, with which the Arabic agrees.

As to the situation of this town, I take it for the present *Hasbaya*, which, instead of being east of Damascus, is west of that city; and a much more likely place to terminate the pursuit of the kings by Abraham, than any district *beyond* Damascus. It is, probably, some *hollow* between mountains, which effectually *secludes* those who occupy it.

HOLON, *window*, or *profanation:* otherwise, *grief*, or *infirmity*.

1. A city of priests in Judah, 1 Chron. vi. 58. here written *Hilen;* but written *Holon*, Josh. xv. 51. xxi. 15.

2. A city of Moab. Jer. xlviii. 21.

"The mansion of residence," *i.e.* the chosen, the preferable residence, as Simon thinks: but, from its antiquity, appearing to be one of the cities of Canaan previous to the conquest under Joshua, I should presume it might denote "the *Aun* of opening," whether as a window, or rather of the *orifice* through which renovated mankind issued to a second existence. Opening, or *fissure*, is the import of the root.

HOR, *the mountain*, or *conceiving*, or *demonstrating*, or *showing*. A mountain. Numb. xx. 22. xxxiii. 37. xxxiv. 7. Wells, No. 176.

The import of this appellation is probably *high*, or *steep:* the Chaldee has a cognate root expressing exaltation, or a person's lifting himself up; and such a term would aptly express the highest or steepest mountain in its neighbourhood. Mount Hor was south of Judea in the land of Edom.

HOREB, *Mount*, Vide Sinai. Wells, No. 168.

HOREM, *destruction*, or a *curse:* otherwise, *network*, or *a small net:* otherwise, *dedicated*, or

consecrated, i.e. to God. A city of Naphtali. Josh. xix. 38. Vide HORMAH.

It is usually said, that Hormah derived its name from being devoted *to destruction.* Was Horem so devoted, or was any other kind of consecration to God, adopted with respect to this city, and expressed by the same term? It is certain, that things irrevocably consecrated to God, were not therefore destroyed, but that the use of those things was continued in the divine service. In like manner, what forbids our supposing that the property of a town was vested in the national institutions for worship? that its revenues, &c. were wholly appropriated, in perpetuity, to the tabernacle, or the temple, so that they were irrevocable on the part of the nation; without including the idea of utter destruction of the thing, or place, &c. vowed to the Lord.

HOR-HAGIDAD. Numb. xxxiii. 32, 33.

The term *Hor* in this text is written with ה, not with ר, which varies the import from *hill*, which, I conceive, it should be, to *cavern*, or hollow entrance, out of which some suppose a stream of water flowed. The Samaritan, and some Hebrew MSS. read with the LXX "the *hill* of Gadgad." In Deut. x. 7. where our version reads *Gudgodah*, the Samaritan has *Gadgadah;* the LXX and Vulgate *Gadgad.*

The term *Gadgad* is variously taken: some suppose it denotes a species of locust, which, going in *troops, troop* upon *troop*, might frequent this hill: and such critics incline to unite Gudgodah with Jotbathah, in the description of "a land of rivers of water," Deut. x. 7. Eusebius and Jerom understood the passage in this sense; our translators have taken it otherwise: but if it were a place of streams, it would also be a place of vegetation, and if of vegetation, it would of course attract *troops* of locusts when crossing this desert. Hiller renders it "locusts' cavern."

As this place appears to have been a hill, and the name *Gadgad* imports *troops*, might it derive this name from any kind of *review*, here made of the Israelitish army, or any regulation of their battalions? "The hill of troops." However, possibly, it was a station for troops of robbers.

HORITES, *passionate, libertines*, or *holes.* W. 77.

Very probably this name refers to a people of great antiquity, who dwelt in caves or holes in the sides of this mountain: They were Troglodytes. Such was the custom of many early settlers before they ventured to build cities. Comp. HIVITES. Gen. xiv. 6. xxxvi. 20, 21, 29. Deut. ii. 12, 22.

HORMAH, *destruction*, or *destructive curse:* otherwise, *network*, or ם *small net:* otherwise *dedicated*, or *consecrated* to God. Vide HOREM. WELLS, No. 230.

A city in Judah. Numb. xiv. 45. xxi. 3. Deut. i. 44. Josh. xii. 14. Perhaps *extermination* expresses the force of this appellation; utter destruction, to which this town had been devoted: but, vide HOREM. Its original name was *Zephath*, a *mirror.* Judges i. 17. 2 Chron. xiv. 9.

Harma, a place in Bœotia, was so named from an *execration* to which it had been subjected. Comp. Bochart, Canaan, p. 473.

HOSAH, *securing*, or *protecting.* A town of Asher, Josh. xix. 29. The refuge, or place of safety, when fled to for security.

HUKKOK, *sculpture*, or *precept*, or *legislation.* A portion appointed by a regulation; an allotment, as we say, under an enclosing act. *Appointment* is the import of the root. Prov. viii. 29. It was on the confines of Asher and Naphtali. Josh. xix. 34. 1 Chron. vi. 75.

Some think it is the same with *Helkath.* Josh. xix. 25. xxi. 31.

HULWAN, "is a town of the mountains. All its walls are of clay and stone. Its air is warm; and here are many fig-trees." Ibn Haukal, p. 170.

"Holwan is a well inhabited and pleasant town. There are few more considerable in Irak. Snow falls there; and on the mountains in its vicinity there is at all times snow." Ibn Haukal.

We have supposed Hulwan to be the *Calneh* of Gen. x. 10. built by Nimrod. The character of the country, as given by this Arabian writer, renders the choice of such a situation very likely. Vide CALAH.

HUSHATHITE, *hastening*, or *silent*, or *sensuality.* The name of a place. 2 Sam. xxi. 18. 1 Chron. xi. 29. xx. 4. Perhaps this town took its name from *Husha*, 1 Chron. iv. 4. who appears to have been of the tribe of Judah.

I AND J.

JAAR, *woods.*

1. A city in Judah, Psalm cxxxii. 6. called also *Kiriath jearim*, "the city of woods."
2. *Jearim, Mount, i.e.* mount of woods, called also Chesalon, *firm fidelity*, of the inhabitants, perhaps, Josh. xv. 10.

JAAZER, or JAZER, *helper*, or *assistant.* A city of the Amorites, or of Moab. Isaiah xvi. 8. Numb. xxi. 32. xxxii. 35. Josh. xiii. 18. here it is read *Jahaza.* 1 Chron. vi. 78. *Jahzah.* In Josh. xxi. 29. it is read in Heb. *Jasa*, not *Jazer.* WELLS, No. 353.

JABBOK, *evacuation*, or *dissipation:* otherwise, *lamentation.* Gen. xxxii. 23. Josh. xii. 2. Judg. xi. 13. WELLS, No. 129.

A continual murmuring of flowing waters, as Simon thinks; from the Arabic and Chaldee roots; I

should as soon think it was a *drain* from the adjacent mountains, as its name implies to empty, to discharge.

JABESH GILEAD, *dryness*, or *confusion of the heap of the testimony*. The name of a city, Judg. xxi. 8. 1 Sam. xi. 1, 3. about six miles from Pella, toward Gadara. WELLS, No. 299.

The name *Jabesh* is supposed to have been derived from the *dryness* of its soil; perhaps the waters ran off very rapidly from the declivity of the mountains of Gilead, where it was situated.

JABEZ, *sorrow*, or *grief*; the name of a place, 1 Chron. ii. 55.

JABNEEL, *building of God*, or *understanding of God*.

1. A city of Judah. Josh. xv. 11.
2. A city of Naphtali. Josh. xix. 33.

JABNEH, or JABNIA, *building*, or *understanding*, *i.e.* of God. A city of the Philistines, 2 Chron. xxvi. 6. called *Jamnia*, 1 Macc. iv. 15. and *Jamneia*, chap. v. 58. 2 Macc. xii. 8. WELLS, No. 396.

The situation of Jamnia may be gathered from the passage last cited, as being not far from Joppa. The following is Dr. Wittman's account of *Yebna*, which appears to be the ancient Jabneh.

"*Yebna* is a village about twelve miles distant from Jaffa; in a fine open plain, surrounded by hills and covered with herbage. A rivulet formed by the rains supplies water.

"It is conjectured that the rock Etam, where Samson was surprised by the Philistines, was not far from *Yebna*.

"Northeast of *Yebna* is a lofty hill, from which is an extensive and pleasing view of Ramla, distant about five miles. On sloping hills of easy ascent, by which the plains were bordered, Yebna, Ekron, Asdod, and Askalon, were in sight." Comp. 2 Chron. xxvi. 6.

JAGUR, *a colony*, or *arrival*: otherwise, *fearing*, or *assembling*. A city of Judah. Josh. xv.

JAHAZ, or JAHAZA, *opening*, or *contention*: otherwise, *going out of the Lord*. A city of Reuben. Numb. xxi. 23. Deut. ii. 32. Isaiah xv. 4. Jer. xlviii. 34.

It is written *Jahaza*, in Josh. xiii. 18. xxi. 36. Judges xi. 20. Jer. xlviii. 21. Simon thinks this imports a *land sunk*, and *round*, from the Arabic: and with the ה paragogic, *a depression to the very ground*, a *declivity*; so that it is derived from the nature or form of the place it describes. WELLS, No. 195.

JAIR, *enlightened*, or *enlightening*. The name of a place. Josh. xiii.

JAMNIA. *building*, or *understanding*. A city, 1 Macc. iv. Vide JABNEH.

JANOAH, *resting*, or *remaining*: otherwise, *deducing*. A city of Ephraim. Josh. xvi. 7. 2 Kings, xv. 29.

JANUS, *a fixed seat*, or *settlement*, from the Arabic root of this import. But the Ketibh has JANUM, which imports *constant quiet*, from a root signifying *to sleep*. A city of Judah. Josh. xv. 13.

JAPHIA, *splendid*, *illustrious*; or rather, perhaps, *conspicuous*, seen from afar being situated on a mountain. A city of Zebulon. Josh. xix. 12.

JARMO'TH, *height*, or *fearing death*: otherwise, *projection of death*.

1. A city of Issachar given to the Levites, Josh. xxi. 29. otherwise called *Remeth*, chap. xix. 21. and *Ramuth*, 1 Chron. vi. 58.
2. A city of Judah. Josh. x. 3. xii. 11. xv. 35. Nehem. xi. 29.

JATTIR, *declining*, or *changing course*. A city of Judah given to Simeon, Josh. xxi. 14. called, as it appears, *Jota*, but Eng. Tr. *Jattir*, chap. xv. 48.

JAVAN, or rather *Iowan*, for so the LXX and Josephus write it: the Hindoos pronounce it *Yowanas*: it is usually interpreted as meaning *deceiving*, or *affecting sorrow*: otherwise *dirty*, or *a dove*. WELLS, 13. 17.

Simon supposes it means *soft*, *tender*. It evidently describes the Grecians, Isaiah lxvi. 19. Masson, in Hist. Crit. Reip. Lit. tom. iv. p. 56. thinks it means *desirable*, *wished for*, but this derivation he fetches from as far east as China!! Vide GREEKS.

JAVAN was son of *Japhet*. Gen. x. 2, 4. Vide CHITTIM.

IBLEAM, *hatred of the people*, or *flowing of the people*: otherwise *buddings of the people*, or *swallowings of them*. WELLS, No. 374.

A city of Manasseh. Josh. xvii. 11. Judges i. 27. 2 Kings, ix. 27. 1 Chron. vi. 56.

Simon supposes that this name imports an *absorption of the people*, *i.e.* by victory.

ICONIUM, *coming*. WELLS, No. 475.

The medals of this city are extremely rare: there are some Imperial extant, but the present is thought to be the only one more ancient. The legend is IKONI. MENE TEIOC. The deity upon it, therefore, appears to be *Men*, or the moon. He has in his right hand a sword, in his left hand a human head. This character is still more explicitly expressed on the medals of Sinope; but what it alludes to is hitherto unknown.

No. 1. The head of Nero. The reverse is a female figure sitting; in her right hand holding a flower divided into three parts, in her left the staff of dignity.

The city Iconium on this medal calls itself Claud-Iconium, which shows its attachment to the em-

peror Claudius. At the period when this medal was struck, Iconium was of no great magnitude, and Strabo speaks of it as being only a fortified village: but afterwards this city increased, and became the capital of Lycaonia. It has ever since preserved its precedence: it was even the capital of the Turkish emperor named *Selgiueides*, then of the *Caramans*, whose establishment was destroyed by Mahomet II. It is now called *Cogni*, and is the principal town of a government.

Iconium, was made a Roman colony, probably by Hadrian; at least the title Ælian, which this town assumes on this medal, seems to import as much. No ancient writer mentions this colony.

The head is of Gordian.

In another medal of this town, the reverse is the deity Fortune, with her usual attributes, the rudder and cornucopia.

The head is Gallien.

IDALAH, *the hand of swearing*, or *cursing*, or *execration:* otherwise, from the Hebrew and Syriac, *the hand of God:* or, perhaps, *raised* by God. A city of Zebulon. Josh. xix. 15. Some copies have *Iralah.*

IDUMEA, anciently, EDOM, included the south of Judah, though separated, Numb. xxxiv. Josh. xv. 2. it at length extended almost as far north as Hebron. Wells, No. 405.

The Idumeans, says Strabo, lib. xvi. are Nabatheans: but being cast out thence for a sedition, they joined themselves to the Jews, and embraced their laws.

Idumea advanced into Judea at the south of Judea.

Arabia advanced into Idumea at the south of Idumea.

JEBUS, *treading together*, or *tumbling*, *rolling:* or *cradle*, *i.e.* from its rocking. A city called afterwards Jerusalem. Josh. x. Judges xix. 10, 11. 1 Chron. xi. 4, 5.

Simon thinks that *bus*, *treading*, is suffering from the victorious enemy, yet, that this name, *Jebus*, implies *strength;* and certainly this was a *strong* city. The holy city is said Rev. xi. 2. to be *trod under foot* by the Gentiles forty two months. Is this any allusion?

JEHUD, *praising*, or *trusting*. A city of Dan. Josh. xix. 45.

A *celebrated* city, or a *celebrating* city. The first refers to itself; the latter may refer to divine worship. Or we may express it in English "praise."

JERAMAEL, *mercy of God:* otherwise, from the Syriac and Hebrew, *beloved of God*. Perhaps, "God have mercy!" A region beyond Judea, toward Arabia, south. 1 Sam. xxvii. 10.

JERCON, *rust*, or *old age*, or *foam*, or *arms*, or *evacuation*. A city of Dan. Josh. xix 46. Eng. Tr. Rakkon.

JERON, *fear*, or *sight:* otherwise, *projecting grief*, or *strength*. A city of Naphtali. Josh. xix.

JERUEL, *fear of God*, or *vision of God*, called the valley of blessing, between Engaddi and Tekoa. 2 Chron. xx.

JERICHO, *the moon*, or a *month:* otherwise *his smell*. Perhaps, *prolonged odour*, "Scented town." At least, we are sure that this city produced balsam, honey, cyprus trees, myrobalans, roses, and other odoriferous plants. It was also known as the city of palm trees; and this character, derived from its situation, was likely to be expressed in its name. Wells, No. 203, 451.

In Fragment to Calmet, No. v. we ventured to associate Jericho with other towns producing abortion: we then omitted the testimony of Josephus, who says, Ant. lib. v. cap. i. "Near Jericho is a very plentiful spring; it riseth near the old city; of which spring there is a report, that in former times it did not only *make the fruits of the earth and of the trees to decay, but also the offspring of women;* and was universally deleterious, &c. but this was amended by Elisha, &c. and these waters have now so great a virtue in them, that wherever they are conveyed, they produce very speedy ripeness."

To these observations on the nature of the soil of Jericho, we may add, that the Rabbins mention another place in the mountains of Judah, which they call *Caphar-decaraim*, because, "unless the women departed from this town to some other place, they could not bring forth male children," meaning they were liable to abortions. Hieros. Taanith, fol. 69, 1.

Strabo, lib. xvi. mentions the groves of palm trees, and other garden plants; the royal court, and the paradise for balsam, &c. which were at Jericho.

Jericho was the second city in Judea; in its royal palace Herod died: it had also a hippodrome and an amphitheatre. There is a tradition, says the Jerusalem Talmud, Taanith, fol. 67, 4. that there were twelve thousand priests, at least, at Jericho, ready to supply any deficiency that might occur at Jerusalem. Compare Luke x. 31, 32.

The wheat at Jericho was gathered before the first fruits at Jerusalem; as the productions of this neighbourhood were much forwarder in respect of ripeness.

Some have supposed that the *Pannag* of Ezek. xxvii. 17. is the *balsam* which grew at Jericho; but others think *Pannag* is *Panicum.*

D'Arvieux thus describes the state of Jericho in his time, A.D. 1659. "After having travelled a quarter of a league in the plain, we encamped near to the gardens of Jericho, by the side of a small brook; and while our supper was preparing, we walked in the gardens, and among the ruins of Jericho. This very ancient city is now desolate, and consists of only about fifty poor houses, in bad condition, wherein the labourers who cultivate the gardens shelter themselves. The plain around is extremely fertile; the soil is middling fat; but, it is watered by several rivulets, which flow into the Jordan. Notwithstanding these advantages, only the gardens adjacent to the town are cultivated.

"We saw here abundance of those trees which are called in Arabic *Zacoum;* they are furnished with thorns like *Acacias*, and resemble bushes. They bear fruits the size of large plums; the stone of which resembles a rough sided melon. These are pounded, and the kernel yields an oil, which is a kind of balsam, perfectly good against bruises, cold humours, nervous contractions, and rheumatisms.

"We visited the fountain of the prophet Elisha, which for many ages has furnished water for the gardens; it was formerly bitter, but was healed by that prophet. The head of this water is enclosed in a basin of a triangular shape, of which each side is about three fathoms in length. It is lined with wrought stone, and is even paved in parts. There are two niches in one of its sides, which is higher than the others, and an orifice by which the water issues in a stream sufficient to turn a mill. It is said that several sources discharge themselves into the same basin; but their depth prevents them from being explored.

"We found in this basin fishes of middling size, and cray fish, which are so tame, that they come to the edge of the bank so soon as they perceive any body sitting there and eating. The country people have used them to this familiarity, by always giving them a share of their food. It is extremely strictly forbidden to Christians to fish for them, or to frighten them. The Greeks would infallibly excommunicate whoever should transgress in this instance. Adjoining to this basin is a fig tree, of as great dimensions, and as well furnished with branches and foliage as can possibly be seen. Were it not for the shadow of this tree, the water in the fountain would be so heated as not to be drinkable. The peasants who labour in the environs come here to make their meals, in the season of the heats, which are altogether extraordinary in this country.

"In returning to our tents we passed by some ruins on the side of a hill, where is a cistern and some buildings, with a channel which conveys to the Jordan the waters of a spring which issues on the mountains of Quarantania."

Volney adds but little to this account. "Jericho is now called *Raha*, or *Eriha;* it is six leagues N. E. of Jerusalem, and stands in a plain six or seven leagues long by three wide, around which are a number of barren mountains that render it extremely hot. The thorns of the *zakkoun*, are four inches long, with leaves like those of an olive tree, but narrower, greener, and prickly at the end; its fruit is a kind of acorn without a calix, under the rind of which is a pulp, and then a nut. The oil sells very dear; and is the sole commerce of *Raha*." Trav. vol. ii. p. 322.

"The brook of Elisha," says Dr. Shaw, "which flows from the mountain of Quarantania, and waters the gardens of Jericho, together with its plantations of plum trees, the Zaccoun, and date trees, hath its banks adorned with several species of brook lime, *lysimachia*, water cresses, betony, and other aquatic plants: all of them very like those that are the produce of England. And, indeed, the whole scene of vegetables, and of the soil which supports them, hath not those particular differences and varieties, that we might expect in two such distant climates." P. 369. fol. edit.

JERUSALEM, *the vision of peace*, or *perfect*, or *consummate vision:* otherwise, *perfect*, or *consummate fear*. Simon thinks "the possession of peace," or "the peaceful possession." Josh. x. i. In the *dual* form, implying an upper and a lower town. In the Chaldee, this termination is rather *plural* than *dual*, implying several divisions. WELLS, No. 324, 328, 421.

The Rabbins say this name is compounded of *Jireh* and *Shalem*. The first was a name given by Abraham to the place where he purposed to sacrifice his son; the latter, say they, was the name given to the royal station of Melchizedek, *i.e.* Shem: now God being unwilling to offend either of these patriarchs, by adopting one name only, he combined them; whence, *Jerushalem*. Berish. Rabba, sect. ix. *Aruch*, in Jerusalem.

Jerusalem was esteemed by the Jews to be common to all the tribes; not being allotted to any one: neither were the houses let out for payment to visitants; nor, say some, the beds. Comp. Matt. xxvi. 17. Nevertheless, the line of division between the tribes of Benjamin and Judah went across the precincts of the temple; in the lot of Judah were, the mountain of the temple, the chambers of those who kept it, and the courts; in the lot of Benjamin were, the porch of the temple, the temple itself, and the holy of holies. The altar, and all west of it, were in

Benjamin: the east, including eleven cubits of the court of the priests, the whole of the court of Israel, the whole of the court of the priests, and the breadth of the outer court were in Judah. They say that the southeast corner of the altar had no foundation, because it would have been in the portion of Judah, whereas it ought to have been wholly in the tribe of Benjamin.

"Jerusalem," says Josephus, "was built on two hills, divided by a valley between them; so that each opposite side of this valley viewed the other. The upper town was by far the highest, and was called by king David the castle; the other was called *Acra;* and adjoining to this was another hill called *Moria:* this had been separated by a valley, but the Asmoneans filled up this valley, and very much levelled the hills.

"After the return from Babylon, the name of Sion was gradually superseded by that of "the Upper Town."

"In Jerusalem," says Maimonides, "no dead body was allowed to remain a night: nor were remains of deceased persons carried through it: no sepulchres were allowed in it, except those of the house of David, and that of Huldah the prophetess: no dunghill was suffered in it; nor scaffolds set up against the walls: nor were chimneys constructed, lest the smoke should occasion defilement: nor were cocks kept in it, neither by any priest throughout Israel: nor was there any house for shutting up those suspected of leprosy; nor was it subject to leprosy. Neither serpent or scorpion ever molested any person in Jerusalem: no one ever said, The place where I am entertained is too narrow for me; or I have not found a hearth on which to roast my passover; or I cannot find a bed to lie on.

"The gardens of the city were without the walls."

Around Jerusalem were the following places, remarkable for their productions:

Olives, the mount of.

Figs, the house of. *Bethphage.*

Dates, the place of. *Chaphenatha.* 1 Macc. xii. 37. from *Caphnith,* the unripe fruit of the palm tree.

"Palestine is about one half of Syria," says Ibn Haukal, "and the chief cities of it are *Ramleh,* and the *Beit-al mokeds,* the holy house, Jerusalem, which is situated on a hill. Here is a mosque, or temple, than which there is not, in all the land of the Mussulmans, one more large. Here also is the *mehrab,* the chief altar of David, on whom be peace! a building of about fifty *guz* high, and thirty broad, of stone. On the top of this is the mehrab of David; and this is the first object that presents itself as one comes from Ramleh."

We have formerly supposed that David placed the head of his adversary Goliah in a place of sanctity at Jerusalem, in order that it might be preserved as a public memorial of his victory; and that the dimensions of his skull might testify the enormous stature of the champion of whom it had formed a part. 1 Sam. xvii. 54. It is probable that it was the skull, the bony defence of the head, in which the fracture received from the stone would be permanently visible. I have not found an instance of such conservation of a skull in a temple; but the following history has many ideas in common with those which I have attributed to David.

"*Jelouiah* attacked the family of *Budolph,* and slew *Maakel ben Isa,* the brother of Budolph. Then Budolph came and slew him, and cut off his head, and the family of Budolph, as long as they existed, considered this head as lucky, and productive of good fortune to them. For some time they put it on a spear, and bore it about in the front of the army. The skull was set in silver; and continued to the time that *Omru ben Leith* defeated *Ahmed ben Abdalaziz,* when that curiosity having fallen into his hands, he ordered it to be broken." Ibn Haukal. Sir W. Ouseley's Trans. p. 123.

"This city," says D'Arvieux, "is situated on the summit of one of the highest mountains of Judea. In truth, every way to it is a perpetual ascent, and from it a perpetual descent.

"The lands around it are all bare, and are merely dry arid rocks, white as chalk, except on the side next to Bethlehem, which is more agreeable and fertile. The present walls are tolerably good; they were built by Soliman; they are about six feet thick, and about 4,500 paces in circumference, with a dry ditch, from the gate of Damascus, to that of Bethlehem, where the castle stands. The city has seven gates, without drawbridges. The castle was built by the Pisans. It serves as a citadel to the city; its walls and towers are good and well terraced, with large and deep ditches.

"Most of the houses in Jerusalem are only one story raised above the ground floor. Their roofs are of stone, and are formed into terraces: they contain cisterns to preserve the rain water which is collected on the terraces; an attention absolutely necessary in this city, which includes neither wells, fountains, nor streams.

"On mount Sion was formerly the palace of David, of which some vestiges still remain. A magnificent church was built on this site, with a convent, but these have been seized by the Turks." D'Arvieux tells us that he entered this mosque. "On the mountain of offence, where Solomon is sup-

posed to have sacrificed to idols, is now a poor paltry village, inhabited by Jews, called *Gehennam*, that is to say, hell. The houses are mostly hollowed in the rock, which is soft like a tufa.

The Bethlehem gate leads to Emmaus. On this, the northern side of the city, are hills of ruins on all sides; and not far off is the fountain Gihon, where Solomon was proclaimed king.

The following extracts are from Dr. Wittman and Major H. being the latest accounts we have of this city.

At the distance of about twentyfive miles from Jerusalem, toward Rama, the territory becomes rocky and mountainous, and the road almost impenetrable. "To the gates of Jerusalem the land exhibited the same rocky and barren appearance. The city itself stands on an elevated rocky ground, capable of yielding but little produce: in the vicinity, however, we saw several spots, which the inhabitants had with great industry fertilized, by clearing away the stones with which they had banked up the soil, to prevent it from being washed away, and by resorting to every other expedient which could suggest itself." The soil, which is a reddish clay, wherever it is of any depth, is essentially of a good quality: consequently, their labours had been rewarded, in these partial and chosen spots, by an abundant produce of fruits, corn, and vegetables. The grapes were uncommonly fine and large. At the season of vintage the vineyards must have had a pleasing aspect in this land of rocks and mountains." Dr. W. Trav. p. 156.

The circumference of Jerusalem does not exceed four miles. The walls and habitations are in good repair. The walls have several small square towers. Near the entrance gate is a castle denominated David's tower, the stones in the lower part of which are massive, and apparently of great antiquity.

"October 17, 1800. From the room we were conducted into, we had a full view of the buildings built upon the foundation of Solomon's temple. It was a beautiful view, and struck us all with admiration. The house we were in is said to be Pontius Pilate's. No admittance is allowed to any other but Turks into the buildings at present built where the temple stood; nor even into the courtyard. The Turks believing that as soon as a Frank, or Christian puts his foot on this sacred ground or place, there will be an end to the Turkish empire. Understood from the monks of the holy sepulchre, that Bonaparte threatened, if he came to Jerusalem, to plant the tree of liberty upon the spot where the cross stood, and to bury the first French grenadier that was killed, in the tomb of our Saviour.

"When the French invaded Egypt, the monks at Jerusalem were in great danger of being massacred by the Turkish populace, who shut them up in the buildings around the holy sepulchre, searched their convent for weapons, &c. But they were providentially saved by a Turkish saint, who, from an elevated place, harangued the people in their favour, and averted the sanguine intentions of the Mussulmans. They afterwards offered a considerable gratification to this saint, but he refused it.

"The lid of one of the Sarcophagi, seven feet in length, having on it grapes, leaves, acorns, and various other devices, very beautifully sculptured, is entire: Sepulchres of the kings near Jerusalem.

"At Jerusalem rain had not fallen during nine months: the absence of rain is supplied by "a very considerable fall of dew" early in the morning.

"On our way to Bethlehem from Jerusalem, we got a slight sight of the Dead Sea.

"The women, as we passed, sang out some words, after which they made a strange noise by moving their tongues backward and forward. This is done, I understand, to welcome us to their town or village. The only covering the Arabs appear to have, is a coarse white shirt, girded round the waist with a leathern girdle; and a striped cloak, blue and white.

The centre of our plate is a sketch of the present Turkish mosque, built on the spot where stood the temple of Solomon: this design is taken from Mount Olivet. [Remark, what a full view of the temple our Lord had when standing on this mount: "he wept *over it*," as the evangelist's expression is.] While this structure, dedicated to Mahometan worship, usurps this spot, we may safely conclude that Jerusalem is still "trodden down by Gentiles," and that hitherto, "the times of the Gentiles" have *not* been fulfilled.

This delineation was taken by an officer who accompanied Sir Sidney Smith at the siege of Acre, &c. from whence that officer went with a *flag* to Jerusalem; the first Christian flag seen there during some hundreds of years.

The legend of those medals which mark this city, under the character of Ælia Capitolina, are in Latin. The only one known in Greek is No. 3. the head of which is Septimus Severus.

The others on this plate show many different deities worshipped in this city, while "trodden down by the Gentiles." The probability is, that this colony being composed of different nations, each built temples to its own deities; that, as the Romans worshipped Jupiter Capitolinus, and the Syrians Astarte, so the Greeks, by whom this

medal was struck, worshipped the Paphian Venus, vide Cyprus, whose symbol appears in this number. I incline to think that this medal justifies the representation of Jerom, who says, Epist. xvii. ad Marcell. that at Jerusalem, in the place of the resurrection, was an image of Jove; on the rock where the cross had stood, was a *marble statue of Venus, placed for the purpose of being worshipped by the people.* It was hardly a delicately sculptured human figure of this goddess, which was exposed *outside of the city*, and on the public high way; but we see by our medal that it might be a rough stone of a conical figure, surmounted by a crescent. However that might be, we are certified by this evidence, that an idol of Venus was established in this holy city. Vide FRAGMENT to CALMET, No. CXXXIX.

No. 1. is given in proof of those historical authorities, which inform us that Jerusalem, after being destroyed by the Romans under Titus, was rebuilt by Hadrian, and formed into a colony. This medal has a head of Hadrian on one side; on the other the type represents oxen driven by a colonist, the usual mark of a colony, with a military ensign, and an inscription, COL. AEL. CAPIT. COND. from which we learn that Hadrian was CONDITOR, founder, re-establisher of this city. Though we had no reason to doubt of the truth of those histories which thus characterize this prince, yet it is pleasing to meet with this confirmation from an idependent authority.

This is probably one of the first medals struck on this occasion.

No. 3. is a medal of *Adrian*, struck at Jerusalem, to which that emperor had given the name of *Æliam Capitolinum; Ælia*, from the name of his own family, and *Capitolinum*, because his temple was dedicated to *Jupiter Capitolinus;* and he made the Jews pay to *this* temple the same contribution *per annum*, as they had been accustomed to pay to the temple of Jehovah.

Xiphylinus, in his life of *Adrian*, says, that he placed a Roman colony in Jerusalem, and that in the very spot where the temple of God had stood, he built a temple to Jupiter. He excluded Mount Sion from his new city, but it is said he took in Mount Calvary. Our medal shows Jupiter sitting in this temple, in conversation with Minerva, and attended by the female genius of the place, unless this figure be Juno.

No. 5. a medal of Adrian: a radiated head of the sun; so that this luminary, the *Baal* of the East, was actually worshipped at Jerusalem.

No. 6. a medal of Antoninus Pius, *Bacchus*, with his wine-jug and panther.

No. 7. head of *Serapis*. As this deity was the principal god of Egypt, he is supposed to have been brought from thence, and worshipped at Jerusalem.

No. 8. *Ashtaroth*, or *Astarte*, was among the idols of Syria; and this medal proves that she was worshipped in Jerusalem. We have this reverse on a medal of Antoninus Pius. *Astarte* holding in her left hand a staff, in her right hand a human head: she treads on a figure lying down: but oftentimes she treads on the prow of a ship.

We cannot enlarge on this goddess; but as we find her worshipped here, we may believe that many impurities followed of course: as Eusebius says in his chronicle, *Ex quo tempore etiam introeundi eis Jerosolymam licentia ablata.* The addition COMM. on our medal signifies *Commodiana.* It is a coin of Severus.

No. 9. On a coin of Hostilianus, we have a slender figure standing, with a blunt spear in his right hand, and a human head in his left. *Vaillant*, strangely, as I think, calls this figure *Jupiter;* whereas, it not only has the general character of *Mercury*, but the caduceus behind him, to which *Vaillant* pays no attention, clearly denotes this deity. There were then in Jerusalem temples to *Jupiter*, probably to Minerva, and to Juno, to the *Sun*, to *Bacchus*, to *Serapis*, to *Astarte*, and to *Mercury:* Surely these profanations are so many proofs that this city was dreadfully "trodden down by Gentiles!"

JESHANA, *sleeping*, or *antiquated;* otherwise, *full of years*, or *change.* A city. 2 Chron. xiii. 19.

"Old town," like *Archæopolis*, or *Palæopolis.* So we have *Palæa*, a city of the island of Cephalenia; *Astypalæa*, a city of the isle of Cos, &c.

JESHIMON, *desolation*, or *solitude.* The name of a place. 1 Sam. xxiii. 24.

The desolate *Aun*, or Aun in a state of deprivation; of which we have many examples among the names adopted by the heathen.

JETHLA, *hanging*, or *suspense*, or *heaping together.* A city of Dan. Josh. xix. 42.

Perhaps, *exalted*, "high town," either in situation, as standing high; or as Simon supposes, exalted by God.

JETHETH, *giving.* A city of the Edomites. Gen. xxxvi. 40.

JEZREEL, *seed of God*, or *distilling of contrition*, or *distilling of the friendship of God*, or *sprinkling of the pastor of God.* WELLS, No. 269.

Possibly this name might be taken optatively, "*may God sow and preserve* Israel, as seed!" otherwise, *sowing and preservation*, for which we have no single name in English.

1. A city in Judah. Josh. xv. 56. 1 Sam. xxix. 1.

2. A city in Manasseh. 1 Kings, xviii. 46. 2 Kings, ix. 15. From this was denominated the valley. Josh. xvii. 16. Judges vi. 33. This valley was also called of Esdraelon, whose fertility, which still continues, is spoken of in the highest terms by Brocard, Breitenbach, Salignac, Surius, Groebenius, Myrike, Doubdan, Maundrel, Shaw, and others. This name is in two words, as if it denoted *whom God preserved*, "God preserved." 2 Kings, ix. 10.

IJE ABARIM, *the heaps of the Hebrews*, or *of the passengers*; otherwise, *the heaps of the angry*, or *of the pregnant*: or, from the Hebrew and Syriac, *the heaps of fruits*. The thirty eighth station of the Israelites. Numb. xxi. 11. xxxiii. 34.

"The heaps of Abarim," as we call some parts of certain mountains the *pinnacles*, certain rocks, the *needles*, &c.

IJON, Wells, No. 366.

JIM, *heaps*.

1. A city of Judah. Josh. xv. 29.
2. Part of the mountains of Abarim. Numb. xxxiii. 45.

JIPHTAH, *the opening*, as of natural fountains, by God, rather than by construction and labour. A city of Judah. Josh. xv. 43.

JIPHTHAH EL, or IPTAEL, *God's opening*. A valley in Zebulon. Josh. xix. 19.

Mathesius, in *Surepta*, Conc. 1. thinks that in this valley was a mine, or mines, which *openings* of the earth being originally rather natural than artificial, were attributed to God.

ILLYRICUM, *exhiliration*, or *making joyful*. A region adjoining Epirus. Rom. xv. 19. Wells, No. 498.

INDIA, called in Hebrew Hodu, *praise*, or *confession*: otherwise, *becoming*, or *beautiful*. Esth. i. 1. viii. 9.

This name is thought to mean *India*, or the river *Indus*; but I rather think it ought to be pronounced Hindu, the N being omitted in writing: so we have *lapad*, for *lampad*, &c. This name, however, fixes the extent of the Persian dominions eastward to that original station of the Hindoos, which I have supposed was at the head of the Indus. There is not, I believe, any memorial of the Persian power having permanently maintained itself east of the Indus. This is of consequence in considering some ideas thrown out in the Excursions. Only Alexander the Great ever thought of establishing a power east of the Indus. The Mahometans, indeed, have so done; but then they have renounced the west. Nadir Shah penetrated to Delhi, but he returned from thence to Persia, and did not attempt to retain both regions under his rule.

JOCTHEEL, *congregation of God*. Wells, No. 385.

1. A city of Judah. Josh. xv. 38.
2. The metropolis of Arabia. 2 Kings, xiv. 7. By Eusebius called *Petra*, by the Syrians *Rekem*.

From the circumstance of the latter city receiving this name because it was taken in war, it should seem that this appellation imports the *prey*, or *reward*, or *prize* obtained by struggle, or attack, and given, in this instance, by God.

JOGBEHAH, *exaltation*, or *height*. A city. Numb. xxxii. 35. Wells, No. 273.

JOKMEAM, or JECMAAN, *resurrection of the people*: otherwise, *confirmation*, or *vengeance of the people*. A city of Ephraim. 1 Kings, iv. 12. 1 Chron. vi. 53.

The Syriac signifies *a collection of people*; or a popular *assembly*. It was otherwise called *Kibsaim*, which also implies a *congregation*.

Was it any thing of the nature of our *fairs*?

JOKNEAM, *possession of the people*: otherwise, *purchase*, or *nestings of the people*. Wells, No. 239.

1. A city of Zebulon. Josh. xxi. 34.
2. A city of Carmel. Josh. xii. 11.

JOPPA, *beautiful*, or *fair*. Wells, No. 462.

The port of this town, by all accounts, hardly deserves the name of *fair*, being exposed to troublesome winds: but if the name implies *decorated*, as I suppose, the town might answer to this description: *Callipolis*, "fair town." It appears, however, that the situation of this town is pleasant, and the prospects from it, and in the country around it, are engaging. It was on the border of the tribe of Dan. Josh. xix. 46. 2 Chron. ii. 15. Jonah i. 3. It is written *Jappua*. Ezra iii. 1. In Greek, *Joppe*. Acts ix. 36.

According to tradition and fable, Joppa was one of the most ancient cities in the world. Report says it was built before the deluge; that here reigned Cepheus, the father of Andromeda; and the rock to which his daughter was chained, and from which she was delivered by Perseus, was shown here, together with the ribs of the sea monster which would have devoured her. This history probably refers to a vessel of considerable bulk, which ravaged the coast, and being driven on shore by superior force, was here wrecked, and the country delivered from the exactions of the corsair or pirate who commanded it.

Pausanias tells us, lib. iv. cap. 35. that "the country of the Hebrews, not far from the city Joppa, affords a yellow water, which is perfectly similar to the colour of blood. This water is near the sea, and they report that Perseus, when he slew the whale to which the daughter of Cepheus

was exposed, washed himself from the blood in this fountain." Vol. i. p. 441.

Strabo says, lib. xvi. " that Joppa was so high, that from it might be seen Jerusalem, the metropolis of the Jews. The Jews also that go down to the sea use this port." He probably had heard this of the heights near Joppa, but no sea port could itself be of such elevation.

" And the region about Joppa was so well peopled," says Strabo, " that out of Jamnia a near village, and its neighbourhood, might be raised forty thousand men capable of bearing arms."

" Jaffa stands on a circular eminence, close to the sea shore. The houses are white, and are all of them provided with domes and square towers. Near Jaffa a white sandy soil, the heat reflected from which is very oppressive. The sea breeze constantly prevails during the day time.

" The Turkish camp was near Jaffa. Our tents were very agreeably pitched in the midst of a garden filled with orange, lemon, pomegranate, fig, and mulberry trees; on the whole, indeed, our situation was very eligible, and contiguous to a well of excellent water. We had plenty of excellent mutton and poultry." Dr. W. p. 125.

Nearly in the centre of the town is an old ruinous building, called the citadel, on the top of which is a round casemented tower, provided with one or two wretched pieces of cannon. The city is surrounded by a stone wall, provided, at certain distances, with towers alternately square and round. Bonaparte erected batteries and breached this wall; then stormed and carried the town. Four thousand of the defenders, with five or six hundred of the late Turkish garrison of El Arish, four days after the French had obtained possession of Jaffa, were, by Bonaparte's order, marched out to the sand hills, about a league distant in the way to Gaza, and there were shot in a mass, by the battalions which had them in charge. Here Bonaparte also poisoned those of his soldiers who were too sick, or too severely wounded to be removed, when he retreated to Egypt from his repulse at the siege of Acre.

Jaffa is pretty secure from attack by sea, which would be rendered extremely hazardous by the violence of the surf, and the heavy swell from the westward. The anchorage of the port is very bad, owing to the extreme unevenness of the ground, which abounds in rocks and shoals, for a considerable extent of coast.

There are at Jaffa two convents or monasteries, one belonging to the Greek, the other to the Latin church. In these the pilgrims reside, on their way to Jerusalem, which is distant about twelve leagues. It maintains an intercourse by land with Damascus, Jerusalem, and several other places of no little importance in its vicinity. The streets are very narrow, uneven, and dirty, and are rather entitled to the appellation of alleys, than that of streets. Jaffa was fortified by the British officers, 1800, 1801.

The port of Jaffa is not so safe as that of Caiffa: in heavy gales of wind, shipping quit the former port. Intelligence frequently received from Suez and Gebel-Tor at Jaffa, during the encampment there; being maintained by an Arab Sheik at Suez, and the Sheik at El Arish.

At Jaffa abundance of prickly pear trees employed as fences, admirably well adapted to the purpose. The natives are very fond of the fruit. Grapes and figs of excellent quality. A water melon which weighed twenty five pounds. The land breeze generally prevails in the early morning; as two o'clock.

During the encampment of the Turks going against Egypt, so careless were that people, that at Jaffa Major H. " counted upwards of thirty dead camels, lying in one field alone." A fine treat for the jackals. " They infest every part of Syria, where they are very numerous. During the day they confine themselves to their holes and lurking places; but sally out at night, in large bodies, in search of their food, they then rendezvous in the neighbourhood of the towns and villages, molesting the inhabitants by the most disagreeable of all howlings."

August 24, 1800. Rode out from the camp near Jaffa, in the evening, to a village named Judah.

Aug. 28. The Reis Effendi said the plague generally ceased here about August 15. old style.

Sept. 9. The first change of weather we have had, being foggy, with a mist, or small rain.

25. A great number of jackals come into the camp every night, with such a yell, that, with the howling of dogs, and the braying of asses and mules, a noise so hideous is made by them all, as would astonish and alarm a person not accustomed to it.

Feb. 2. At Jaffa the weather became settled and pleasant, attended by the land breeze, which, setting in toward evening, furnished an indubitable token of its continuance. The country in the vicinity of the encampment, began to wear a smiling appearance; and, in consequence of the late heavy rain, was covered with a fine verdure, which overspread even what had been hitherto merely arid and sandy hills. 207. W.

D'Arvieux is of opinion that the port of Jaffa was anciently much superior to what it is at present. He remarked, in the sea, south of the present port, the vestiges of a wall, which extended to a chain of rocks at some distance from the shore, by which the port was formed and protected against the violence of the southwest winds.

"This port," says he, "was, no doubt, sufficiently good before it was filled up, although its entrance was exposed to the winds from the north. At present it is so shallow, that only insignificant vessels can enter it. There was a quay, faced with hewn stone, fronting the port. It has been ruined purposely; what remains of it at each end, shows that it was very handsome." Vol. ii. p. 69.

As this port was used by Solomon for receiving his timber brought from Tyre; and by the succeeding kings of Judah, as their port of communication with foreign parts, it would, no doubt, receive every accommodation they could bestow on it.

This medal represents on one side the head of the goddess crowned with towers; on the other a figure of Neptune holding his trident. He is seated on a rock. A single medal affords little room for reasoning; we only learn from this the deity of the city.

JORDAN, *river of judgment:* otherwise, *demonstration*, or *projection of judgment:* otherwise, *descending*, or, from the Hebrew and Syriac, *caldron of judgment.* WELLS, No. 93, 424.

Simon supposes this name describes a *continual roaring:* and he quotes Mocquet, Itin. lib. v. p. 308. as a witness that it falls with considerable noise from the basin which is its head. Wolle, in Dissert. de loco Dan and Le Clerc, in Bib. Ant. et Mod. defend, against Reland, the composition of this name from *Jor* and *Dan.*

The Talmudists say Jordan rises out of the cave of Paneas: and so is the tradition. Bab. Bava Bathra, fol. 74. They say too, that Leshem is Panias. Leshem was subdued by the Danites, and Jeroboam placed one of his golden calves in Dan, which is at the springs of Jordan. Vide Judges xviii. 29. Philip built the city Cæsarea at the springs of Jordan, or rather he enlarged and finished Paneas, and called it Cæsarea. Josephus, de Bell. lib. iv. cap. 1. says the springs of Jordan rise from under the temple of the golden calf. Possibly this temple of the golden calf might stand on a hill, so convenient and proper for a temple, that the temple of Augustus was afterwards built on it.

The Talmudists say, "the waters of Jordan are not fit to sprinkle the unclean, because they are mixed waters," meaning, mixed with the waters of other rivers and brooks, which empty themselves therein. The reader will compare with this description of them, the opinion of Naaman the Syrian, 2 Kings, v. 11, 12. who probably had received the same notion: and perhaps this their inferiority was well understood, and not forgot by the prophet of Israel. I learn further that the waters of Jordan are not limpid, but are mixed with particles of soil.

D'Arvieux says, "the Jordan is bordered with trees, which render its course very agreeable: it is pretty rapid; but its waters are *thick*, because its bed is of fat earth. Nevertheless, they are wholesome, and it is pretended that they are incorruptible, or, at least, that they continue good many years.

"The Jordan is extremely full of fish, because nobody catches them. What the fishes have to avoid, as well as the trees on the banks of the stream, is not to suffer themselves to be carried into the Dead Sea; because the former would die instantly, and the others would become as light as cork."

Higher up the Jordan, Mocquet says, coming from Damascus, he passed many woods, and at length arrived at Jacob's bridge, by which we cross over a very rapid river which runs into the lake of Tiberias, which is at no great distance, p. 383. "I found the water of the lake of Tiberias," says he, "very soft and tranquil, and very good to drink, having a bottom of very fine sand. The river Jordan passes, with a very determined course, through the very midst of this sea, without mixing with its waters, and from thence proceeds for the Dead Sea, not very distant from Jerusalem, the Mount of Olives commanding a full view of it, as I saw from that place." p. 386.

The regular passages over Jordan were,

1. Jacob's bridge, between the lakes Semochon and Gennesareth, said to be the place where Jacob met his brother Esau, and where he wrestled with the angel.
2. A bridge at Chammath, at the issue of the river from the lake of Gennesareth.
3. At Beth-abara, rather a ferry than a bridge. 2 Sam. xix. 18. 2 Kings, ii. 8.

It is probable there was another at Bethshan, or Scythopolis.

"As we approach the Jordan," says Volney, "the country becomes more hilly, and better watered; the valley through which this river flows abounds, in general, in pasturage, especially in the upper part of it. As for the river itself, it is very far from being of that importance which we are apt to assign to it. The Arabs who are ignorant of the name of Jordan, call it *El Sharia.* Its breadth, between the two principal lakes, in few places exceeds sixty or eighty feet, but its depth is about ten or twelve. In winter it overflows its narrow channel, and, swelled by the rains, forms a sheet of water, sometimes a quarter of a league broad. The time of its overflowing is usually in March, when the snows melt on the mountains

of the Shaik; at which time, more than any other, its waters are troubled, and of a yellow hue, and its course is impetuous. Its banks are covered with a thick forest of reeds, willows, and various shrubs, which serve as an asylum for wild boars, ounces, jackals, hares, and different kinds of birds." Trav. vol. ii. p. 300. Comp. LEBANON, and EXCURS. 562.

BEYOND JORDAN. In Matth. xix. 1. we read of "the coast of Judea, *beyond Jordan*," meaning, perhaps, the eastern side of the Jordan, where it was well inhabited by Jews. WELLS, 139.

JORDAN, *Plain of.* WELLS, No. 86.

JOTBATHA, *his goodness*, or *the declinings of his daughter:* otherwise, *declinings in the desert.* A station of the Israelites. Numb. xxxiii. 33. EXCURS. 561.

IR, *a city*, otherwise, *watchful*, or *making naked*, or *effusion*, or *the heap of vision.*

Most probably this term imports a crowd, mob, or conflux of people, from whence it came to signify a city, in which the assemblage of people is most noticeable. I have, however, ventured to suggest the possibility that it may import a bridge; and certainly there is no part of a city where the conflux of people is so evident, as it is on a bridge which unites the divisions of a city. I would not press this conjecture too far; but it is open to remark, that a *conflux* of waters may as well be the import of this word, as a conflux of people. Comp. AROER.

If the word be taken for *risings*, *liftings up*, this may express *waves* of water, as well as agitations of a multitude.

IRPEEL, *health of God:* otherwise, *medicine of God*, or *relaxing of God.*

Restored, or *healed by God.* A city of Benjamin, Josh. xviii. 27.

IR-SHEMESH, *the city of the sun:* otherwise, from the Hebrew and Syriac, *the city of servants*, or *those who minister.* A city in Dan, Josh. xix. 41. supposed to be the same as *Beth-Shemesh*, the temple of the Sun. 1 Kings, iv. 9.

IR-MELACH, *the city of salt.* Josh. xv. 62.

It probably stood on the margin of the Salt Sea, or Lacus Asphaltites.

IR-TAMARIM, *the city of palm trees, i.e.* Jericho. Deut. xxxiv. 3. Judges i. 16. 2 Chron. xxviii. 15. Is this also the *Tamar* of Ezek. xlvii. 19. xlviii. 28?

IR-NAHASH, *the city of the serpent:* some suppose, from abundance of serpents in its neighbourhood. Rather from a person named *Nahash*, if not from an image of this animal worshipped here. 1 Chron. iv. 12.

ISLANDS, ISLES, Gen. x. 5. WELLS, No. 4.

Very considerable errors in sacred geography have arisen from taking the word rendered *islands*, for a spot surrounded by water. In my opinion it imports a *settlement*, or PLANTATION: that is to say, a colony or establishment, as distinct from an open, unappropriated region. I shall add a few instances in confirmation of this idea. It agrees infinitely better with the sense of this place to say, "by these were the *settlements* of the Gentiles divided in their lands," than to understand the *isles* of the Gentiles: because, the sacred writer had enumerated countries, which were not *isles* in any sense whatever. Job xxii. 30. "He, God, shall deliver the *island* of the innocent," read *settlement*, or *establishment.* Isaiah xlii. 15. "I will make the rivers *islands*," read *settlements* of human population. And Isaiah xiii. 21. "wild beasts of the *islands*," read vermin of the *plantations.* Also chap. xlii. 15. as contradistinguished from those of the desert.

In these places, and many others, the true idea is not *islands*, but rather *establishments*, or colonies, which are always understood to be at some interval from others of a like nature. I would add, that the *Oases* of Africa, west of Egypt, which are small districts of water, verdure, and population, surrounded by immense deserts of sand, are called *islands*, in Arabic, to this day: and no doubt but such were so called by the Hebrews, notwithstanding they have not a drop of water within many days' journey around them.

ISTHEMO, or ESHTEMO, *fire of admiration*, or *of consummation:* otherwise, *fire of perfection*, or *of simplicity.* A city of Judah. Josh. xv. 50.

Simon derives this name from two words importing, "*the fame of the woman*," as if it had been built by some famous female, or to the honor of such an one. It is written *Ashetemuo* in Josh. xxi. 14. 1 Sam. xxx. 28. 1 Chron. iv. 17, 19. vi. 42. and once *Ashetemeh*, Josh. xv. 20. which that writer renders, "the woman of a great name."

It may, however, imply, either "the woman of wonder," *i.e.* the wonderful woman; or, "the fire of wonder." The last idea is most probable, if here was a temple in which fire, or the solar deity was worshipped.

ISSACHAR, *a reward*, or *wages.* The name of a patriarch and of his tribe. Gen. xlix. 14. 1 Kings, iv. 17.

For the character of the country, which fell to the lot of this tribe, vide EXCURS. No. 562. WELLS, No. 250.

ITALY, so named from *Italus*, one of its kings; or, from *Italis, i.e.* a calf, in which animal this country abounded. Acts xxvii. 6.

This country was included in the Hebrew name CHITTIM. See that article.

ITALIAN BAND. Acts x. 1.

It may be doubted whether this band was properly named from Italy; or whether it were not more probably named from Italica, a city in Spain.

I do not know that any proof can be given of the existence of a band, or cohort, named from Italy. That there was in later ages an *Italian Legion*, does not prove any thing in this inquiry: neither is it certain that this Italian band received the name of *Italian*, because it had been levied in *Italy*, and its soldiers were mostly *Italians*. Cohorts were named rather after towns, than after extensive countries, and I believe no instance can be produced of a cohort named after a whole dominion, as Italy.

Italica was a city in Spain, on the river Betis; it was built by Scipio, A. U. C. 654, at the beginning of a peace with the Carthaginians. Appian de Bello Hisp. informs us that Scipio collected his wounded soldiers into one city, which, from Italy, he named *Italica*. It was a *municipium*, as appears from the oration of Hadrian to the senate. The Italicans erected several temples to Augustus, from whom, probably, they received authority for coining money. The medals of this city have legionary standards for their types. Silius *Italicus* the famous poet was born here, and hence his name of *Italicus*. As it was peopled by legionary soldiers, their sons would no doubt be sufficient to form a cohort, and ready to do so; especially as Augustus frequently sent additional settlers to this city. If this conjecture be founded, it accounts for the early introduction of Christianity into Spain.

ITHNAN, *wages*, or *gift*: in the Syriac, *smoking*. A city of Judah. Josh. xv. 23.

ITUREA, *keepings*: in the Syriac, *mountains*, or *mountainous*. Luke iii. 1. WELLS, 117, 411.

The tetrarchy of Philip was part of the tribes of Dan and Gad: it laid towards Arabia; it was made a tetrarchy by Tiberias: by whom, says Josephus, Batanea, Trachonitis, and Puronitis, were assigned to Philip. De Bell. lib. ii. cap. 9. The Itureans were famous for their skill in archery. Hence Virgil mentions *Ituræi arcus*, the Iturean bow. Georg. ii. 448. And Lucan lib. vii. 230, 514. *Ituræis cursus fuit inde sagittis.* Vide Cic. Orat. Phil. ii. 13, 8. Vopiscus in Vit. Aurel. cap. ii. 11.

Simon supposes that Ietur, from whom are named the people, 1 Chron. v. 19. and Iturea, Luke iii. 1. was so called as signifying *a pillar*, or *column, i.e. erect, tall*: as the name *Columella* among the Romans.

JUDAH, *tribe of*. WELLS, No. 245.

JUDEA, may be considered as divided into four parts. 1. The western district, Palestine, that inhabited by Philistines. On the east of this, 2. The mountainous district called the hill country, Josh. xxi. 11. Luke i. 39. which the Rabbins affect to call the king's mountain; whether, because on the northern part of this ridge Jerusalem is situated; or for any other reason is not known. East of these mountains was, 3. The wilderness of Judea, along the shore of the Dead Sea. 4. The valleys, &c. west of Jerusalem, towards the Mediterranean. WELLS, No. 404, 420.

Judea being the seat of religion and of government, claimed many privileges: "It was not lawful to intercalate the year out of Judea, while they might do it in Judea." Hieros. Nid. fol. 41. "Nor was the sheaf of first fruits of the barley to be fetched from any other district than Judea, and as near as might be to Jerusalem." Bab. Sanhed. fol. 11. 2.

Judea no doubt derived its name from Judah, which tribe was settled in the south of the promised land, and maintained its kingdom after the northern tribes had been expatriated. This circumstance together with that of Judah being principally peopled with Israelites after the return from the captivity, and being first settled, on account of the temple being established in it, accounts for the general name of Jews being given to the Hebrew nation.

Judea was one of the principal divisions of the holy land in the days of Christ; it included from the Mediterranean Sea west, to the Dead Sea east. It was bounded north by Samaria, and south by Edom, or the Desert.

It is extremely mountainous in some parts, as from Hebron to Jerusalem. West of these mountains is the principal extent of country; but this has many hills. East of the mountains is the wilderness of Judea, stretching to the Dead Sea. WELLS, No. 423.

In the wilderness of Judea John Baptist first taught, Matth. iii. 1. and Christ was tempted, probably toward the north of it, not far from Jericho. Some parts of the wilderness were not absolutely barren nor uninhabited: of other parts the following is the latest description which has reached us.

Dr. Carlyle visited the monastery of St. Saba in the wilderness of Judea: he says, "the valley of St. Saba is an immense chasm in a rifted mountain of marble. It is not only destitute of trees, but of every other species of vegetation; and its sole inhabitants, except the wretched monks in the convent, are eagles, tigers, and wild Arabs. The monastery joins to the rocks on the right, and stretches itself half way across the valley. You enter from the top, and descend by

several flights of stairs and iron doors, to the platform where the church is situated.

The monks are obliged to fetch all their provisions from Jerusalem, and are subject to the continual depredations of the Bedouins. The banditti, only a fortnight before I was there, had made an attack on the Convent; plundered and set on fire that part of it to which they could force their way, and murdered a considerable number of persons belonging to it. It would have been impossible for me to have accomplished my visit, had not the governor of Jerusalem furnished me with an escort of these very banditti, to protect me against their brethren. April, 1800." Posthumous Poems, p. 21. On hearing a cuckoo sing in the valley of St. Saba.

Medals of Judea, as a province, or kingdom, we believe do not exist: and, however the poets and prophets of this people might personify their country by mentioning the *daughter* of Judah, the *daughter* of Zion, &c. yet certainly a figure representing such a character, would have been deemed an infraction of the second commandment. It is, however, of little import to us by what emblem the Jews might signify their country or government, compared with that great consequence which attaches to our being well assured that the predictions of our Lord were justified by events. As several of his parables were intended to rouse the attention of the Jewish rulers to a conviction of their dangerous situation, in a political sense, though arising from their laxity of morals; and as Jesus, in private, more punctually fixed the time of those calamities which he foresaw, we cannot have too much evidence of the accomplishment of his words, in the manner, at the time, and by the agents, which he expressly foretells.

Evidence to this effect appears on our plate.

No. 1. represents a woman, the daughter of Zion, sitting under a palm-tree, in a mournful attitude; around her is a heap of arms, shields, &c. on which she is seated. The legend is JUDÆA CAPTA. S.C.

No. 2. A similar subject; with the same motto.

No. 3. The daughter of Judea, as before, sitting under a palm-tree, accompanied by a prisoner, whose hands are tied behind him. This is thought to represent, not the nation of the Jews, but a prisoner of distinction, and is usually considered as being either Simon the Jewish chief, whom *Dio* calls *Barphoras*, and whom *Tacitus* confounds with *John* of Giscala, by misapplying to this latter the name of *Bargioras*, who was led in triumph and put to death on the same day.

No. 4. has, on one side of the palm-tree, a considerable collection of arms; on the other, the daughter of Zion, addressing the conqueror, VICISTI CÆSAR, "thou hast conquered, Cæsar." This may remind us of the captives in Babylon, who "sat down and wept." "But what is more remarkable," says Mr. Addison, "we find Judea represented as a woman in sorrow, sitting on the ground, in a passage of the prophet which foretells the very captivity recorded on these medals."

This address is so remarkable, that the genuineness of this coin has been doubted. *Patin*, however, has pronounced it unquestionably antique; nor is it the only one of the kind among the medals of Vespasian. Compare the exclamation of the dying Julian.

No. 5. The first is a Victory, inscribing on a shield the occasion of this trophy: she tramples, at the same time, on a battered helmet. Motto, VICTORIA AUGUSTI.

The second is to the same import: a warrior holding a blunt spear, a sheathed sword, and trampling on a helmet. This denotes peace, but peace procured at the expense of the vanquished, whom we see depicted by the figure of a woman weeping under a palm tree.

No. 6. A trophy erected in consequence of a victory over the Jews. The head of Vespasian points out by whom this victory was gained.

No. 7. The head is Vespasian. The reverse imports that peace was given by this emperor to the whole "*orb of the earth*," by which expression the Romans intended the extent of their empire; and we know, that after the conclusion of the Jewish war, this emperor built a stately temple to Peace, in which he deposited the spoils of that nation, after having carried them in triumph. We are at a loss to explain the import of the letters EPH under the bust of Peace: but, perhaps, they may denote *E Pecunia Hostica*, made from money taken from the enemy. Comp. Mark xii. 17. Luke xx. 25.

No. 8. The head is Vespasian. The reverse, Peace holding up an olive branch, and burning the implements of war before an altar: behind her a column, importing a trophy of success.

As the foregoing medals refer to Vespasian, only, it might have been thought that he alone had achieved the conquest of Judea: we have therefore added the following medals, containing heads of Titus. The evidence of these is decisive in favour of history, wherein Titus has the honour of the successful termination of that war, which his father Vespasian had begun with much prudence, and advanced with great skill, when his nomination to the empire required his presence at Rome.

No. 9. Two Greek medals, inscribed to the same purport as the Latin ones, *Judea vanquished.* In the first, Victory inscribes the triumph of Titus on a shield, her left foot resting on a globe. The second a trophy, beneath it a captive crouching.

No. 10. A head of Titus. Reverse, the figure of Judea, sitting under a trophy, as we have seen before on the medals of Vespasian.

JULIAS.

There were two towns of this name: one built by Herod, before called *Beth arampta;* the other built by Philip, before called *Beth saida.* Jos. Ant. lib. xviii. cap. 3.

Julias Betharampta, says Lightfoot, was seated at the influx of Jordan into the lake of Gennesareth: *Julias Bethsaida* was beyond the Sea of Galilee in Perea. Jos. de Bell. lib. ii. cap. 13. Pliny places *Julias* east of the sea of Gennesareth. N. H. lib. v. cap. 15.

IZRAHITE, *east,* or *clear.* 1 Chron. xxvii. 8.

K.

KABSEEL, *congregation of God, i.e.* for worship suppose. A city in Judah. Wells.

Josh. xv. 21. 2 Sam. xxiii. 20. 1 Chron. xi. 22. called Jekabseel. Nehem. xi. 25.

KADESH, *holiness.*

1. The name of a wilderness, Gen. xx. 1. which appears to be the same as that called the Wilderness of *Pharan,* Numb. xiii. 26. and Numb. xxiii. 36. the desert of Tzin.

Simon thinks that *Kadesh* implies a sacred place, or *Asylum;* and he refers it to two cities.

1. In the desert of Pharan, Numb. xiii. 26. which he thinks is the same as Kadesh Barnea, Numb. xxxiv. 4. Deut. i. 2, 19. ii. 14. Judith v. 14.

2. On the confines of Edom, Numb. xx. 16. in the desert of *Tzin,* or, as Hiller thought, itself was named *Tzin.* Numb. xxvii. 14. xxxiii. 36. Vide Reland, Palest. lib. i. cap. 25. Lightfoot, Cent. Chor. cap. 7. and Leuckfeldus in Bunting, Itin. Bibl. p. 1. note 137.

There has been an undue reluctance of giving this name, Kadesh, to places and towns. In my opinion it is equivalent to the title *sacred,* ιερας, which we find very frequently on medals: it might be given *originally* by the former inhabitants of these cities, and only adopted by the Hebrews after their conquest of them. Yet, I think, we have an instance of this appellation being added to a place, in Meribah *Kadesh,* which is written "*Meribah,*" simply, Numb. xx. 13. but "Meribah *in* Kadesh," chap. xxvii. 14. or rather, as in Deut. xxxii. 51. "Meribah-Kadesh: it is written in the plural Meriboth-Kadesh, Ezek. xlvii. 19. xlviii. 28. Why was this place called by the additional name of *Kadesh?* I suppose it was, because here had been a Divine appearance, and wherever the Divinity appeared, the place was considered as holy: and if El Paran was adjacent to Kadesh, then we see why this place might obtain the name of *Kadesh,* holy, because here the Divine Presence appeared to reprove Israel, and gave them directions to turn by the way of the Red Sea, and to quit the confines of the promised land, on which they now were; as appears by their attack of the Canaanites, and their being repulsed to Hormah. Numb. xiv. 45. Deut. i. 46. Vide Kedesh.

I believe that this remark may be applied to explain Numb. xx. 1. "the congregation came to Kadesh," *i.e.* to Meribah Kadesh, not Kadesh, simply, nor Kadesh Barnea, or near it; for hither the Israelites did not come, most certainly, in the *first month,* from any assignable period with which we are acquainted. This, indeed, is what the sacred writer observes, verse 13. "This is the water of *Meribah,* because Israel *strove* with the Lord," &c. But the Kadesh in the next verse seems to be a Kadesh much nearer to Edom than Meribah was; for, from Mount Sinai, or Rephidim, *i.e.* Meribah-*Kadesh,* Moses could have little inducement, or opportunity, to send any message to Edom. Moreover, from Meribah-*Kadesh,* Israel could not journey to Mount Hor, verse 22. and again, from Mount Hor, by the way of the Red Sea, to compass the land of Edom, chap. xxi. 4. but, from Kadesh, *i.e.* El Paran, to Mount Hor, was only a short distance, and from Mount Hor, by the way of Egypt, was much the same as from Kadesh, by the way of Egypt, a course which we know was actually taken by the Israelites. Kadesh is described as "a city in the utmost of the borders of Edom," chap. xx. 16. and from hence was this message of Moses sent. I suppose it was on the west of Edom.

KADESH-BARNEA, *holiness of the son of instability,* or *holiness of corn,* or *the purity of commotion,* or *of instability.* A city in the country of Moab, adjacent to the tribe of Judah, south, on the mountains of the Amorites, at the borders of the land; say some. Deut. i. 2, 19. ii. 14. Excurs. 561. Wells, No. 172.

It is probable that Kadesh Barnea was not the Kadesh west of Edom, but was distinguished from it by the name of *Barnea,* and was separated from it by some considerable portion of Mount Seir, or of Hor, which of course laid between them; Kadesh Barnea being east, and probably, also, south, of Kadesh.

Whether any Kadesh were in the land of Moab, properly speaking, may, I think, be doubted; and, indeed, I suspect that there is a confusion crept into the history, by an incorrect appropriation of this name, or rather title.

Kadesh Barnea, in the Jewish interpreter Onkelos, is *Rekem Giaheh*, in Jonathan, is *Rekem Gioheh*. *Rekem*, says Rab. Nissim, is on the east; meaning of the land of Israel.

This eastern *Rekem* seems to be that of the desert of Zin. Numb. xx. 1.

Kadesh Barnea was in the desert of Paran, or Faram, vide PARAN. Numb. xii. 16. xiv. 1. In Kadesh Barnea the Israelites encamped many days. Deut. i. 46. Kadesh Barnea was the southern border of the land. Numb. xxxiv. 4. Josh. xv. 3. Such is the opinion of Lightfoot: the reader will compare it with that already given, which supposes another *Kadesh*, distinct from this.

KADUMIM, *old*, or *before others*, or *oriental:* otherwise, *the old*, or *eastern sea*, or *fires*, or *lowness of waters*. The name of a brook. Judg. v. 21.

Simon thinks this word denotes *processions;* meaning in which some take precedence, *go before*, take the lead of others. If this name may be derived from *processions* in consequence of victory, then it may relate to the victory obtained by the Israelites, Judges v. 21. which, being on the banks of the Kishon, might give an additional name to that stream.

Sebastian Smith thinks this brook *takes the lead* in rapidity of all others; such being the import of the Arabic root. Others think, "the brook of *accidents*." The Chaldee renders, "by which were done wonders and victories."

This river is called in our version, "that *ancient* river, the river Kishon:" but as rivers are of equal age, and the Kishon is of no great magnitude, not navigable, or, &c. perhaps it is properly a term of description, that *hasty* river; or of honor, that river which deserves to be *preferred* before all others, *i.e.* to go before them in dignity, because of its assistance, &c.

KANAH, *a reed*, or *rush*.

1. *Kanah*, a brook, *i.e.* "reed brook," on the borders of Ephraim and Manasseh. Josh. xvi. 8. xvii. 9.
2. A city of Asher, Josh. xix. 28. where, most probably, *canes* grew in abundance.
3. Another *Kana* is *Cana* in lower Galilee. John ii. 1, 11. iv. 46.

KARKAA, *the floor*, or *the pavement*. The name of a place in the extreme of Judah: so called, either because it was *paved* with stones, or because the surface of the town was *level* as a pavement. Josh. xv. 3.

KARKOR, *a full collection* of men. The name of a place. Judges viii. 10. WELLS, No. 273. Very probably a place where men were wont to assemble; and convenient for that purpose.

KARTAH, or KARTHA, *the city*. A town in Zebulon. Josh. xxi. 34.

We have in Numidia a town named *Cirta*, or *Cirtha*, which, most probably, is derived from the Hebrew *Kartha*.

KARTAN, supposed to be the same as *Kiriathaim*, No. 2. in Naphtali.

This termination, in the Chaldee and Arabic, implies *duality*.

Probably there is an ellipsis in pronouncing this name q. d. *Kiriathon*.

KATTATH, or CATETH, *a torch*, or *contention*. The limit of the tribe of Zebulon. Josh. xix. 15. In Judges i. 30. called KITHRON, which is the same in sense.

The Vulgate, LXX, Syriac, and Arabic, render these names, which are from the same root, by *small, trifling, insignificant things:* the Chaldee to the same effect; whence the name of this city, perhaps, might be analogous to our name *littletown, Littleton*.

KEDAR, *blackness*, or *sorrow*. WELLS, No. 115.

1. A region in the desert of the Agarenes. Gen. xxv. 13. 1 Chron. i. 29.
2. A city, as some think, called by Josephus *Camala*. Isaiah xlii. 28. lx. 7. Ezek. xxvii. 21. Psalm cxx. 5. Jer. ii. 10. xlix. 28.

"Black and all black," says Simon: but Bernard thinks the Arabic root imports, *virtue, power, dignity*. It appears to me that this name expresses "sun burnt," deeply tanned, blackened by heat, but not properly jet blackness. Cant. i. 5.

Sun burnt, or tanned, may describe a situation parched by heat, which we know was the character of many places in the country around Judea.

KEDEM, *province*, EXCURS. 541, 544, 547.

KEDEMOTH, *ancient places*, or *things, antiquities*, or *original things*, or *places*, or *orientals*, or *burning*, or *bending of death*. WELLS, 194.

Probably this might be expressed in English by "old town."

1. A city in the tribe of Reuben. Josh. xiii. 18. xxi. 37. 1 Chron. vi. 64.
2. A wilderness, denominated probably from the city so named. Deut. ii. 26.
3. We have also a *Kedemoth*, Ezek. xxxvi. 11. which Cellarius, in his Ancient Geography, tom. ii. p. 660. thinks to be so called from its *eastern* situation.

KADMONITES, or KADMONIM, the same in import as *Kedemoth*, but applied to people. Gen. xv. 19.

It is most likely that this name expresses the situation of the people, *Easterns:* we may therefore, I think, safely place them either on the east of Judea, adjoining the Dead Sea, or east of the Dead Sea, in the land of Moab. Possibly both ideas may be true: they residing, before the formation of the Dead Sea, west of the Jordan, after that event east of their former establishment. Vide KADUMMIM. WELLS, No. 105.

KEDESH, *holiness.* This is the same word as KADESH, and I know not of any competent authority for spelling it differently. WELLS, 238.

1. A city in Judah. Josh. xv. 23.
2. A city in Naphtali. Josh. xii. 22. xix. 37. xxi. 32. Judges iv. 6, 9. 1 Chron. vi. 61.
3. A city in Issachar, 1 Chron. vi. 57. thought to be called *Kishion.* Josh. xix. 20. xxi. 28.

It is probable, as we have observed on KADESH, that those cities whose names imply *holiness*, were qualified as *sacred*, *set apart*, *separated;* and we find many which on their medals assume this distinction. As the places were so entitled by their inhabitants, and prided themselves on this character, we may suppose that the sacred writers take such titles as they found them; and report them not as admitting any real holiness in those cities, but as their common appellation. Hence *Kadesh*-Barnea was *Barnea*-IERAS, *sacred*, to use medallic language: also, it is probable that the Israelites themselves gave this appellation to places where they had seen miracles performed: so Kadesh in the wilderness, *i.e. El Paran*, Meribah-*Kadesh*, and other places. This remark has great influence on the question, whether certain miracles were twice performed during the journey of the Israelites in the desert; the title *Kadesh* having been taken as the name of a place, when, in fact, it was only an honorary addition.

KEHALATHAH, *the assembly*, or *collection*, of men. A station of the Israelites. Numb. xxxiii. 22. It appears to denote "THE place of assembly."

Some have thought the *gathering* and revolt of Korah Dathan, and Abiram happened here. EXCURS. 561.

KEILAH, *their dissolution*, or *divisions*, or *cuttings:* otherwise, *his fixed abode.* A city in Judah. Josh. xv. 44. 1 Sam. xxiii. 1. 1 Chron. iv. 19. Nehem. iii. 17.

Some think *refuge*, *strong hold*, placed on high, as in a rock, from the Arabic root of that import, implying a castle on the summit of a hill. It was a walled town, as appears from 1 Sam. xxiii. 7. WELLS, 312.

KENATH, or CANATH, *purchase*, or *possession*, or *lamentation.* A city in Manasseh, called also *Nob.* Numb. xxxii. 42. 1 Chron. ii. 28. Vide NOBAH.

This town appears to be called Canatha by Ptolemy and Pliny.

KENEZ, *his nest*, or *his lamentation*, or *possession*, or *purchase.* A city of the Idumeans, or Edomites. Gen. xxxvi. 11, 15, 42. WELLS, No. 104.

The Arabic root signifies *game, prey taken in hunting.*

KENI, the same as *Kenez.* A region of the Philistine country. 1 Sam. xxvii. 10. WELLS, No. 103. Judges i. 16. The "children of the Kenite;" should be, according to the LXX, "of *Jethro* the Kenite."

KEZIZ, or CASIS, *cutting off*, or *the end.* The name of a valley. Josh. xviii. 21.

The valley whose shrubs and trees are *stunted*, cut off without rising to a considerable height. A city of Benjamin which probably gave name to the valley, and might receive its own name from a person, "Short's-town."

KIBROTH HATAAVAH, *the graves of the lusters.* Numb. xi. 34 xxxiii. 16. Deut. ix. 22. EXCURS. 561. WELLS, No. 170.

KIBSAIM, *congregations.* A city of Ephraim. Josh. xxi. 22.

This name being in the *dual* form, it is probable there were two cities comprehended under it, adjoining to each other: thought to be also called JOKMEAM, which has the same meaning.

KIDRON, *blackened*, or *sorrowful.* Vide *Kedar.*

The name of a valley, and of a brook in that valley, which ran between Jerusalem and the Mount of Olives. 2 Sam. xv. 23. 2 Kings, xxiii. 4. John xviii. 1.

Some think this denotes obscure, from the height of the mountain on each side of it; but this does not agree with the place: others think from the obscurity of the shadows cast by the trees, &c. which grew in it; but neither does this agree with the nature and present appearance of this valley.

KIDRON, *brook.* WELLS, No. 455.

Some have thought that this brook took its name from *cedars;* but the accent laid on the first syllable of this word, is a denial to that etymology: no cedars grew there.

This brook answered the purpose of a drain to the lands around the city of Jerusalem after rains; and possibly might answer the same purpose to some of the suburbs of the city, and receive their underground discharges. Hence, perhaps, its name "*black.*" So a poet of our own characterizes the river Fleet, in London, which not un-

aptly answers to the brook Kidron at Jerusalem.

> Where *black* Fleet ditch, with disemboguing streams,
> Rolls its due tribute of dead dogs to Thames.

The blood of the sacrifices from the temple ran by a drain into the brook Kidron, and was sold to the gardeners on the Mount of Olives, to manure their gardens with; for which the gardeners paid the price of a trespass offering. Joma, fol. 58. 2.

As this name has the ו, we shall submit whether it does not refer to *Aun*, "the dark coloured Aun." It imports sun burnt to darkness of hue, or complexion. Can any epithet more justly characterize the deity *Vishnu?*

Maimonides reports that a foot causey or bridge, supported on arches, was erected from the temple to the Mount of Olives, crossing the valley of the brook Kidron. Over this bridge the red cow was led away to be burned, in order to procure the ashes of purification. This was built at the expense of the public treasure, which was in the temple. The intention of this bridge was to preserve from pollution the bearer of this heifer, whose ashes were to be for universal cleansing. A like care was used in regard to the scape goat.

The sheaf of first fruits was reaped from the *ashes valley* of the brook Kidron; on the first day of the passover. It was a public service.

Not only the blood poured at the foot of the altar in the temple, but other filth, ran by a drain into the brook Kidron, says Bab. Joma, fol. 58. 2.

This effectually confutes the notion of any virtue imparted to the pool of Bethesda from such a circumstance, as some have supposed.

KILMAD, or CHILMAD, *the wall*, or *fortification of Media*. Supposed by Simon to be a city of Media. Ezek. xxvii. 23.

KINAH, *possession*, or *purchase*, or *a nest*, or lamentation.

1. A city in Judah, Josh. xv. 22.
2. The name of a people, Gen. xv. the Kenites.

"PROPERTY town," the property of him who founded it, in the case of a town, or, perhaps, an *acquisition* from the public, from a marsh, from the sea, or, &c. as among ourselves.

KING's DALE, or *Valley of Shaveh*. WELLS, No. 325.

KIR, *a wall, a* BRICK *building*. A city of Moab. Isaiah xv. 1.

Simon thinks this name is fully written, *Kir heres*, "the wall of *baked* brick." Isaiah xvi. 11. Jer. xlviii. 31, 36.

Kir Hareseth, of the same import. Isaiah xvi. 7. 2 Kings, iii. 25.

There is another *Kir*, part of Albania and Media, where flows the river *Kyrus*. 2 Kings xvi. 9. Isaiah xxii. 6. Amos i. 5. ix. 7. WELLS, No. 376.

Hiller, in his Onomast. S. p. 527. gives the sense of this name as above: but the learned Scharbau, in Parerg. S. P. iv. p. 57, 58. explains it to import the "city of the sun." That cities may take name from the materials of which they are built is certain; so *Plinthine*, "tile town," and *Ostracine*, "*shell town*:" cities in Egypt might be named from the materials with which their streets were paved, as the present Sienna, a university in Italy, is paved with brick, set herring bone fashion.

KIRIATH, *the* two *cities*, or *vocations*, or *readings*.

1. A city in Judah. Josh. xv. 25.
2. A city of Moab. Jer. xlviii. 24, 41. Amos ii. 2.
3. A city of Benjamin. Josh. xviii. 28.

KIRIATHAIM, *double-town*.

1. A city of Moab, or in part of the lot of Reuben, Gen. xiv. 5. Numb. xxxii. 37. Josh. xiii. 19. Jer. xlviii. 1. 23. Ezek. xxv. 9.
2. A city of Naphtali, 1 Chron. vi. 76. thought to be the *Karthan* of Josh. xxi. 32.

KIRIATH ARBA, *the city of the four*. A city in Judah, so called from its founder *Arba*: but some think from *four* patriarchs here buried, whom they fancy to be Adam, Abraham, Isaac, and Jacob. Josh. xv. 54. xx. 7. called HEBRON, Gen. xxiii. 2. Josh. xx. 7. Nehem. xi. 25. WELLS, No. 100.

Arba was of the race called giants, father of the Anakim. Josh. xiv. 15. xv. 13, 21, 11. Hiller and others think he was so called because he was *four* cubits high; but this does not reach the stature of some mentioned in sacred writ. Heidegger, in Histor. Patriarch. tom. ii. Exercit. 1. supposes that this term implies *perfect stature*. So the Greeks said a *four sided man*, for a complete man. Plato in Protag. Aristotle, Ethic. ad Nicomach. lib. i. cap. 10. Stobeus, Serm. 44. They say also a *four sided body*, in the same intention. Suetonius has the phrase *statura quadrata*, and Celsus *corpus quadratum*. We also say a *square built, square set* man, meaning one whose form indicates strength. Notwithstanding these authorities, I would query whether this name expresses any thing further than a town whose sides were *four square:* and, perhaps, its streets might cross each other at right angles, making a *square* in the centre of it.

KIRIATH ARIM, *the city of cities*, or *of riches*, or *of the vigilent:* or, from the Hebrew and Syriac, *the city of enemies*.

The name of a man, Ezra ii. 25. say some. Perhaps, however, of a town, "Kiriath of the bridges."

This name may serve to show the improbability, that the appellation "city of cities," should be

composed of two words so different as *Kiriath* and *arim:* whereas, if we take the *arim*, or *oirim*, to signify *bridges*, then this name thus compounded imports the city of bridges, or "bridges-town." Bridges is a name very common among ourselves, and, indeed, in many other languages, as *du Pont deux Ponts*, &c.

KIRIATH BAAL, *the city of the idol*, or *of rule*, or *of possession*. A city in Judah, called also *Kiriath jearim*. Josh. xv. 60. xviii. 14. Jer. xxvi. 20. Called also BAAIAH.

Most probably this should be understood as the "city of Baal;" of which Baalah is the feminine form. Some think the "city of riches."

KIRIATH HUZOTH, *the city of squares*, or which had many open *places* in it.

It was the royal seat of Balak, king of Moab; and therefore may well be supposed to have had many handsome streets, &c. Numb. xxii. 39.

KIRIATH JEARIM, *the city of woods*. A city in Judah, Josh. ix. 17. xviii. 15. Judges xviii. 12. 1 Sam. vi. 21. called *Kiriath Baal*, and *Baala*. Josh. xv. 60. xviii. 14. distant one mile from Ælia, going towards Diospolis. WELLS, No. 208. 294.

This seems to be also Kiriath Arim, the *iod* being dropped, as the *he* is added. Jer. xxvi. 20.

KIRIATH SEPHER, *the city of letters;* or *of the book*. A town in Judea, called also DEBIR, Josh. xv. 15, 16. and KIRIATH SENNA, verse 49.

Some think this should be understood as denoting "the city of separations," from the Arabic root *sepher*, of that import. I rather think, from its other name *Debir*, which designates an oracle, that here was a seat of learning, a college, or university; an establishment, probably, of priests, for the purpose of educating the younger members of their body. The circumstance is truly remarkable, because it occurs so early as the days of Joshua; and is evidently an establishment by the Canaanites, previous to the Hebrew invasion. It goes, therefore, a good way to prove that the origin of letters was not the revelation of them to Moses on Mount Sinai, as some have imagined, since, beside the silence of Moses on that matter, we find indications of their being already in use elsewhere.

KIRIATH SENA, or KIRIATH SANNAH; *the city of the bush:* from the Hebrew and Syriac, *the city of enmity*. The same as DEBIR, and KIRIATH SEPHER. 217.

By comparing this name, *Sena*, with the other names of this same place, *Sepher* and *Debir*, we cannot but think, that as those have somewhat of sacredness in them, so has this: nor is the idea diminished by the remark that Jehovah appeared to Moses in the *Sena*, and this word is used only twice, *i.e.* when speaking of that appearance. Exod. iii. 2, 3, 4. Deut. xxxiii. 16. What could there be coincident with the then current ideas of sanctity which could render this *Sena*, the proper place, or vehicle of a divine appearance?

Kirjath Sannah, as our translators write this name, is thought by Simon to denote the city thoroughly *purged*, *i.e.* extremely clean: from the Chaldee and Arabic roots, *to strain*, *to purify*, which Hiller explains as denoting the city cleared from bad citizens: but this appears to be forced. Possibly, "the city of the purified," *i.e.* priests, is more analogous.

KISHION, *hardness*, or *stubble*, or *the cucumber bed*. A city of Issachar. Josh. xix. 20. xxi. 28.

Probably the earth was what we call a *stubborn* soil in the neighbourhood of this town; or it might be *hard* from *stiff* clays, or compactness or toughness of particles.

But this termination *aun* leads to the possibility that it may import the *rigid*, or stiffened *Aun*, *i.e.* the great progenitor, laid out at length as if dead, and religiously lamented accordingly. We know that Tammuz was thus commemorated, and that such figures are common among the antiquities of Egypt. If this town be the same as that called *Kadesh*, *i.e. sacred*, 1 Chron. vi. 57. then the idea of sanctity may have originated from some such circumstance, *i.e.* from ancient worship practised by the early inhabitants. Vide KISHON.

KISHON, *hard*, or *stubble*, or *cucumber bed*. WELLS, No. 266. Judges iv. 7, 13. v. 21. 1 Kings, xviii. 40. Psalm lxxxiii. 10.

Some think this name imports extremely *curved* and *winding*, like the river Meander in Phrygia, and this they derive from the Arabic root. It is probable, the root of this word means *stiff*, *rigid*, and perhaps, as observed on *Kishion*, the compound alludes to *Aun*, considered as a person, when in that state: or, if it be derived from a cognate Hebrew root, the name for a bow, the Arabic root also imports, to bend, it may mean the "bending *Aun*," bending beneath the weight of years; the extremely aged *Aun;* or, the *Aun* bending his bow, in which character he would be analogous to Apollo, the god of day, and the ancient Scythian deity of Caucasus, &c. Vide KISHION.

KITRON, *perfuming*, or *smelling;* otherwise, *binding*, or *the chain*, or *prolonged song;* otherwise, from the Syriac, *a knot*. Judges i. 30.

Simon thinks this imports "extremely small:" it was a city of Zebulon.

Possibly this name, in composition, alludes to "the *Aun* of fumigation," *i.e.* the object of worship paid by incense, and other perfumes: as was the

custom in ancient rites, and still is in the East. Compare our plate of Mount Taurus, *i.e.* Bull.

KITRON, Judges i. 29, 30. is *Sippor, i.e. Sepphoris*, says Bab. Megill. fol. 6. 1.

Sepphoris, says Josephus, was a very strong place, and the greatest city in Galilee. De Bel. lib. iii. cap. 3. It is noted in the Talmuds for being a university: wherein taught Rabbi Judah the holy, who died here.

KOA, *a plain*, or *level: a field*, as the Arabic imports. A region in Babylonia, Ezek. xxiii. 23.

L.

LACEDÆMON, *the lake of the demon*, or *the well of the insane*. 1 Macc. xii. 2, 5. &c.

This was a noble city, called also Sparta, which indeed is the proper name of the city, Lacedæmon being that of the country, as we learn from Strabo and Stephanus. Homer makes the same distinction, and calls the country *holy*. It was originally called Lelegia, from *Lelex*, its king; and Oebalia, from Oebalus, the sixth king, after *Eurotas*.

Lacedæmon was the capital of Laconia, situated on the Eurotas. It was smaller than Athens, but equal or superior in power. In its flourishing state it had no walls, the bravery of its citizens rendering them needless. In Cassander's time, or after, it was walled. These walls were pulled down by Philopœmen, A. A. C. 188. Mummius some time after reduced Laconia to a Roman province. The present Misistra is situated nearly on the place where Lacedæmon stood, about a mile distant from it.

It is very remarkable, that the Jews, who were, as a nation, extremely reserved, should claim kindred with the Lacedæmonians; and that these, in return, should allow the kindred, after examination of their archives. Mr. Bryant supposes that the Lacedæmonians were originally emigrants from the same country as Abraham. Stephanus quotes Claudius Iolaus as deriving the Jews from an ancestor named Judæus *Sparton:* or the family styled Sparti: if this means people who were *dispersed*, or pilgrims, or emigrants, then there is no doubt but the character belongs to the posterity of Abraham.

There is, moreover, a possibility that some of the early kinsmen of the Jewish patriarchs instead of going east to settle, might settle in the west: and if Ishmael, for instance, had done so, his posterity, nevertheless, would have been related to the sons of Isaac: or if Esau had done so, his descendants might have claimed kin to the sons of Jacob. We have no history of such an occurrence: but, if Esau or part of his family settled in Rome, as the Rabbins affirm, there is no impossibility that some other branch of Abraham's posterity should settle in Greece.

LACHISH, *walking*, or *going superiorly:* otherwise, *existing to thee, thyself*. WELLS, 214.

A city of Judah, Josh. x. 3. xii. 11. xv. 39. 2 Kings, xviii. 17. Nehem. xi. 30. Jer. xxxiv. 7.

It was built by Rehoboam, 2 Chron. xi. 9.

Simon thinks it imports "to the terror," *i.e.* of the enemy.

LAHMAS, *against violence*, *i.e.* security; but some copies read,

LEHEMAN, *their bread*, or *plenty of bread;* otherwise, *their combat*, or *fight*.

A city of Judah, Josh. xv. 40.

LAISH, or LESHEM, *a lion*. WELLS, No. 97.

A region in Asher, acquired by the tribe of Dan. Judges xviii. 7, 29. Called Dan, Josh. xix. 47. Judges xviii. 29. otherwise, *Leshem-Dan*.

LAISHA, mentioned Isaiah x. 30. may, or may not, be the Laish of Dan. The prophet commands the daughter of Gallim to lift up her voice, so that it may be heard at a distance; but whether to so great a distance as Dan may be doubted. Indeed, it does not appear for what purpose her screams should be heard so far off: but if this Laish were a town nearer to Geba, Gibeah, and the other places mentioned, then this alarm might be intended to reach Laish for the purpose of inducing its inhabitants to join in the general flight.

Hiller thinks the name of Laish is transposed, and is properly *Shil, tranquillity, stillness*, whence *Shiloh*. That the place was esteemed secure is evident from Judges xviii. 7, 10, 27. Simon inclines to deduce it from the Arabic, signifying a *bound* or *confinement*.

Perhaps lions had descended frequently from some parts of Lebanon to this spot: whence it might take its name. Or might some hill in this place be thought to resemble a lion couchant, as the Lion's Mountain, at the Cape of Good Hope. Vide CÆSAREA PHILIPPI, and LEBANON.

LAKUM, *rising again*, or *confirming*.

A city of Naphtali, Josh. xix. 33.

Some think "an obstruction in the way," meaning, the defence of the region. Hiller inclines to refer it to *strength*, or *subsistence*, *i.e.* well established.

LABAN, *the moon*, or *whiteness;* otherwise, *incense*, or *a brick*.

A city of the priests in Judah. Josh. xv. 42. where it is written in the English translation, *Libnah*. It is also thought by some to be the *Libnah* of Josh. x. 29. Vide LIBNAH.

This name occurs Deut. i. 1. and probably is derived from the whiteness of the sand, or earth, in its district. I should not think it to be the same

as Libnah, because Libnah appears to be too far distant west of Paran: and several places in the desert, or on its borders, might be white in their appearance, whether their soil was chalky or not.

LA-HA-ROI, *well of.* WELLS, No. 108.

LAODICEA, = *just people.* A city in Asia Minor, not far from Hierapolis and Colosse. WELLS, 540.

The city Laodicea was named from Laodice the wife of its founder Antiochus, the son of Stratonice. It was long an inconsiderable place, but increased towards the age of Augustus Cæsar. It had suffered in a siege from Mithridates. The fertility of the soil, and the good fortune of some of its citizens, raised it to greatness. Hiero, who adorned it with many offerings, left the people his heir to more than two thousand talents. Laodicea, though inland, grew more potent than the cities on the coast, and became one of the largest towns in Phrygia. The other was Apamea Cibotos. Among the ruins seen by Dr. Chandler, the first was of an ampitheatre, in a hollow, the form oblong, the area about one thousand feet in extent, with many seats remaining. At the west end is a wide vaulted passage, designed for the horses and chariots; about one hundred and forty feet long. The entrance from without is choaked up, except a small aperture, at which the light enters; and the soil has risen above the imposts of the interior arch. This has an inscription on the mouldings, in large characters, in Greek, which may be thus translated, "To the emperor Titus Cæsar Augustus Vespasian, seven times consul, son of the emperor the god Vespasian; and to the people. Nicostratus the Younger, son of Lycius, son of Nicostratus, dedicated ..... at his own expense; Nicostratus ..... his heir having completed what remained of the work, and Marcus Ulpius Trajanus the proconsul having consecrated it." The seventh consulate of Vespasian falls on the seventyninth year of the Christian era, and the consulship of Trajan on the eighty second. Twelve years were consumed in perfecting the structure.

The city increasing, the stadium, it should seem, was not sufficiently capacious, but Nicostratus enlarged or lengthened it, and converted it into an ampitheatre, like that at Nysa.

On the north side of the amphitheatre toward the west end, is the ruin of a most ample edifice. It consists of many piers and arches of stone, with pedestals and marble fragments. At the west end lies a large stone with an inscription; the city or people "has erected Ased, a man of sanctity and piety, and recorder for life; on account of his services to his country."

From this ruin, you see the Odéum, which fronted southward. The seats remain in the side of the hill. The proscenium lies in a confused heap. The whole was of marble. Sculpture had been lavished on it, and the style favoured less of Grecian taste than Roman magnificence.

Beyond the Odéum are some marble arches standing, with pieces of massive wall, the ruin as we conjectured, of a gymnasium. This fabric, with one at a small distance, have been re-edified, probably after an earthquake, to which calamity Laodicea was remarkably subject. Westward from it are three marble arches crossing a dry valley, as a bridge. Many traces of the city wall may be seen, with broken columns and pieces of marble used in latter repairs. Within, the whole surface is strewed with pedestals and fragments. The luxury of the citizens may be inferred from their sumptuous buildings, and from two capacious theatres in the side of the hill, fronting northward and westward; each with its seats, rising in numerous rows one above another. The travellers in 1705 found a maimed statue at the entrance of the former, and on one of the seats the word ΖΗΝΩΝΟΣ, *of Zeno.* Beneath the hill on the north are stone sarcophagi, broken, subverted, or sunk in the ground.

Laodicea, with Colosse its neighbour, was enriched by sheep, which produced fleeces exceeding Milesian in softness, and the jetty raven in colour. Some shepherds came with their flocks to the ruins, and in the evening to the water near our tent. I remarked only one or two sheep, which were very black and glossy.

Laodicea was often damaged by earthquakes, and restored by its own opulence, or by the munificence of the Roman emperors. These resources failed, and the city, it is probable, became early a scene of ruin. About the year 1097 it was possessed by the Turks, and submitted to Ducas, general of the emperor Alexis. In 1120 the Turks sacked some of the cities of Phrygia by the Mæander, but were defeated by the emperor John Comnenus, who took Laodicea, and built anew, or repaired the walls. About 1161 it was again unfortified. Many of the inhabitants were then killed, with their bishop, or carried with their cattle into captivity by the Turkish sultan. In 1190 the German emperor Frederick Barbarossa, going by Laodicea with his army toward Syria on a croisade, was received so kindly, that he prayed on his knees for the prosperity of the people. About 1196 this region with Caria was dreadfully ravaged by the Turks. The Sultan, on the invasion of the Tartars in 1255 gave Laodicea to the Romans, but they were unable to defend it, and it soon returned to the Turks. We saw no traces either of houses, churches, or mosques. All was silence and solitude. Seve-

ral strings of camels passed eastward of the hill: but a fox, which we first discovered by his ears peeping over a brow, was the only inhabitant of Laodicea. Trav. pp. 225, 228.

LASHA, *to the exclamation*, or *to the preservation*. A city which Jerom in his Hebrew questions calls *Callirhoe*. Gen. x. It was not far from Sodom.

Simon thinks this name signifies *attractive, pleasant, recreative.*

LASHARON, WELLS, No. 235.

LEBANON, vide LIBANUS.

LEBAOTH, *lioness*, or *sign of a heart;* otherwise, *to the entrance.*

A city of Judah, Josh. xv. 32. called *Beth Lebaoth*, Josh. xix. 6. from whence I conclude that here was a temple; and, as the term appears to be plural, I suppose that *two lionesses* were the symbols which formed, or accompanied the image of the idol. *q.* CYBELE?

"Lion's-town" is not an uncommon name. It occurs in Phenicia, in Egypt, in Achaia, and in Sicily.

As there could be but few lions either in Egypt, or Achaia, and none in Sicily, it is clear that the multitudes of this animal, or its haunts, could not give name to these places.

LEBONAH, vide LABAN, LIBNA, &c. Judges xxi. 19.

A city not far from Shiloh, so called either from the production of incense in its district, or from the preparation of it in this city. Much rather from the *whiteness* of its soil.

LECHA, *walking*, or *going*.

The name of a place, 1 Chron. iv. 21. perhaps "the walks."

LEHABIM, *scorched, burnt up.* Gen. x. 13. WELLS, No. 45.

The Vulgate reads *Lahebim*: the LXX, *Labieim*. 2 Chron. xii. 3. xvi. 8. In Nahum iii. 9. Dan. xi. 43. we find mention of the *Lubim*, which the Vulgate and LXX every where render *Lybians:* or, what comes to the same in Nahum and Daniel, they render *Nubians*. It is clear that this name describes colonies of Egyptians; whether to the west, or to the south, is the question. Vide LUDIM.

It is probable that we should restrain our researches after this people to the continent of Africa. Certainly we ought to distinguish them from the Lydians of Lesser Asia.

Jonathan seems to read the *Lybians:* though some have understood the *Lycians*. The Arabic, in the Polyglott, reads, the inhabitants of *Bahanis;* Could this possibly be corrupted from *Berenice?* The Targum of Jerusalem reads *Pentapolitanos;* which was a region in the country of Cyrene, including the cities of Berenice, Arsinoe, Ptolemais, and Cyrene. Pliny lib. v. cap. 5. This is usually considered as a very probable situation for the Lehabim.

LEHI, *the jaw*. A place so named by Sampson, Judges xv. 17. called also *Ramath Lehi* in the same history: importing the *throwing, casting, hurling*, of the jaw. But some think that the word *Ramath* should be taken in the sense of *height;* "the height of the jaw," or of *Lehi*. However that might be, the name *Lehi* denotes a place so called; not the jaw bone itself of the ass. So there was in Laconia a place named *Onou Gnathos*, the jaw bone of the ass: and many other places have been named from animals, or their parts.

LESHEM, vide LAISH.

LIBANUS, *white;* otherwise, *incense*, or *the filiation of the heart*. It is a very high mountain, says Ptolemy, lib. v. in Syria; so called from the incense gathered there, say some, [but of this I have not met with any proof.] It was the extreme of the promised land northwards: and gave name to the districts around it. Its cedars are famous. Deut. i. 7. iii. 25. Josh. i. 4. Judges iii. 3. Comp. Jer. xviii. 14. WELLS, No. 257.

There are two causes, either of which might have given name to this mountain. 1. Some parts of it, at least, consist of slate coloured stone, or the superficies are of a slate colour; which greyish tint having more of white than black in it, the general name of *whitish* was applied to the whole mountain. 2. The snow, which in winter covers this mountain, and in summer remains on some parts of it, might induce observers to give it this name. We certainly do, ourselves, by the name of *black* mountain, *blue* mountain, *green* mountain, &c. describe the general appearance of the subject to which we apply that distinction: and nothing hinders but that the same intention might denote Lebanon as the *white* mountain.

That snow lies all the year on Lebanon, we have the testimony of many travellers who have found it there at all seasons. Tacitus, Hist. lib. vi. calls it *Fidum nivibus*. Philip. a Sanc. Trinit. in his Itin. lib. iii. cap. 2. says, "in the northern aspect of Libanus the snow is always lying: in the month of October I saw the snow of the preceding season; and at the close of November, the whole mountain was covered with fresh snow," &c. The Samaritan and Chaldee interpreters, also Abulfeda, describe Mount Hermon by the appellation of the *snow-mountain;* and Hermon, we know, is part of the same chain as Lebanon. The Arabs are understood to take the name Lebanon in the same sense.

The following accounts from D'Arvieux and de la Roque, may give a pretty good idea of the nature and productions of this mountain.

D'Arvieux expresses himself to the following purport:

Mount Lebanon, so famous in Scripture, is a chain of many mountains, which extends in length from the ports of Cilicia to Phenicia; one might even say as far south as Nazareth and Tabor. This chain borders the rich and beautiful plain of Mageddo in Esdraelon. Its length is four days' journey, and in some places more; that is to say, from forty to fifty leagues.

These are not barren mountains, but are almost all well cultivated, and well peopled. Their summits are in many places level, and form vast plains, wherein are sown corn, and all kinds of pulse. They are watered by numerous sources, and rivulets of excellent water, which diffuse on all sides a freshness and fertility, even in the most elevated regions. The soil of their declivities, and of the hollows which occur between them, is excellent, and produces abundantly, corn, oil, and wine, which is the best in Syria; and this is praising it highly in a single word. Drinkers, who esteem themselves judges, make no difference between this wine and that of Cyprus.

Their principal riches, at present, is the silk which they produce. They are inhabited by Christians, Greeks, and Maronites; also by Druses and Mahometans. The Christians here have many privileges, and in some places complete liberty. Though the mountains which compose Lebanon are of this considerable extent, yet the vulgar restrain the name to that district whereon the cedars grow; and they give other names to other portions which compose this famous mountain.

After travelling six hours in pleasant vallies, and over mountains covered with different species of trees, we entered a small plain on a fertile hill, wholly covered with walnut-trees and olives, in the middle of which is the village of Eden. This village has a bishop. In spite of my weariness, I could not but incessantly admire this beautiful country. It is, truly, an epitome of the terrestrial paradise, of which it bears the name. Eden is rather a hamlet than a village. The houses are scattered, and separated from each other by gardens, which are enclosed by walls made of stones piled up without mortar. The inhabitants are Christians, honest, charitable, sociable with each other, and in easy circumstances.

We quitted Eden about eight o'clock in the morning, and advanced to mountains so extremely high, that we seemed to be travelling in the middle regions of the atmosphere. Here the sky was clear and serene above us, while we saw, below us, thick clouds dissolving in rain and watering the plains.

After three hours of laborious travelling, we arrived at the famous cedars, about eleven o'clock. We counted twentythree of them. According to appearances they were formerly more numerous than they are at present. These few remaining are so large, that six men, holding each other by the hand, can with difficulty clasp the trunk of one of them! Supposing then that the extent of a man's arms may be six feet, the circumference of these trees is thirtysix feet. Some have supposed that these cedars date from the creation of the world, because the royal prophet mentions in Psalm ciii. The cedars of Lebanon, *which the Lord hath planted:* but that appears to be an inference forced from the text.

The bark of the cedar resembles that of the pine. The leaves and cones also bear considerable resemblance. The stem is upright, the wood is hard, and has the reputation of being incorruptible. The leaves are long, narrow, rough, very green, ranged in tufts along the branches: they shoot in spring, and fall in the beginning of winter. Its flowers and fruit resemble those of the pine. From the full grown trees, a fluid trickles naturally, and without incision: this is clear, transparent, whitish, and after a time, dries and hardens. It is called by some gum-*cearia*, but very improperly. It is supposed to possess great virtues. When a more considerable quantity of this *gum* is desired, it is procured by means of incisions in the trees. [Can this be the *incense*, from which some have supposed that this mountain derived its name?] Christians are forbid, on pain of excommunication, from breaking off any part, or boughs of these trees. What they find fallen by accident, they carry to the patriarch of the neighbouring monastry. The place where these great trees are stationed, is a plain, of nearly a league in circumference; on the summit of a mount, which is environed almost on all sides by other mounts, so high, that their summits are always covered with snow. This plain is level, the air is pure, the heavens always serene. On one side of this plain is a frightful precipice, from whence flows a copious stream, which descending into the valley, forms a considerable part of the Holy River, or *Nahar Kadisha*. The view along this valley is interesting; and the crevices of the rocks are filled with earth of so excellent a quality, that trees grow in them; and, being continually refreshed with the vapours rising from the streams below, attain to considerable dimensions. Nor is the sense of smelling less gratified than that of sight, by the fragrance diffused from the odoriferous plants around.

He afterwards says, "the banks of the river appeared enchanted. This stream is principally formed by the source which issues below the cedars, but is continually augmented by a prodigious number of rills and fountains, which fall from the mountain, gliding along the clefts of the rocks, and forming many charming natural cascades, which communicate cooling breezes, and banish the idea of being in a country subject to extreme heat. If to these enjoyments we add that of the nightingale's song, it must be granted that these places are infinitely agreeable."

De la Roque, after commending in strong terms the beauty of the valley watered by the *Kadisha*, says, "In pursuing our route, and tracing up the source of this agreeable river, our sight was still more gratified. The trees rise higher than before, being for the most part platanes, pines, cypresses, and ever-green oaks, forming a continued assemblage of verdure of different kinds; among which peeps out from time to time, either a chapel, or a grotto, always situated on some spot apparently impossible to be attained, and absolutely astonishing to the sight.

We passed twice or thrice over the *Kadisha*, by means of stone bridges, or of trees laid along to form a passage: we proceeded in this manner two or three leagues, by a very easy and agreeable road, walking almost constantly among groves and covered alleys formed by the hand of nature, and too abundant in foliage to be penetrated by the rays of the sun.

After quitting the *Kadisha*, we continued to find every where a wonderful abundance of water, issuing from divers sources, forming rivulets; and proceeding to unite their waters with those of that river.

Canobin, the convent established on Lebanon is a large irregular building, situated on the declivity of a high mountain. Its environs are nevertheless, very cheerful, the lands adjacent are well cultivated, and are adorned with hedges, gardens, and vineyards. It would be difficult to find any where superior wine to that which was offered us; from which we determined, that the reputation of the wine of Lebanon, as alluded to by the prophet, was extremely well founded. These wines are of two sorts; the most common is the red, the most exquisite is of the colour of *Vin Muscat*, and is called *golden* on account of its colour."

He mentions his fear in some of his excursions, of meeting with tigers, or with bears, which are in great numbers on Lebanon; and come down during the night to drink. He also mentions the finding of a quantity of eagles feathers on the mountain, at the cedars. He describes the cedars as green with leaves all the year: adding, that the heads of the old form a kind of globe, or ball at the top; but those of the younger form a pyramid: a fragrant scent issues from their wood. The bark of the cedar is smooth, except on the stem; its colour is brown. The wood is white and tender immediately under the bark, but it is hard and reddish internally, and extremely bitter, which renders it incorruptible, and almost immortal. The cedar also yields an odoriferous resin. He passed a night at the cedars, where he says he saw no snow, nor experienced any cold. He speaks of the view from the summit of Lebanon as satisfactory enough, but soon confused and lost in the distant and different objects to which it extends.

The Maronite monks affirm, that when the snow falls on the cedars, those trees raise their branches, and close them into a kind of pyramid, in order the better to bear the great weight which they have to sustain, and which might injure their branches if extended horizontally, at full length. Lebanon is seen soon after quitting the island of Cyprus.

Lebanon furnishes many rivers and streams. The first described by De la Roque, is the *Orontes*, which rises in the northern district, and during a course of more than thirty leagues runs almost due north, passing Emesa and Apamea; then turning to the west, and passing Antioch and Seleucia; its whole course being about seventy-five leagues.

The river *Eleutherus* also rises in the heights of Lebanon. It falls into the Mediterranean between Orthosia and Tripolis: but is not easily ascertained, because four or five rivers discharge themselves in this space. The first, perhaps the *Eleutherus*, about half way between Tortosa and Tripolis, is the *Nahr Kibir*, or Great River: the second, advancing toward Tripolis, is the *Nahr Abrach*, Leper's River: the third is *Nahr Acchar*, Red River: and there is a fourth, less considerable; it is called *Alma Albarida*, or the Cold Waters. Following the coast southward, we find the *Nahr Kadisha*, or Holy River, which receives many streams, by which it is greatly enlarged in its passage to the sea. Among others, *Ras Ain*, Fountain Head, in itself a small stream, but which is greatly swelled by the melting of the snows, and contributes a considerable body of water. The next stream is the *Nahr Ebrahim*, Abraham's River, which discharges itself about two leagues from Gebilee: it is the *Adonis* of the ancients. After this follows the *Nahr Kelb*, Dog's River: the *Lycus*, or Wolf's River of antiquity. About an hour and half from this river is *Nahr Bairuth*, so called because it is the

nearest stream to the city of Berytus. Between Berytus and Sidon is the *Nahr Dameir*, pronounced by Europeans *d'Amour*, the Jamyras of former times: the passage of it is very dangerous during the rains. About a league south of Sidon, is the river called *Awle* by the peasants; by the Franks called *Fiumere:* the source of this river is perhaps in Anti-Libanus. About an hour short of Tyre, is the river *Kasemiech*, which rises in Anti-Libanus, and is increased by the waters of the *Letani*, which flows along the valley of *Bekaa*. These are all the rivers which, rising in Lebanon, fall into the Mediterranean. The *Barrady* rises in Anti-Libanus, not far from the territory of Damascus, which city it visits: and being divided into streams and canals, contributes to the delights of that place, and its environs. A little river, called *Banias*, discharges itself into the Barrady; it is seen on the route from Sidon to Damascus. After having passed Damascus these streams issue in a great lake and marshes. The course of the Barrady is southerly. The author of *Syria Sacra* is mistaken in supposing the river which passes Damascus to be navigable. The *Jordan* is the last river which remains to be described: its source is in the mountain of Anti-Libanus, in the region now called *Wad-et-tein*, which includes the Mount Hermon of the ancients, not far from the celebrated spot which pagan antiquity called *Panium*, or *Paneas*. This stream is at first trifling, till it is joined by other rivulets, and forms, about two or three leagues from its source, what is now called the marshes of Jordan, formerly Lake *Moron*, *Mœron*, or *Merom*, which overflows a space of about two leagues in circuit, during the melting of the snows on Lebanon; but, in summer, during the great heats, it is nearly dry. This marsh is almost wholly covered with shrubs; and with that kind of reed which is used to make writing pens, and arrows. All the borders of the lake are full of tigers, bears, and even lions: which come down from the neighbouring mountains. Jordan afterwards continues its course to the south." Vide JORDAN.

The following is Volney's account of this celebrated mountain: Trav. vol. i. pp. 293, 301, 315, &c.

"A view of the country will convince us that the most elevated point of all Syria is Lebanon, on the southeast of Tripoli. Scarcely do we depart from Larneca, in Cyprus, which is thirty leagues distance, before we discover its summit capped with clouds. This is also distinctly perceivable on the map, from the course of the rivers. The Orontes, which flows from the mountains of Damascus, and loses itself below Antioch; the Kasmia, which, from the north of Balbec, takes its course toward Tyre; the Jordan, forced, by the declivities, toward the south, prove that this is the highest point. Next to Lebanon, the most elevated part of the country is Mount Akkar, which becomes visible as soon as we leave Marra in the desert. It appears like an enormous flattened cone, and is constantly in view for two days' journey. No one has yet had an opportunity to ascertain the height of these mountains by the barometer; but we may deduce it from another consideration. In winter their tops are entirely covered with snow, from Alexandretta to Jerusalem; but after the month of March it melts, except on Mount Lebanon, where, however, it does not remain the whole year, unless in the highest cavities, and toward the northeast, where it is sheltered from the sea winds, and the rays of the sun. In such a situation I saw it still remaining, in 1784, at the very time I was almost suffocated with heat in the valley of Balbec. Now, since it is well known that snow in this latitude, requires an elevation of fifteen or sixteen hundred fathom, we may conclude that to be the height of Lebanon, and that it is consequently much lower than the Alps, or even the Pyrenees.

Lebanon, which gives its name to the whole extensive chain of the Kesraouan, and the country of the Druses, presents us every where with majestic mountains. At every step we meet with scenes in which nature displays either beauty or grandeur, sometimes singularity, but always variety. When we land on the coast, the loftiness and steep ascent of this mountainous ridge, which seems to enclose the country, those gigantic masses which shoot into the clouds, inspire astonishment and awe. Should the curious traveller then climb these summits which bounded his view, the wide extended space which he discovers becomes a fresh subject of admiration; but completely to enjoy this majestic scene, he must ascend to the very point of Lebanon, or the *Sannin*. There, on every side, he will view an horizon without bounds; while, in clear weather, the sight is lost over the desert, which extends to the Persian Gulph, and over the sea which bathes the coasts of Europe. He seems to command the whole world, while the wandering eye now surveying the successive chains of mountains, transports the imagination in an instant from Antioch to Jerusalem.

"If we examine the substance of these mountains, we shall find they consist of a hard calcareous stone, of a whitish colour, sonorous like free stone, and disposed in strata variously inclined. This stone has almost the same appearance in every

part of Syria; sometimes it is bare, and looks like the pealed rocks on the coast of Provence.

"The same stone, under a more regular form, likewise composes the greater part of Lebanon, Anti-Lebanon, the mountains of the Druses, Galilee, and Mount Carmel, and stretches to the south of the Lake Asphaltites. The inhabitants every where build their houses, and make lime, with it. I have never seen, nor heard it said, that these stones contained any petrified shells in the upper regions of Lebanon; but we find, between Batroun and Djebail, in the Kesraouan, at a little distance from the sea, a quarry of schistous stones, the flakes of which bear the impressions of plants, fish, shells, and especially the sea onion.

"Iron is the only mineral which abounds here; the mountains of the Kesraouan, and of the Druses, are full of it. Every summer the inhabitants work those mines, which are simply ochreous.

"It appears equally extraordinary and picturesque to a European at Tripoli, to behold, under his windows, in the month of January, orange trees loaded with flowers and fruit, while the hoary head of Lebanon is covered with ice and snow.

"If in Saide or Tripoli, we are incommoded by the heats of July, in six hours we are in the neighbouring mountains, in the temperature of March; or, on the other hand, if chilled by the frosts of December, at Besharrai, a days' journey brings us back to the coast, amid the flowers of May. The Arabian poets have therefore said, that "the *Sannin* bears winter on his head, and spring upon his shoulders, and autumn in his bosom, while summer lies sleeping at his feet."

"At the end of February, I left at Tripoli a variety of vegetables which were in perfection, and many flowers in full bloom. On my arrival at Antoura, I found the plants only beginning to shoot; and, at Mar-hanna every thing was covered with snow. It had not entirely left the *Sannin* till the end of April, and already, in the valley it overlooks, roses had begun to bud. The early figs were past at Bairout, when they were first gathered with us, and the silk worms were in cod, before our mulberry trees were half leaved."

From the foregoing information, the reader may conceive, not only with what warmth Moses might desire to see "that goodly mountain even Lebanon," Deut. iii. 25. but, what a supreme gratification a man who had been all his life habituated to a flat and arid desert, to a low and level country, must have felt, had he been permitted to have enjoyed the verdant hills and murmuring cascades of Lebanon. The renown of these paradises must have stimulated his curiosity, as a man and a naturalist, independant of his wishes as a sovereign and legislature for the welfare and settlement of his people.

Almost all travellers who have visited these places have felt and noticed the propriety of the bridegroom's address to the bride, Cant. iv. 15. wherein he compares her to "a fountain of gardens, a well of living waters, and streams from Lebanon;" but they have not observed the climax of this passage, which appears to stand thus, 1. a fountain, 2. a *source*, 3. *numerous* and lively *streams*, communicating refreshment and pleasure, together with fertility.

I conceive also, that these descriptions may contribute to place in a new light a passage of the prophet Jeremiah, chap. xviii. 14. which stands thus in our translation; "Will *a man* leave the snow of Lebanon which cometh from the rock of the field; or shall the cold flowing waters that come from another place be forsaken?" I presume, that the whole of this verse refers to the same object, Mount Lebanon, though to different events which occur in that mountain.

It might be supposed, that the "cold flowing waters" of the prophet, were the *Nahr el berd*, or *Nahr al barida* of Maundrel and de la Roque: but, when they are said to come from *another place*, the very awkwardness of the phraseology induces suspicion that the meaning of the passage has escaped the translator. The original word is צרים *tzarim*, which, I think, may import condensed masses of ice, and this acceptation would render the parallelism of the place complete.

> *Will* any one *relinquish the rills* [literally *drippings*] *from the hard frozen snow of Lebanon*, when they flow?
> *Or* shall he *forego the cold waters which stream from condensed ice* when it thaws?

"Nevertheless, my people have forsaken me: they have burned incense to vanity," &c. The prophet seems to think that no waters could be so refreshing as those which flowed from recently thawing congelation: and to persons who highly valued the addition of snow to their beverage, to cool it, nothing could be more refrigerating than drinking from the streams that trickled down the sides of that mountain, the great Syrian reservoir of snow and ice. The narrations we have inserted show the vigour and energy of these similes.

The reputation attached to the wine of Lebanon, and the character given of it by our travellers, render very credible the idea that in this wine Damascus traded with Tyre, Ezek. xxvii. 18. and that *Helbon* was in eastern part of Lebanon. The comparison of the wine of Lebanon to *Vin Muscat*, by de la Roque, includes, I presume, the *scent* as well as the *colour:* and justifies the allusion of the prophet Hosea, chap. xiv. 7.

It is not easy to determine, with certainty, what can be intended by the prophet Isaiah in the phrase, "the *glory* of Lebanon:" but I presume it refers to the verdure constantly maintained on this mountain, and to the stately trees which cover it; for so we may best explain Isaiah xxxv. 2. the *glory* of Lebanon, magnificent cedars, platanes, pines, cypresses, &c. the *excellency* of Carmel, "pines, oaks, olives, and laurels, vide CARMEL, and the meadow productions, flowers, shrubs, &c. of Sharon:" This agrees perfectly with chap. lx. 13. "the *glory* of Lebanon, the fir tree, the pine tree, and the box tree together." Perhaps by some scientific traveller, who has noticed the trees growing upon Lebanon, we may ascertain those intended by the prophet. Is it the *cedar*, eminently?

The discovery of eagle's feathers by de la Roque, in great quantity, at the cedars of Lebanon, where they must have been dropped by the birds themselves, serves to justify the idea of the prophet Ezekiel chap. xvii. 2. of "a *great* eagle, with long wings, visiting Lebanon, and plucking off a branch from among the young twigs," &c. It shows, that nature was considered in this particular of the parable.

The bears which frightened de la Roque, and the lions, which he says come down to the marshes of Jordan to drink, may point out the quarter that furnished those sanguinary animals which destroyed the new settlers in the land of Israel, 2 Kings, xvii. 25, 26. as the country is the same; and, it is likely, that during the interval of population, these wild animals should have roamed over a greater tract of country than usual, out of which they were not easily expelled. I think it likely too, that when the prophet Jeremiah threatens that the king of Babylon shall come "as a lion from the *swelling* of Jordan," chap. xlix. 17. l. 44. he may not so much allude to the stream of Jordan, where it runs in a considerable body, between its banks, as probably lions are rarely seen so low, but to the marshes of Jordan, to which, says de la Roque, they come down from the neighbouring mountains: and which marshes, being sometimes dry, and at other times overflowed, annually, may justly be described as the *swellings* of Jordan. Comp. Zech. xi. 3. The same place may also be intended under this description, Jer. xii. 5. "If thou hadst run with the footmen and they have wearied thee, how canst thou contend with horses? And if in the land of peace, solid land, firm footing, thou hast been wearied, how wilt though do, when called to exert thyself in such slippery and uncertain footing as the marshes, *swellings*, of Jordan are?" pretty much, I suppose, resembling the bogs of Ireland.

I know not what to make of the *tigers* of de la Roque: the true tiger is a native of India, and certainly not of Lebanon; but what creature is his representative on this mountain deserves inquiry. I think, however, that the wild beasts enumerated by this traveller, with such others as we may suppose inhabit, or haunt, the various branches of this mountain, may furnish the true import of the expression, Habakkuk ii. 17. "The *violence* of Lebanon shall cover thee; even the terrific ravages of wild beasts;" to which that mountain affords shelter and covert.

LEBANON is certainly taken for the cedars of Lebanon; as when Solomon built the "house of the forest of Lebanon," I suppose it was supported by pillars of cedars, as numerous as trees in a forest. When we read "the *fruit* thereof shall shake like Lebanon," I suppose the majestic cedars furnish the simile; so, "he cast forth his *roots* as Lebanon," not the mountain, but the cedars on it: and the *smell* of Lebanon is that of the cedars.

The comparison of the bride's *neck* to an ivory tower, Cant. vii. 4. is evidently elegant and expressive; but, the following resemblance of her *nose* to the tower of Lebanon is not only obscure, but, being of a local nature, is incapable of entire explanation. Though I cannot offer any illustration of the tower itself, yet the following account from Mr. Maundrel, of the place where it might have stood, or at least of a similar situation, may serve to take off the ridicule with which some have honored it. "We crossed the Barrady at a new bridge called *Dummar*. On the other side our road ascended, and in half an hour brought us to the brink of a high precipice, at the foot of which the river runs. *At the highest part of the precipice is erected a small structure like a shiek's sepulchre.* You have from this precipice the most perfect view of Damascus, situated in an even plain, about two miles distant. We continued a good while on this precipice, to take a view of the city; and indeed, it is a hard matter to leave a station which presents you so charming a landskip. It exhibits the paradise below as a most fair and delectable place, and yet will hardly suffer you to stir away to go to it; thus at once inviting you to the city, by the pleasure which it seems to promise, and detaining you from it, by the beauty of the prospect." That this station might with propriety be adorned by an elegant tower, the very reading of this description may convince us: nor could it fail of appearing to advantage from so commanding an eminence. Possibly the *small structure like a shiek's sepulchre*, occupies

the place where anciently stood a slender pinnacle of marble, white of colour, beautiful in form and ornament, which certainly might be said to *look* Damascus *in the face*, while yet it stood on an elevation forming part of Lebanon.

As to the cedars of Lebanon *which the Lord hath planted*, Psalm civ. 16. I would observe, that Balaam has the same phrase of the lign aloe trees, *which the Lord hath planted*, Numb. xxiv. 6. so that the idea is not restricted to the cedars of Lebanon. He also mentions "cedars beside the waters;" yet we have no reason to conclude that he drew any of his similes from Canaan, and therefore not from Lebanon, where the cedars are not beside waters, but are refreshed by the snows. The prophet Ezekiel also, chap. xxxi. in one of his most animated and uniform odes, says "the Assyrian was a cedar in Lebanon, rendered flourishing by the waters, the deep, the rivers, excelling the cedars in the garden of God, so that all the trees in Eden, the garden of God, envied him; his fall is the comfort of all the trees of Eden, the choice and best of Lebanon." The association in this ode, leads, not only to the idea of cedars extremely flourishing much further east than Lebanon; but also of a *Lebanon*, or *white* mountain, on which they grew. Can this allude to the *snowy mountains* of the Hindoos? Are there cedars in that region?

ANTI LIBANUS, "The chain of mountains which stretches along the vale of Bekaa, was called by the ancients *Anti-Lebanon*, from their being parallel to the Lebanon of the Druses and Maronites; and the vale of *Bekaa*, which separates them, is properly the ancient *Cœle Syria*, or hollow Syria. This valley, by collecting the water of the mountains, has rendered it constantly one of the most fertile districts of all Syria, but the mountains concentrating the rays of the sun, produce likewise a heat in summer not inferior to that of Egypt. The air nevertheless is not unhealthy, no doubt because perpetually renewed by the north wind, and because the waters never stagnate. The inhabitants sleep without injury upon their terraces." Volney's Trav. vol. ii. p. 131.

LIBNAH, *moon*, or *whiteness;* otherwise, *incense*, or *brick*.

1. A station of Israel in the desert, Numb. xxxiii. 20. so called from its *white* and argillaceous soil.

Zieglerus in his Descript. Palæst. is decidedly of this opinion; adding, that the superficies is composed of a glittering sand, among a loose covering of white earth. Whether this writer may have fixed on the very spot where Libnah stood, does not appear: but he mentions a chalk soil, and chalk hills, in Arabia Petræa, as appears by his Itinerar. Terræ S. p. 193, 296, 297, 310. and Neitzchitz, p. 180. Diodorus Siculus, lib. xix. describes the land of the Nabatheans as argillaceous.

2. It is usual to consider the *Libnah* of Judah, as forming a second instance of this name. Josh. x. 29. xii. 15. xv. 42. xxi. 13.

I have however doubted, whether it were not in or near the station of the Israelites, intended above, as this *white* district was of some, if not of considerable, extent; so that the different sides of it might be described as some way in the desert, or adjacent to the cultivated land, according to the situation of a person travelling.

LIBNATH, or LABANATH, in Eng. Tr. written *Shihor-libnath*, Josh. xix. 26.

A city of Asher, and therefore very distinct, and distant, from the *Libnah* in the south of Judah. Nevertheless, it might take its name from the same cause, the whiteness of its soil.

LIBYA, in Hebrew *Lubim*, *the heart of the sea*, otherwise, *the cords*.

This appellation has been by some referred to Alexandria, Jer. xxvi. 9. Ezek. xxvii. 10. xxxviii. 5. In Nahum iii. 9. *Lubim* is rendered Lybia, because of its connection with *Phut*, which implies Africa; and probably, that part of Africa near and around Carthage, rather than Nubia. Josephus says, "Phut was the conductor of Libya, whose settlements were from him called *Phutaei*. It is beyond the river in the region of Mauritania. By this name it is well known in the Grecian histories; adjacent to the region which they call *Phut*."

We read of the *Lubim*, 2 Chron. xii. 3. xvi. 8. Nahum iii. 9. also Dan. xi. 43. the name is derived from *lub*, *thirsty*, *scorching*. This is also the meaning of the same word in Arabic.

The word is spelt differently from *Lehabim*. Some have supposed they were the same people: but they should not be confounded. Vide LEHABIM.

LOD, *nativity*, or *generation*. Perhaps while this city was building, the founder had a son born to him.

A city, 1 Chron. viii. 12. Nehem. vii. 37. xi. 35. Called in the Greek *Lydda*, 1 Macc. xi. 34. Acts ix. 35. Vide LYDDA.

LODEBAR, *his own word*, otherwise, *his own pest*, or *death;* otherwise, *elect generation*, or, from the Hebrew and Syriac, *nativity of a son*.

A city in Mount Gilead, 2 Sam. ix. 4, 5. xvii. 27. Simon thinks this has a negative sense, "Flockless."

LUDIM, *nativity*, or *generation*. Perhaps *issue*, or *addition to the family;* to which sense the Arabic and Ethiopic agree.

This word, in Gen. x. 13. is written with a single I only; but in Chronicles it is written *Ludiim*, and very properly, as it should seem; the LXX writing *Loudeim*. The Samaritan writes *Lehudim*. These people are frequently mentioned in Scripture: Isaiah lxvi. 19. Jer. xlvi. 9. Ezek. xxvii. 10. xxx. 5. We must however distinguish between the children of Mizraim, Gen. x. 13. or rather, a people or colony descended from Egypt, and *Lud* the son of Shem, in verse 22.

These African *Lydians* are usually mentioned with *Phul*, with *Ethiopia*, and with *Phut*. They were also mercenary auxiliaries to Tyre; we must therefore expect to meet with them in a country which admits of all these particulars. Bochart inclines to Abyssinia; but Abyssinia seems to have other characters.

In Isaiah lxvi. 19. *Lud* is associated with *Pul*, or *Phul*, and described as a nation which *draws the bow:* also in Jer. xlvi. 19. In Ezekiel xxx. 5. it is in our translation taken for Lydia, being however mentioned with *the mingled people*, or Abyssinia; it is distinguished from that country, but plainly placed in Africa. We may therefore admit of two countries under this name.

1. Lydia in Asia.
2. Lydia, or *Ludim*, in Africa.

LUHITH, *a story*, or *scaffold;* otherwise, *greenness.*

A mountain, in the opinion of Lyra, and the Hebrew commentators on Isaiah xv. 5. but Eusebius thinks it to be a place between Areopolis and Joara. Others suppose between Petra and Sihor.

Simon derives this name from the Arabic root denoting *show, glitter, height;* and he supposes it to mean *appearance*, a high place commanding an extensive prospect. From Jer. xlviii. 5. it is evident that it was an elevated station, but whether a town on a hill, or a place for prospect, or, simply, the prospect up a hill, the road lying that way, does not appear. It might be such a road, leading to a town on the top of the hill; as it seems to be associated with other places which we know to be towns. The order of the places named is not the same in both prophets, though both refer to the calamities of Moab, to which dominion LUHITH belonged.

LUZ, *the almond tree;* otherwise, *departing*, or *declination.*

1. A city of the Canaanites, afterwards called *Beth-el* by Jacob, Gen. xxviii. 19. xxxv. 6. Josh. xviii. 13. in Benjamin.
2. A city attached to the sons of Joseph, near to Sichem; say some, three miles from Sichem. Josh. xvi. 2.
3. A city of the Hittites, so named by its builder. Judges i. 26.

It is principally on the passage Josh. xvi. 2. that the second of these is distinguished from the first. There might, however, be a small distance between the place where Jacob slept, and the ancient town of Luz; and indeed the text in Joshua, by calling Bethel, *Mount* Bethel, seems to suppose, that the travelling patriarch slept on a hill apart; and we know that hills were always esteemed the most proper places for the establishment of altars, &c. as was afterwards the case at Bethel. This supposition also accounts for the facility with which Jacob might perform his devotions, &c. without the interference of the townsmen of Luz.

LYCAONIA, *lupines.*

A province of Asia Minor, north of Cilicia Trachea, and south of Cappadocia. Volaterr, lib. x. This Lycaonia should be carefully distinguished from that of Arcadia.

Under the article Cappadocia, we have hinted at the nations settled in those parts being named *Leuco-Syrians*, or *white Indians;* this may, I think, be referred to their adjoining neighbours, the Lycaonians, also; and to this foreign extraction I would refer the peculiarity of their dialect, which is noticed by the sacred writer, apparently because it was not strictly according to the idiom of the Greeks. As the subject of their exclamation is *Deity*, it is likely that they had peculiar rites and objects of worship, and peculiar terms to express them.

LYCIA, *lupines.*

A province of Asia. 1 Macc. xv. 23. Acts xxvii. 5.

LYDDA, for the import of its name, vide LOD.

This place, says Josephus was a village, not yielding to a city in greatness. It was esteemed a day's journey from Jerusalem; and the second tenths of its fruits were carried to Jerusalem to be eaten there. It is probable that Lydda was somewhat elated with this distinction, and was forward in showing its piety; for the Jews have a proverb among them importing, that "the women of Lydda knead their dough, go up to the temple, pray, and return home before it be leavened;" the meaning seems to be, that they so arranged their household affairs, that they were no impediment to their religious exercises. But probably, the fact was, that from the heights of their houses, they could see the temple, and that they went up to these, prayed toward the temple, and came down again to their customary employments. When the Sanhedrim sat in Jabneh, there flourished eminent schools in Lydda; and Lydda preserved this advantage long after Jabneh had lost her distinction.

Lydda, says D'Arvieux, "is called by the Arabs Lydd. It is situated on a plain, about a league

from Rama, north. It is so entirely ruined, as to be at present but a miserable village, noticeable only on account of the market which is held here, once a week. The dealers resort to it to sell the cottons and other commodities, which they have collected during the week. There was formerly a handsome church, dedicated to St. George, a saint who is equally in favour with both Turks and Christians.

Dr. Wittman says, Trav. p. 203. January 12, "I rode across the plains of Jaffa and Lydda. We approached the town of Lydda, or Loudda, and saw the Arab inhabitants busily employed in sowing barley. The soil of these fine and extensive plains is a rich black mould, which, with proper care and industry, might be rendered extremely fertile."

"Lydda is denominated by the Greeks Diospolis, or the temple of Jupiter, probably because a temple had been dedicated in its vicinity to that deity. Since the crusades it has received from the Christians the name of St. George, on account of its having been the scene of the martyrdom and burial of that saint. In this city tradition reports that the emperor Justinian erected a church." p. 205.

LYDIA, vide LUDIM.

Lydia, in Asia Minor, was a province between Caria and Phrygia, says Strabo, lib. xiii. Vide also Pliny, lib. v. cap. 29. It had Phrygia on the east, Mysia on the north, part of Caria on the south. The music of these people was soft and effeminate. Pliny vii. 56.

LYSTRA, *dissolving*.

A city in Lycaonia, Acts xiv. 6.

M.

MAACHATH, *squeezed*, or *ground*; otherwise, *fixed*, or *sorrow of the belly* WELLS, No. 344.

A city of the Amorites, on the Jordan, near Mount Hermon. Josh. xii. 5. xiii. 13. 1 Chron. iv. 19.

Perhaps *compression of the belly*. Probably the mother of a child, to whom this name was given, was with difficulty delivered. *Beth-Maachah* may signify, either the temple of the goddess presiding over child birth, Diana *Lucina*, or a residence built by a person named *Maachah*. It appears to have been a town of Naphtali, 2 Sam. xx. 14. 1 Kings, xv. 20. 2 Kings, xv. 29. From 2 Sam. xx. 15. it may be thought to have had a district of considerable extent belonging to it.

MAARATH, or MARETH, *a cave*, or *discharge*; otherwise, *effusion*, or *not working together*; otherwise, *waking*.

A city of Judah, Josh. xv. 59. Vide MEARA.

MABOG, Indian origin of, EXCURS. 555.

MACEDONIA, *high*, or *eminent*. Perhaps the "*heights*;" or the mountainous district.

A kingdom, 1 Macc. i. 1.

A province, Acts xvi. 9. xix. 29. WELLS, No. 17.

Macedonia is certainly comprehended under the term *Chittim*, by which the prophet Daniel describes Greece in general; but, as his subject has special reference to the leader of the expedition against Persia, Alexander the Great, who was king of Macedon, it is of great consequence that the symbol by which this power is described, should be proved to be that proper to Macedonia; for, if Macedonia had no such emblem belonging to it, but this emblem could be appropriated to another kingdom, we must certainly look to that kingdom for a fulfilment of the prophecy, which would be contrary to the truth of history, and would produce inextricable confusion.

I am happy that this subject has engaged the attention of a learned antiquary, whose remarks I extract from the Archailogia, vol. xiv. p. 14.

OBSERVATIONS ON AN ANCIENT SYMBOL OF MACEDON,

By TAYLOR COMBE, Esq. F. A. S.

"I had lately an opportunity of procuring an ancient bronze figure of a goat with one horn, which was the old symbol of Macedon. As figures, representing the types of ancient countries are extremely rare, and as neither bronze nor marble symbol of Macedon has been hitherto noticed, I beg leave to trouble you with the few following observations, which, if you should think them worthy of that honor, you will much oblige me by presenting to the society of antiquaries.

The goat which is sent for your inspection, (on our plate, No. 6.) was dug up in Asia Minor, and was brought, together with other antiquities, into this country by a poor Turk.

Not only many of the individual towns in Macedon, and Thrace employed this type, but the kingdom itself of Macedon, which is the oldest in Europe of which we have any regular and connected history, was represented also by a goat, with this particularity, that it had but one horn.

Caranus, the first king of the Macedonians, commenced his reign 814 years before the Christian era. The circumstance of his being led by goats to the city of *Edessa*, the name of which, when he established there the seat of his kingdom, he converted into *Aegæ*, is well worthy of remark. *Urbem Edessam, ob memoriam muneris, Aegas, populum Aegeadas.* Justin, lib. vii. c. 1. Hesychius says, that the Cretans called the goat *caranus*. Xenophon informs us in his first book of the Grecian History, that the word *caranus* sig-

nifies "*lord.*" Now in the latter case the word *caranus* may seem regularly to be derived from καρα, *caput:* but in the former example it must be deduced from keren, קרן, the Hebrew word for a *horn*, or, which is the same thing, from the Greek word *keras.* This last etymology will not appear improbable, when we consider the difference of pronunciation among the early Macedonians, who were esteemed by the rest of Greece as barbarians, and who, we are expressly told, used a language different from that which was spoken in the southern parts of Greece. και κερᾶ, και ΔΙΑΛΕΚΤΩ, και χλαμυδι. και αλλοις τοιστοις χρῶνται παραπλησιως. Strabo, lib. vii. p. 327. If then the above root be admitted, and for this the change of a single letter is only necessary, it will appear, I say, that Caranus was so called, in conformity with an idea of *power*, which was annexed to the word *horn* even in the earliest period of Macedonian history.

In the reign of Amyntas the first, nearly 300 years after Caranus, and about 547 years before Christ, the Macedonians, upon being threatened with an invasion, became tributary to the Persians. In one of the pilasters of Persepolis, this very event seems to be recorded, in a manner that throws considerable light upon the present subject. A goat, No. 4. is represented with an immense horn growing out of the middle of his forehead, and a man in a Persian dress is seen by his side, holding the horn with his left hand, by which is signified the subjection of Macedon. A proverb in use at the present day is grounded upon this ancient practice of signifying *conquest* by the capture of the horns. "To take a bull by the horns" is an equivalent phrase for "*to conquer.*" When Demetrius Phalereus was endeavouring to persuade Philip, the father of Perseus, king of Macedon, to make himself master of the cities of Ithome and Acrocorinthus, as a necessary step to the conquest of Peloponessus, he is reported to have used the following expression. "Having caught hold of *both horns*, you will possess the *ox itself*:" thereby meaning, that if those cities which were the chief defence of Peloponessus were once taken, it could not but happen that the conquest of Peloponessus would follow. Strabo, lib. viii. p. 361. A similar allusion to the capture of the horn seems to be made in a fragment of Callimachus, the 249th in Dr. Bentley's collection:

Θηρος ερωησας ολοον κερας.

In the reign of Archelaus of Macedon, A. A. C. 413. there occurs, on the reverse of a coin of that king, the head of a goat, having only one horn. Of this coin, so remarkable for the single horn, there are two varieties, one, No. 1. on our plate, is engraved by Pellerin, and the other, No. 2. is preserved in the cabinet of the late Dr. W. Hunter.

But the custom of representing the type and power of a country under the form of an horned animal is not peculiar to Persia. Persia was represented by a ram. Ammianus Marcellinus acquaints us, that the king of Persia, when at the head of his army, wore a ram's head made of gold, and set with precious stones, instead of a diadem. *Insidens autem equo, ante alios celsior ipse præibat agminibus cunctis, aureum capitis arietini figmentum interstinctum capillis pro diademate gestans.* Amm. Mar. lib. xix. cap. 1. The type of Persia, the ram, is observable on a very ancient coin, undoubtedly Persian, vide Plate of PERSIA, No. 5. in Dr. Hunter's collection.

The relation of these emblems to Macedon and Persia is strongly confirmed by the vision in the prophet Daniel chap. viii. 3—8. which, while it explains the specimens of antiquity before us, receives itself in return no inconsiderable share of illustration.

The whole of this vision is afterwards explained by the angel Gabriel, verses 21, 22, 23.

Nothing, certainly, is more directly applicable to the overthrow of the joint empire of the Medes and Persians by Alexander the Great, than are the preceding extracts from the book of Daniel; nor at the same time can better authority be required for the true meaning of the single horned goat, than may be derived from the same source.

There is a gem, engraved in the Florentine collection, plate 51, which, as it confirms what has been already said, and has not hitherto been understood, I think worthy of mention. It will be seen by the drawing which I have made of this gem, Plate, No. 3. that nothing more or less is meant by the ram's head with two horns, and the goat's head with one, than the kingdoms of Persia and Macedon, represented under their appropriate symbols. From the circumstance, however, of these characteristic types being united, it is extremely probable that the gem was engraved after the conquest of Persia by Alexander the Great.

It is remarkable that the goat which accompanies this paper is a she goat. That which is mentioned by the prophet Daniel was particularly stated to be a male. The variation in this particular is of little moment. The figure was probably done, however, in the reign of Alexander the Great, when it was well known the kingdom of Macedon had reached its fullest splendor, for at no time can it be said that the country was more productive, either in arts or learning, or that its empire was more extensive. Such a flourishing period, then, in the

history of Macedon, might not have been unfitly represented by a female goat.

With regard to the use to which it might have originally been applied, it is impossible to speak with certainty: but it is very probable that it might have been affixed to the top of a military standard, in the same manner as the Roman eagle. This supposition is somewhat supported by what is related of Caranus, that he ordered goats to be carried before the standards of his army, *religiosèque postea observavit, quocumque agmen moveret, ante signa easdem* capras *habere cæptorum duces habiturus, quas regni habuerat auctores.* Justin, lib. vii. cap. 1. But, whatever was its use, it was undoubtedly affixed to something, as is evident from the square hole that is underneath its body.

The mutilated state in which it came into my hands is much to be lamented, for it is certainly of superior workmanship, and pourtrays, with great beauty and accuracy, the character of the animal which it was intended to represent.

I have taken care that the imperfections, which are supplied in the drawings, should be properly distinguished by faint outlines."

This testimony is of great value, especially to those who know that the writer had the best possible means of instruction in numismatics, under his father, Dr. Combe, who edited the publication of Dr. Hunter's medals. As several circumstances, however, have escaped Mr. Combe, we have endeavoured to collect some of them on our plate. Nos. 1, 2, 3. are explained by Mr. C.

The Macedonians were supposed by Dr. Mede, to have derived their origin from Media. WELLS, No. 22. Without determining on the conclusiveness of the Doctor's etymologies, we may be allowed to think, that Media, a province adjoining to Persia, is much more likely to be alluded to, on the walls of Persepolis, a Persian palace, than Macedonia, a province very remote from the seat of empire.

The triumph of Persia over Media, or any advantage gained over that country, was of importance, and worth recording; but of what importance was a triumph of any kind over Macedonia? I would observe also, that in the general procession which adorns the palace at Persepolis, and which, I suppose, is a representation of the various provinces of the empire in the act of paying their annual presents to the king, each of them being denoted by its proper symbol, there appears the emblem of *two goats*, each having *only one horn*. This would be extremely embarrassing, if we did not know that there were *two Medias*, the upper and the lower; which, as they were in some respects but one province, though divided, so they are represented as *two* goats walking together, but each directed by his proper superintendant. This subject is No. 5. on our plate.

I presume therefore, to conclude that Media was symbolized by the *single horned goat:* and that the Macedonians, deriving from thence, retained the symbol of their original country. This also explains the reason of Daniel's perplexity on seeing the vision, as he could not tell which of the two countries, that in the east, or that in the west, was intended as the conqueror of Persia. It was most likely that he should think of Media, unless informed to the contrary.

No. 7. is given in proof that Macedonia was divided into several provinces, four at least, when under the Roman government. Many medals of the first province are extant, mostly in silver, and they enable us to assert, that the evangelist Luke, in Acts xvi. 12. means not to describe Philippi as the first or chief city of Macedonia, which was not true in any sense; but as a city of the first Macedonia, which is the true import of his words.

No. 8. is a medal of the second Macedonia: the only one known. There is no medal published of the third Macedonia; but one of the fourth Macedonia has been engraved by Antonio Wielhamer, Animad. in Nummos, &c. 1738. Viennæ, p. 44. No. 11. Its type is a head of Jupiter; reverse, a club, encircled by a wreath, nearly resembling the first of No. 7. on our plate.

No. 9. is given in proof that beside the club of Hercules, the *cista mystica* of Bacchus was commemorated in this country; to which is added in our medal the royal seat of Jupiter. These are certainly *eastern* emblems.

No. 10. shows that Diana, as a light bearing goddess, *Lucifera*, was worshipped in this country.

No. 11. a horse and a helmet, denoting the military productions of this kingdom, and their estimation by the inhabitants.

No. 12. shows that the prow of a vessel was one symbol of Macedonia. It is probable, says Pellerin, that it was struck when the kings of Macedonia kept their fleet at *Demetriades*, and made it their residence. It is inserted, as a testimony in favour of those writers, who by *Chittim* understand *Macedonia:* and in proof, that "ships might come from thence," since that country had its naval arsenals, and since it adopted this emblem in reference to itself on its coin.

Nos. 13, 14. a lion devouring a bull; given here because the same subject appears, in very large figures, on the palace of Persepolis, vide plate of PERSIA, No. 10. and the medal No. 14. appears, by its workmanship, to be extremely ancient, and related to the manner of the Persian artists.

What could induce Macedonia, a country where there are no lions, to adopt this emblem? But, if it was derived from the East, then it contributes to prove the derivation of this people from the same quarter; and we must look to the East for its explanation. Vide the plate of INDIA.

MACHBENA, *poverty*, or *the stroke of his son*; or *poverty*, or *stroke of understanding*, or *of building*.

The name of a place. 1 Chron. ii. 49.

Thought to be the same as *Cabbon*, the chain: a city of Judah, Josh. xv. 40.

MACHMETHAH, *gift of the poor*, or *of the striker*; otherwise, *death of the striker*, or *of the humble*. Josh. xvi. 6. xvii. 7. or, *the place of hiding*; a *lurking hole*.

A town in the confines of Ephraim and Manasseh.

MACHPELAH, WELLS, No. 112. Vide HEBRON.

MADAI, father of the Medes. WELLS, No. 22. Vide MEDIA, and MACEDONIA above.

MADMENAH, *measure of numbers*, or *provision*; otherwise, *attiring of a gift*, or *covering the preparation*: otherwise, *dung*.

1. A city of Judah. 1 Chron. ii. 49. Josh. xv. 31. by some thought to be the same as Beersheba; others think it was adjacent to Beersheba.
2. A city of Benjamin, Isaiah x. 31.
3. The *jakes*, or *dunghill*: a city of Moab, Jer. xlviii. 2.

MADON, *yoke*, or *covering*; otherwise, *his measure*. WELLS, No. 221. Josh. xi. 1. xii. 19.

The place of judgment, or *court* where sentence is given.

MAGDALA, *magnificent*, or *high*; otherwise, *the tower*, was not far from Tiberias; it is sometimes called, by the Jews, Magadala of Gadara. From hence, probably, Mary of Magdalen, or Mary the Magdalene, was named, Matth. xxviii. 1. Luke viii. 2. WELLS, No. 443.

MAGDIEL, *announcing*, or *good news from God*; otherwise, *apple of God*, *i.e.* the fruit of God's choice.

A city of Idumea, Gen. xxxvi. 43. 1 Chron. i. 54.

Some think, *a jewel of God*, or *the valuable gift from God*.

MAGEDAN, *good news of grace*: otherwise, *apple*, or *fruit of grace*.

MAGETH, *wine press*, or *liquefaction*.

A city of Gilead. 1 Macc. v.

MAGOG, *covering*, or *tiling*; otherwise, *wasting*, or *liquefying*. A son of Japheth, Gen. x. 2. from whom the Scythians are supposed to have descended, who are first called Magog, Rev. xx. 8. Vide Ezek. xxxviii. 2.

Simon thinks that this name expresses *augmentation*, *spreading*, of the family, or of the name and connection: and from the construction of the word in Ezekiel there seems to have been several tribes of Magogites; or this name includes several families. WELLS, No. 20, 21.

Suidas says Magog is the Persians: from whence we might guess, that Ezekiel, who describes the army of Magog, intended the army of Xerxes.

Josephus says, the people named *Magoges* were so called from their leader *Magog*, who, by the Greeks, is called a Scythian. It should seem, therefore, that Josephus speaks of a name and a people, well known in his own time.

The name of a town in Pliny written *Magog*, is an error for *Mabog*, as appears from Syriac authorities in Asseman, tom. ii. Bibl. Orient. It should be *Maha Baga*, "*the great goddess*."

Asseman places *Magog* in Chorasan and Bukharia.

Ebedjesu in the thirteenth century says, that Adeus planted Christianity "throughout Persia, the regions of Assyria, Armenia, Media, Babylonia, the land of Huz, in the south of Persia, not far from the Tigris, whose metropolis is marked *Ahvaz* in D'Anville, about lat. 40. to the confines of India, and even to the land of Gog and Magog." Elias Damascenus, who lived about A.D. 893, says, "Alpheus, disciple of Adeus, called to the faith of Christ, Gebal, *i.e.* Parthia, and Persia, and Ahvaz, to the borders of Sind, *i.e.* India, and Gog and Magog." Amras says, "Persia and Gebal, and the country beyond, even to Gog and Magog." These authorities clearly point to the country which we now call Tartary, largely taken, as what was formerly called Magog.

These regions used the Syriac language. Moses has only Magog as a people; the name Gog seems to have been added by Ezekiel among the Jews, and from him to have been received by Christian writers in the Apocalypse. The Arabs, Persians, and Turks, says D'Herbelot, always associate Jagiouge and Magiouge, Gog and Magog, and they understand by these names the same as by *Tsin*, and *Matsin*, the Chinese of the north, and those of the south.

But this prophet also seems to take Gog for the king, and Magog for the people: as if Gog was the chief of Rosh, Meshech, and Tubal; and these were military tribes under his orders.

The above are the sentiments of Michaelis. It is certain that the Arabs and Turks take *Jiouge* and *Majiouge* for northern nations: and during the last wars of the Russians and Turks, they were anxious to be informed on events, expecting, as we learn from Bruce, that they might precede the advent of those northern powers, from which they expect interesting occurrences.

MAHANAIM, *the camp of two bands*. MAHANEH is the singular, *camp*. The name of a place, and afterwards of a considerable city, not unfit for a royal residence; and of great strength. Gen.

xxxii. 3. Josh. xiii. 26. 2 Sam. ii. 8. 1 Chron. vi. 80. Cant. vii. 1. Wells, No. 128.

Nothing is so common among ourselves as the name of a town derived from a camp or military station, as Winchester, Colchester, &c. which were, in all probability, originally British stations, afterwards Roman camps, and of course termed *castra*. That the same took place in foreign parts, we may readily conclude; hence *Stratos* was the metropolis of Acarnania, *Castra Cyri* was a place in Cilicia, *Castra Cornelia*, in Africa Zeugitania, &c. Comp. Judges xviii. 12. These answered the purpose of our *barracks*, and were fixed habitations for the soldiery.

MAKKEDAH. Wells, No. 212.

MAKAZ, or Makkesh, *end*, or *ending:* otherwise, *weariness*, or *watching:* or *summer*, or *summering:* otherwise, *a thorn*.

The name of a place, 1 Kings, iv. 9.

The name of a place called "the end:" being at the extremity of a district. But it is not uncommon among ourselves for a place to derive a like name from its proprietor: as "such an one's *end:*" sometimes because it is situated at the *end* of his estate.

MAKKELOTH, *assembly*, *crowd*, or *congregation*.

A station of the Israelites, Numb. xxxiii. 25.

MAKKEDA, *burning*, or *adoration;* otherwise, *bending*.

A city of Judah, Josh. x. 10. xii. 16. xv. 41. called *Maked*, 1 Macc. v. 26, 38.

A place of pasture grounds for feeding, says Simon, supposing it to be the same as *Nokkedim*, by transposition.

MALLOS, MALLOTÆ, *fillings*, or *filled*.

The name of a people, 2 Macc. iv. 30.

MAMRE, *rebels*, or *bitter*, or *changing*. Wells, No. 101.

A city, Gen. xiii. 18. said to be the same as Hebron, and Arba. Gen. xxiii. 17, 19. xxxv. 27.

Others think it is a place near Hebron called the Oaks; about six stadia distant from Hebron. Gen. xiv. 13, 24.

Heights; whence perhaps the Oaks of Mamre; the Oaks on the Heights: or the Oaks themselves, *being high*. For the situation of it, vide Hebron.

MANASSEH, tribe of, east of Jordan. Wells, No. 193. Excurs. 562.

Manasseh, west of Jordan. Wells, No. 249. Excurs. 562.

MAON, *the little habitation*, or *guilt;* otherwise, *of sin*. Wells, No. 314.

1. A city of Judah, Josh. xv. 55.

2. The name of a wilderness near Jeshimon, 1 Sam. xxv. 2.

3. A district in Arabia, Judg. x. 12.

But, observing that this appellation is connected with an edifice, as Beth Maon, and a deity, as Baal Maon, I conceive that we may expect a deity in this Aun, as in others. That which strikes me as most probable is "the Aun of dwelling," or residence: the deity which invented dwellings, protected dwellings, &c. the *Janus* of the Romans, the *Ganesa* of the Hindoos; or perhaps the *Lares*, those domestic gods of antiquity. I think it not unlikely that the idea of *small* also connects with this title, as the images of these deities are never found large, but of diminutive size, and convenient for carriage.

MARAH, desert of. Excurs. 561.

MARALA, *drowsiness*, or *drunkenness:* otherwise, *the bitterness of ascension*, or *of the holocaust;* otherwise, *the myrhh of the holocaust*, or *leaf;* otherwise, *teaching the holocaust*, or *the ascension*.

One of the boundaries of Zebulon, Josh. xix. 11.

The place of *concussions*, *i.e.* a place subject to shakings by earthquakes. Salmasius on Solin. p. 82, 584. observes that Laodicea was called *Roas* from *Roias*, because of the frequent shakings it experienced from the earthquakes to which it was liable.

As there are many kinds of concussions besides those occasioned by earthquakes, possibly this place might be named from some of them: so the *shock* of contending armies, the *shock* of blows of any kind; of a defeat, &c. this would agree with an idea of Simon, that it imports *terror* to the enemies, *i.e.* it *shocks* those who wage war against it.

MARAR, Wells, No. 161.

MARESHAH, *from the head*, or *beginning;* otherwise, *the head*, or *beginning*, or *bitterness of woman:* the bitter woman.

A city of Judah. Josh. xv. 44. 1 Chron. iv. 21. 2 Chron. xi. 8. xiv. 8, 9. Mich. i. 15. called in the Greek *Marisa*. 2 Macc. xii. 35.

A principal city. q. "Head-town." Josephus calls it a powerful city, Ant. xiv. 27.

MARESHIA, vide Mareshah.

MASHAL, *parable:* otherwise, *ruling*, or *domineering*. A city of Asher. 1 Chron. vi. 74. In Josh. xix. 26. called *Misheal;* and chap. xxi. 30. called *Mishal*.

Request, entreaty, petition. Comp. Josh. xv. 18, 19. Judg. i. 14, 15.

MASALOTH, the same as Masal.

A city. 1 Macc. ix. 2.

MASH, vide Mesh, Meshek. Excurs. 548.

MASRECA, *whistle*, or *whistling;* otherwise, *attraction of vanity*, or *touching of vanity*, or *vacuity*, or *the grape*.

A city of Idumea. Gen. xxxvi. 36. 1 Chron. i. 47. "The place of the vine of the generous,"

says Simon. It was probably a plantation of vines cultivated with attention and skill.

MATTHEW, St. different dates of his gospel, attempt to reconcile. Excurs. 565.

MAWER-AL-NAHR, or Beyond the River. *i.e.* the *Jihoon*.

As I have supposed that the present province of this name is alluded to in S.S. as having been the original country of the patriarch Abraham, I am desirous of submitting to the reader the best account I know of it; which is that of Ibn Haukal, who spends nearly fifty pages in describing it, and does little else than commend it, perpetually. He seems to have visited this province, and considers it as containing whatever can delight the eye, or furnish enjoyments for human life. The following extract is from the beginning of his article.

It will appear evident to whoever peruses the account at large, that the patriarch did not forsake this situation because it was disadvantageous in any sense, or because he was a distressed man. He was influenced, no doubt, by superior motives; in which religion had its full share, as to himself, and to his posterity also: assuming, as is generally understood, that he refused to acquiesce in the worship of idols, now gaining ground very fast in this country. I think, however, the promise of being made "a great nation," in a country more convenient for such enlargement than this fully peopled province could be, may be allowed to have had its effect on the mind of Abraham, without any impeachment of his religious motives. Compare the districts around Lebanon, as to their resemblance to this province. The sands of the south of Judah were extremely inferior.

"On the eastern side of Maweralnahr are the borders of Hindoostan. To the west it has the land of Ghaznein, and the borders of Touran, and down to Farab, and Markand, and Soghd, and Samarcand, and the district of Bokhara, as far as Kharazan, and the coast of the sea, *Deria*.

"On the north of Maweralnahr are the borders of Turkestan, as far as Ferghanah, and down toward Khotl, on the river Heriat. To the south, Maweralnahr begins from Badakhshan, along the river Jihoon, up to the sea or lake of Kharazm.

"The province of Maweralnahr is one of the most flourishing and productive within the regions of Islam, or Mahommedanism. The inhabitants are people of probity and virtue, averse from evil, and fond of peace. Such is the fertility and abundance of this country, that if the other regions were afflicted by a scarcity or famine, the stock laid up on the preceding year in Maweralnahr would afford ample provision for them all. Every kind of fruit and meat abounds there; and the water is most delicious. The cattle are excellent: the sheep from Turkestan, Ghaznein, and Samarcand, are highly esteemed in all places.

"Maweralnahr affords raw silk, wool, and hair, in great quantities. Its mines yield silver, and tin or lead, abundantly; and they are better than the other mines, except those of silver at Penjhir; but Maweralnahr affords the best copper and quicksilver, and other similar productions of mines; and the mines of sal ammoniac, used in tinning or soldering in all Khorasan, are there. Like the paper made at Samarcand, there is not any to be found elsewhere. So abundant are the fruits of Soghd, and Astersheineh, and Ferghanah, and Chaje, or Shash, that they are given to the cattle as food. Musk is brought from Tibet, and sent to all parts. Foxskins, sable, and ermine skins, are all to be found at the bazars of Maweralnahr.

"Such is the generosity and liberality of the inhabitants, that no one turns aside from the rites of hospitality; so that a person contemplating them in this light, would imagine *that all the families in the land were but one house*. When a traveller arrives there, every person endeavours to attract him to himself, that he may have opportunities of performing kind offices for the stranger; and the best proof of their hospitable and generous disposition is, that every peasant, though possessing but a bare sufficiency, allows a portion of his cottage for the reception of his guest. On the arrival of a stranger, they contend, one with another, for the pleasure of taking him to their home, and entertaining him. Thus, in acts of hospitality, they expend their incomes. The author of this work says, "I happened once to be in Soghd, and there I saw a certain palace, or great building, the doors of which were fastened back with nails against the walls. I asked the reason of this: and they informed me, that it was an hundred years, and more, since those doors had been shut: all that time they had continued open, day and night: strangers might arrive there at the most unseasonable hours, or in any numbers; for the master of the house had provided every thing necessary both for the men and for their beasts: and he appeared with a delighted and joyful countenance when the guests tarried awhile. Never have I heard of such things in any other country. The rich and great lords of most other places, expend their treasures on particular favourites, in the indulgence of gross appetites and sensual gratifications. The people of Maweralnahr employ themselves in a useful and rational manner; they lay out their money in erecting caravanserais or inns, building bridges,

and such works. You cannot see any town or stage, or even desert, in Maweralnahr, without a convenient inn or stage house for the accommodation of travellers, with every thing necessary. I have heard that there are above two thousand rebats or inns in Maweralnahr, where as many persons as may arrive shall find sufficient forage for their beasts, and meat for themselves."

The author of the book further says, "I have heard from a respectable person who was with Nasseh Ahmed, in the war of Samarcand, that of all his immense army, the greater part were men of Maweralnahr; and I have heard that Motasem wrote a letter to Abdallah ben Taher, and sent a letter to Noah ben Asak. The answer of Abdallah was, that in Maweralnahr there are three hundred thousand kulabs: each kulab furnishes one horseman and one foot soldier; and the absence of these men, when they go forth, is not felt, or is not perceptible in the country. I have heard, that the inhabitants of Chaje and Ferghaneh are so numerous, and so well disciplined, and furnished with implements of war, that they are not equalled in any region of Islam. And among the lower classes there are *farmers, who possess from one hundred to five hundred head of cattle.* Notwithstanding all this, there are not any people more obedient to their kings: and at all times the Turk soldiers had the precedence of every other race, and the Khalifs always chose them on account of their excellent services, their obedient disposition, their bravery, and their fidelity.

"Maweralnahr has produced so many great princes and generals, that no region can surpass it. The bravery of its inhabitants cannot be exceeded in any quarter of the Mussulman world. Their numbers and their discipline give them an advantage over other nations, which, if an army be defeated, or a body of troops lost at sea, cannot furnish another army for a considerable time; but in all Maweralnahr, should such accidents happen, one tribe is ready to supply the losses of another without delay.

"In all the regions of the earth, there is not a more flourishing or a more delightful country than this, especially the district of Bokhara. If a person stand on the Kohendiz, or ancient castle, of Bokhara, and cast his eyes around, he shall not see any thing but beautiful green, and luxurient verdure on every side of the country: so that he would imagine the green of the earth and the azure of the heavens were united: and as there are green fields in every quarter, so there are villas interspersed among the green fields. And in all Khorasan and Maweralnahr there are not any people more long lived than those of Bokhara.

"It is said that in all the world there is not any place more delightful, or salubrious, than these three: one, the Soghd of Samarcand; another, the Rud Aileh; and the third, the Ghutah of Damascus." But the Ghutah of Damascus is within one farsang of barren and dry hills, without trees; and it contains many places which are desolate, and produce no verdure. "A fine prospect ought to be such as completely fills the eye, and nothing should be visible but sky and green." The river Aileh affords, for one farsang only, this kind of prospect; and there is not, in the vicinity of it, any eminence from which one can see beyond a farsang; and the verdant spot is either surrounded by or opposite to a dreary desert. But the walls, and buildings, and cultivated plains of Bokhara extend above thirteen farsang by twelve farsang; and the Soghd, for eight days' journey, is all delightful country, affording fine prospects, and full of gardens and orchards, and villages, corn fields, and villas, and running streams, reservoirs, and fountains, both on the right hand and on the left. You pass from corn fields into rich meadows and pasture lands; and the Soghd is far more healthy than the Rud Aileh, or the Ghuteh of Dameshk, or Damascus; and the fruits of Soghd are the finest in the world. Among the hills and palaces flow running streams, gliding between the trees. In Ferghanah and Chaje, in the mountains between Ferghanah and Turkestan, there are all kinds of fruits, of herbs, and flowers, and various species of the violet: all these it is lawful for any one who passes by, to pull and gather. In Siroushteh there are flowers of an uncommon species.

"The river Jihoon rises within the territories of Badakshan, and receives the waters of many other streams. This river is frozen in winter, so that loaded carriages pass over it.

"There are mines of gold and silver in Wekhshab. The mountainous country, bordering upon Tibet, is very populous, well cultivated, abounding in fruits, and excellent cattle; and the climate is very pure and healthy." Saffron is cultivated, and madder.

"In Ferghaneh there are mines of sal-ammoniac, and of copperas or vitriol, of iron, and quicksilver, and brass; also of gold, and of turquoise stone; and in this mountain there are springs of naptha, and of bitumen, and resin; also a stone that takes fire and burns. There is, likewise, water, which in summer is frozen, and in the depth of winter is warm."

MEDABA, *water of grief*, or from the Hebrew and Syriac, *water remaining*.

A city of Reuben, Numb. xxi. 30. Josh. xiii. 9. 16. 1 Chron. xix. 7. Isaiah xv. 2. In the

Greeek *Medaba*, 1 Macc. xi. 36. by Ptolemy written *Medava*.

"*Silent water*," the gently flowing stream. The attributing of silence to water deserves notice; it is not only opposed to the roaring cataract, but also to the rapid current. Vide SILOAM.

MEDIA, is now called by the Persians, *Aderbigan*, "the region of fire," as it abounds with spontaneous fires; and the inhabitants are prone to worship them. The principal is at Baku, where the springs of naptha are, whose exhalations readily take fire, as they rise from the earth.

Media is a province of Asia, having to the east the Caspian sea, and Parthia, to the south the Sittacene, Susiana, and Persia, to the west Adiabene, to the north Armenia. Pliny, lib. vi. cap. 26. It was so called, says Josephus, from Madai son of Japhet. Ant. lib. i. cap. 14. but Strabo derives this name from Medo son of Medea. Ptolemy, lib. vi. cap. 2. Pliny, lib. vi. cap. 14. Jerom on Jer. xxv. places it between the rivers Indus and Tigris. WELLS, No. 22, 388, 529. EXCURS. 564.

MECCA, Indian origin of, EXCURS. 555.

MEGIDDO, *annunciation*, or *evangelization*; otherwise, *apple*, or *fruit chosen*. WELLS, 237.

A city of Manasseh, Josh. xvii. repaired by Solomon, 1 Kings, xxiii. 29.

Written at full length, as appears, *Megiddon*, Zach. xii. 11. The place of the assemblage, or military array, says Simon; referring to Josh. xii. 21. xvii. 11. Judg. i. 27. from whence Hiller explains "the waters of Megiddo," Judg. v. 19. to mean the brook *Kishon*.

Certainly Megiddo was in, or near, the great plain of Esdraelon, which had been the scene of many battles: as of Gideon with the Midianites, of Saul with the Philistines, of Josiah, with Pharaoh Necho, of Judas Maccabeus with Tryphon, 1 Macc. xii. 49, &c. as in latter ages it was of combats between the Tartars and Saracens. Vide also Joseph. lib. iii. cap. 3. Cellarius calls it in his Geog. Antiq. tom. ii. p. 506. *Campum præliorem capacem*. It is alluded to under this character, Rev. xvi. 16.

MEHUNNIM, 2 Chron. xxvi. 7.

Maon is taken for a small habitation; and *Maoni*, *Maonim*, or *Mehunim*, for the plural, "many small habitations." Vide MAON.

The LXX read in the following verse not *Ammonite* as in our translation, but *Minaious*, or *Mehunim* of verse 7. so that their sense is, "God helped him against the Mehunim, and the Mehunim gave gifts." The objection against the Ammonites is, that they were not among the southern nations of which the context treats, but dwelt northeasterly, beyond Jordan. The reader will judge of this conjecture; the transposition of the first letter occasions the change.

MEKONA, *basis*, or *support*: otherwise, preparation. A city of Judah, Nehem. xi. 28. "the *fixed* settlement."

MELITA, or MALTA, *honey-producing*. Acts xxviii. 1. but for another origin of this name, vide the following account. WELLS, No. 522.

As the inhabitants of this island appear to have retained striking indications of their oriental origin, we shall pay more than usual attention to its ancient history; because, it is evident, if this island be justly considered as deriving its early population from the east, that our opinion in respect to the same fact having taken place in Crete, Cyprus, &c. is proportionately confirmed.

This island is thought to have been that of the *Pheacians* mentioned by Homer, at that period named *Iperia*, and governed by Eurimedon: Nausitous, grandson of Epimedon, rebelling against Jupiter, of Crete, perhaps, was expelled; and his subjects retreated to the Isle of Corfou. Whether that tradition be correct, or erroneous, we have reason to believe that the Phenicians, navigating the Mediterranean, took possession of *Iperia*, about 1519, before A.D. and founded a colony, which became flourishing and powerful. They established, of course, the worship of their divinities, as well as of those adored in Egypt, and Persia; though I rather think, that the deities of Egypt were derived direct from that country, at least as to their symbolical representations, and perhaps a colony from the neighbourhood of the Nile, might settle in this island. The Hercules of Tyre, which the Greeks distinguished by the appellation of *Alexicacos*, or driver away of evil, *Juno*, whose temple stood between the present castle of St. Angelo, and the victorious city; *Mithras*, *Isis*, *Osiris*, and *Mercury*, were all worshipped here. The ports of this colony were of great advantage to the Phenicians who traded to the Atlantic ocean; and it is thought, that the name *Malit*, whence *Melita*, imports "the Refuge," or Security; *Gaulos*, "the Round;" *Lampas*, or *Lampedosa*, "the lamp," or lights: from two towers, which are reported by the geographer Scylax, to have existed on this island. Vide Bochart, Can. i. 26. and Soldani, *della lingua Punica usata da' Maltesi*. The name of *Ogygia* succeeded to that of *Iberia*: the island now had Kings, and Dido was here received with due honour, on her voyage to lay the foundation of Carthage. The Greeks became masters of *Ogygia* about 786 before A.D. and from them its name of *Melita*, is handed down to us. They introduced the worship of Apollo, es-

tablished a high priest under the name of *Hierothitos*, and appointed *Archons* to conduct the government.

Commerce flourished in this island: a manufacture of fine cotton obtained great celebrity: and the kings of Sicily contracted leagues of amity with its governors.

About 528. before A.D. the Carthaginians overpowered the Greeks, and exercised the sovereignty, but without expelling the former inhabitants: to these succeeded the Romans, who under Att. Regulus sacked the island: yet their dominion was not established till the beginning of the second Punic war. Under these rulers Malta was made a *Municipium;* and was governed by a *Pro-Prætor*, under the *Prætor* of Sicily. Malta was now in prosperity; and its manufactures were considered at Rome as articles of luxury. The temples were rebuilt about this period; principally by the Romans.

One of the most remarkable events in the history of Malta, is the shipwreck of St. Paul, about A.D. 56. *Publius*, was at this time *Protos*, or chief.

On the division of the Roman empire, Malta fell to the lot of Constantius. It was seized by the Vandals, in 454, retaken by Belisarius, 583, conquered by the Arabs in 870, and by count Roger, or his brother Guiscard, in 1090. It passed to the Germans, by marriage of Constance, heiress of Sicily, with Henry IV. son of the emperor Frederick Barbarossa; but its prosperous days were now over, and its riches had disappeared. It was at length united to the crown of Spain, and Charles V. gave it to the knights of St. John of Jerusalem, who here established themselves, A.D. 1530.

The present language of Malta retains many Phenician words; among others *Eloi*, *epphta*, *kumi:* and the Phenician scene of Plautus is understood by some of the inhabitants.

Tiberius Claudius Lysias, a freedman of the emperor Tiberias, from whom he had obtained the *Chiliarchate* of Jerusalem, preserved St. Paul from the fury of the Jews. A marble, containing the name of this Lysias, and his son, mentioning also the honors rendered to his daughter, by a small town, near Athens, has been presented to the museum in this island by the Grand Master. It was brought from Greece in 1789. The Abbé Navarro has proved the identity of this *Lysias* with the *Lysias* of the Acts, chap. xxi. 31. xxiii. 26.

The following is a Latin version of the original.

(.....Honoravit)
HIEROPHANTIN. NOVENSILIS. (*DIVAE*)
CLAVDIAM. PHILOXENAM
TIBERI. CLAUDI. (*LYSIAS*)
PATRONI. MELITENSIS. FILIAM
QVAE. ARAM. NOVENSILIS. DIVAE
ARGENTO. ORNAVIT
CVRANTE. DEDICATIONEM. (Statvae)
FILIO. EIVS. TI. CLAUDIO. LYSIADE
TIBERI. CLAVDI. PATRONI. MELITENSIS
FILIO. (Adoptivo.)
SVB. SACERDOTE. CLAUDIA. TIMOTHEA.

MEMPHIS, Heb. NOPH. a *drop*, or *distillation;* otherwise, *elevation*, or *sieve*. Hosea ix. 6. Vide EXCURS. 557. Vide NOPH.

MENNI, *preparation*, or *provided;* otherwise, *number*.

A region, Jer. li. 27.

The settlement of the *Minæi* is supposed to have been in Armenia, by Bochart, Phaleg. p. 22. Another people of this name was established in Arabia, near the Red Sea; as appears from the same writer, p. 135. and Dapper's Descript. Arab. p. 334. A reference to these in Psalm xlv. 9. is supposed by B. S. Cremer, in Miscell. Duisb. tom. i. p. 670.

MENNITH, the same as MENNI.

A city of Gad, Judg. xi. 33. Ezek. xxvii. 17.

The Arabic root signifies *small*, and the Syriac, from it, is of the same import. But as there was a people called *Minne*, this name might be derived from them. This city was in the confines of the Israelites and Ammonites.

MEPHAATH, *appearance of waters*, or *rush of waters*.

A city of the Levites, in Reuben, in the land of Moab. Josh. xiii. 18. xxi. 37. 1 Chron. vi. 64. Jer. xlviii. 21.

Some suppose that this name signifies a *high* place, or a *conspicuous* situation.

MEROM, *heights*, or *bitterness of waters*. W. No 219.

The name of a place, Judges v.

Other interpreters, instead of the region of *Merom*, read, in the height of the camp.

Jerom, in his Hebrew places, says, *Merrum* was a village, twelve miles from the city of *Sebaste*, toward Dothaim.

MEROM may signify the *high place*, or, as we say in English, "the *upper* grounds," whence the "waters of Merom," Josh. xi. 5, 7. may mean the *upper* waters, as this lake certainly is situated *high* up the Jordan, and *above* the lake of Tiberias. It is in the northern district of the holy land, and adjacent to the declivity of Mount Lebanon, to the melted snows of which it owes its origin.

Baumgarten in his Peregrinat. lib. iii. cap. 3. speaking of this lake, says it runs over and fills the Jordan, when

> Vere novo liquidus cano se monte Libano humor
> Dejicit et Zephyro putris se gleba resolvit.

In summer it is for the most part dry, and covered with shrubs and grass growing in it; in which lions, bears, and other wild beasts harbour, as we are informed by Brocard, Breitenbach, Cotovicus, Salignac, and others.

MEROM, *Lake of*, in the Talmudists, is the sea of *Samaco;* whence, in foreign languages, it is called *Samochonitis.* The Jerusalem Gemarists explain Ezek. xlvii. of the course of the Jordan. These waters go forth into the east coast; to the lake *Samochonitis;* into the plain; the sea of *Tiberias;* into the sea; the *Lacus Asphaltitis.* Hazor, the metropolis of Canaan, says Josephus, lies on the lake *Samachonitis.* Vide Josh. xiv. 4. and Jonathan in the same place with the army of Demetrius. Ant. lib. v. cap. 6. called *Nasor,* 1 Macc. xi. 67.

The name *Samaco* is thought to be derived from *Sabek,* a briar or bramble: and from *Cubi, Cubebbi,* a thorn, thorns, "thorny-marsh." Comp. JORDAN, LEBANON.

MEROZ, *the secret,* or *leanness.*

A city of Galilee, Judg. v. 23. WELLS, No. 267.

The Arabic root imports *to flee away,* to *shrink;* whence some have thought that this name signifies a place of retreat or refuge; that to which the fugitives ran for shelter and safety.

MESHA, EXCURS. 548.

MESHEK, *attracting, drawing out,* or *prolonging;* otherwise, *fencing,* or *hedging.*

Son of Japhet, Gen. x. 2. from whom the Cappadocians are descended, say some. Ezek. xxvii. 13. It is also taken for his posterity, Psalm cxx. 5. Ezek. xxxii. 26. WELLS, No. 18, 19.

MESHECH, or MESHEK, 1 Chron. i. 17. is otherwise called MESH, or MASH. Son of Aram. Gen. x. 23. The name is the same as *Meshek* above; *i.e. extraction,* or *selection.* From this source the Meonians derived their origin. W. No. 27.

MESOPOTAMIA, WELLS, under 529. Vide No. 60.

Mesopotamia, the greatest part of Asia and Syria, is a region between Babylonia and Arabia, on the left of the Tigris, where dwell the learned of Babylon, says Strabo, lib. ii. xvii. and Ammianus. lib. xxiii. Mesopotamia is between the streams of Tigris and Euphrates, the north of Mount Taurus excepted, called in Greek *mesos* between, *potamos* a river. But in Hebrew it is called *Aram Naharaim,* i.e. Syria of the rivers. In some places the Hebrew is Padan Aram, Gen. xxv. 20. xxviii. 2. xlviii. 7. which is interpreted *redemption;* or from the Syriac, *similarity,* or *conjunction.* Gen. xxiv. 10. Deut. xxiii. 4. Judg. iii. 8. 1 Chron. xix. 6. Psalm lx. title.

Mesopotamia, Josh. xxiv. 2, 3. in Hebrew is *Eber hanaar,* that is, "beyond the river."

Such is the statement of Stephens, which I notice because he seems to have felt the force of the observation, that Naharaim is plural, the rivers, when connected with Aram, but Nahar is singular, the river, in Joshua. Indeed it seems to be unaccountable, if Aram Naharaim had been intended by Joshua, why he should have changed that name for another not expressing the same peculiarity of locality, but a totally different fact; one country lying *between* two rivers perfectly well known, the other *beyond* a certain river, which situation became its title, and continues so to be. Vide MAWR-EL-NAHR. EXCURS 565.

Arian, lib. iii. describes the inhabitants of the Greek Mesopotamia as *those who dwell in the midst of* (rather *between*) *the rivers.* Strabo informs us, that Mesopotamia was divided into two parts, the first which he calls Mesopotamia Felix, the Padan Aram of S.S. I suppose, included from the mountains of Armenia to the river Chaboras: the other included from Chaboras south to Babylon, and was *inculta et aspera,* uncultivated and rugged.

MESSAL, *a discourse, that which is solicited,* the *petitioned for.*

A city in Asher, Josh. xix. 26. xxi. 30. called *Massal,* 1 Chron. vi. 59.

METHEG AMMAH, WELLS, No. 337.

MICHMAS, *hiding,* or *the tribute of the striker,* or *poor.* WELLS, No. 300.

A city of Ephraim, in the south, on the confines of Benjamin, Ezra ii. 27. Nehem. vii. 31. called also MICHMASH, 1 Sam xiii. 2. Isaiah x. 28. Comp. Nehem. xi. 31. Greek, *Machmas,* 1 Macc. ix. 73. "The burrow," den, or hiding-place.

MIDIAN, *the judgment,* or *judging;* otherwise, *litigation,* or *reprimand.* WELLS, No. 118. 201.

1. A region which derived its name from a son of Abraham by Keturah. Gen. xxv. 2. 1 Chron. i. 32. Probably, the same as that to which Moses fled, Exod. ii. 15. iii. 1. in Greek written *Madiam,* Acts vii. 9. This was in Arabia, on the eastern shore of the Red Sea.

"Madyan is a town in ruins on the shore of the Red Sea, on the side opposite to Tabuc, which it is distant from, about six days' journey. The famous well where Moses watered Schôaib's flocks is still at Madyan. Madyan is likewise the name of the tribe from which Schôaib was descended, and at

last the town we are speaking of took that name, which is attested by the words of the Most High, which, says the chief or governor of Madyan, is Schôaib's brother. According to Ibn Said, the breadth of the Red Sea in that place is about an hundred thousand paces. There is near Madyan a castle called Masamiyah, built upon the western coast of that sea." Arab. Geog.

"Schôaib, according to the Mussulmans, is Jethro, Moses's father in law: they rank him among the prophets, and make him descend from Madian, the son of Ishmael: he gave, they say, some useful instructions to Moses and Aaron, which has a foundation in Scripture, and for that reason they call him *the preacher of the prophets:* they pretend that he was sent from God to the people of Madian to convert them from idolatry to the profession of the true religion." Note Ib.

2. A city and dominion upon the Arnon, or Areopolis. The ruins of this place are said to be still extant.

This Midian appears to be united with Moab, Numb. xxii. 4. with the Amalekites and the children of the East, Judg. vi. which army, when discomfited by Gideon, fled over the Jordan, and therefore, no doubt, homeward, east of that river.

MIDDIN, *the judge*, or *pleading;* otherwise, *chiding*.

A city of Judah, Josh. xv. 61.

Some think *Middin* for *Middim;* measures, *i.e.* portions of the allowance: or, perhaps, extension; a place very much extended.

MIGDAL-EL, *tower*, or *greatness of God*.

A city of Naphtali, Josh. xix. 38.

Probably, a fort, or strong hold, on a top ridge, or peak of a hill, or rock: for on such places it was customary among the ancients to construct forts for security. Comp. Judges viii. 9. ix. 46. And among the poets the same idea occurs frequently. Many cities also were named from such stations, as, the *Tower of Strato*, *i.e.* Cæsarea; *Pyrgos*, *i.e.* the tower; *Turris Augusti*, *Turris Julia*, &c. The same is common in all languages and countries.

MIGDOL, *the tower*, or *fort*.

A city in the frontier of Egypt, called by Hecateus and Herodotus, *Magdolos*. Sicard thinks it is a hill now called *Kouabe*. *Nouveaux Memoires des Missions*, tom. vi. Exod. xiv. 2. Numb. xxx. 7. Jer. xliv. 1. xlvi. 14. Excurs. 560. Wells, No. 147, 158.

MIGDAL-GAD, *happy tower*, or *tower girded;* otherwise, *greatness of happiness*, or *greatness girded*.

A city of Judah, Josh. xv. 37.

A tower, built by a person named *Gad*, or a tower dedicated to a deity called *Gad*, *i.e.* Fortune. Vide Baal Gad.

MIGRON, *fear*, or *store-house*. Wells, No. 303.

A place near Michmas, Isaiah x. 28.

It appears to have been a city of Benjamin, 1 Sam. xiv. 2.

"The place of great conflict," says Simon. The root *Migr* implies *to cast down*, the noun describes those repositories for corn which are dug in the earth, for the purpose of concealment. This name, therefore, if referred to a person would denote the *Aun* of seclusion, concealment, or confinement, for the purpose of preservation; a character of Aun which we meet with frequently.

MILETUS, *red*, or *deep purple*.

A city in Asia. Acts xx. 18, 35. Wells, No. 506.

This city, situated beyond the river Meander, was originally a colony of Cretans: it became so powerful that it sent out settlers to a great number of cities on the Euxine Sea, and many others on the continent. It had four ports, of which one alone could contain a fleet. What most contributed to its renown was a temple of Apollo Didymeus in its vicinity; whose priests were descended from Branches, whom Apollo is reported to have loved. The temple having been destroyed by Xerxes, king of Persia, to whom the Branchidæ had surrendered the treasures of it, the Milesians erected instead of it an edifice so large, that it remained without any roof, by reason of its extent, which was so considerable, that there was a sacred grove within it as well as without it.

Miletus in Crete, mentioned by Homer, is said to have been the mother town of Miletus in Caria: but what part of Crete it occupied does not appear.

Miletus, built on the confines of Ionia and Caria, was, properly, the capital of the former province. It stood about ten stadia south of the Meander, near the sea coast. Stephens, the ancient geographer, says the city was called *Miletos*, the people *Milesians*. This change of s and t deserves notice, because on its medals it is usually written *Milesios*. Pliny, however, writes it *Miletus*, and Selden quotes an ancient inscription from the Arundel marbles, in which it is written *Meilcton*. The present state of this city is thus given by Dr. Chandler: Trav. p. 146, 149.

"Miletus is a very mean place, but still called Palat, or Palatia, *The Palaces*. The principal relic of its former magnificence is a ruined theatre, which is visible afar off, and was a most capacious edifice, measuring four hundred and fifty

seven feet long. The external face of this vast fabric is marble.

"On the side of the theatre next the river is an inscription in mean characters rudely cut, in which "*The city Miletus*" is mentioned seven times. This is a monument of heretical Christianity. One Basilides, who lived in the second century, was the founder of an absurd sect called Basilidians and Gnostics, the original proprietors of the many gems with strange devices and inscriptions, intended to be worn as amulets or charms, with which the cabinets of the curious now abound. One of their idle tenets was, that the appellative "Jehovah" possessed signal virtue and efficacy. They expressed it by the seven Greek vowels, which they transposed into a variety of combinations. This superstition appears to have prevailed in no small degree at Miletus. In this remain the mysterious name is frequently repeated, and the deity six times invoked, "*Holy Jehovah, preserve the town of the Milesians, and all the inhabitants.*" The archangels also are summoned to be their guardians, and the whole city is made the author of these supplications; from which, thus engraved, it expected, as may be presumed, to derive lasting prosperity, and a kind of talismanical protection.

"The whole site of the town, to a great extent, is spread with rubbish, and overrun with thickets. The vestiges of the heathen city are pieces of wall, broken arches, and a few scattered pedestals and inscriptions, a square marble urn, and many wells. One of the pedestals has belonged to a statute of the emperor Hadrian, who was a friend to the Milesians, as appears from the titles of "*saviour*" and "*benefactor*" bestowed on him. Another has supported the emperor Severus, and has a long inscription, with this curious preamble, "The senate and people of the city of the Milesians, the first settled in Ionia, and the mother of many and great cities both in Pontus and Egypt, and various other parts of the world."

"From the number of forsaken mosques, it is evident, that Mahometanism has flourished in its turn at Miletus.

"The history of this place, after the declension of the Greek empire, is very imperfect. The whole region has undergone frequent ravages from the Turks, while possessed of the interior country, and intent on extending their conquests westward to the shore. One sultan in 1175 sent twenty thousand men with orders to lay waste the Roman provinces, and bring him sea water, sand, and an oar. All the cities on the Meander and on the coast were then ruined. Miletus was again destroyed towards the end of the thirteenth century, by the conquering Othman.

"Miletus was once exceedingly powerful and illustrious. Its early navigators extended its commerce to remote regions. The whole Euxine Sea, the Propontis, Egypt, and other countries, were frequented by its ships, and settled by its colonies. It boasted a venerable band of memorable men. Hecatæus, an early historian, and Thales, the father of philosophy. It withstood Darius, and refused to admit Alexander. It has been styled the metropolis and head of Ionia; the bulwark of Asia; chief in war and peace; mighty by sea, the fertile mother, which had poured forth her sons to every quarter, counting not fewer than seventy five cities descended from her. It afterwards fell so low as to furnish a proverbial saying, "The Milesians were once great;" but if we compare its ancient glory, and its subsequent humiliation, with its present state, we may justly exclaim, Miletus how much lower art thou now fallen!"

It is now called by the Turks *Melas*, or according to Mr. Cruttwell, *Milet*.

2. Commentators have been embarrassed to discover that Miletus at which Trophimus was left sick by St. Paul. 2 Tim. iv. 20. Some read *Miletus*, others *Miletum;* but they can find only *two* places of this name; one already mentioned in Asia Minor; the other in Crete. That it could not be in Asia Minor, is, I believe, generally admitted: and that it should be *Miletum* in Crete, supposes that St. Paul touched there in his voyage to Rome, of which Scripture is silent. Under these difficulties observe:

1. There was in Athens a ward, or district of that city, called *Melitus;* and the inhabitants were called *Melites;* the vowels were interchangeable, and this is, occasionally, *Miletes*.
2. There was in Attica a town called *Miletus:* mentioned in early editions of Pliny, when speaking of Attica, *Rhamnus pagus, locos Marathon, campus Thriasius,* OPPIDUM MILETUM, *ad Oropus in confinio Bœotiæ.* Now this *Meletum* which Pliny qualifies as *oppidum*, city; must have been at least a considerable town, and probably well inhabited: and it lay not far, if at all, from the course of some journies which we know the apostle did make. Moreover, in the inscriptions copied by Dr. Spon, at Athens, we read *Leonides, son of Leonides of* MELITUS; and this is distinguished in the same inscription from *Hestiæus, son of Dionisius of* MILESIUS, which appears to be our No. 1. and which is spelled on the inscription still remaining at Athens, *Meilesios, Meilesious, Milesia, Meilesia.*

It is remarkable that MSS. differ in the spelling of the *Miletum* at which Trophimus laid sick, in like

manner; but without referring, further than by way of illustration, to the *Miletus* of the city of Athens, I would ask whether Pliny's *oppidum, Miletum*, may be that at which Trophimus was left? If so, on what occasion? and what influence will this have on the *date* of the second epistle to Timothy?

MILLO. The Chaldee root appears to import a *trench*, or *fortification*; whence the idea of a fort, or castle is attached to this name. Such a castle might have stood on Mount Sion. 2 Sam. v. 9. 1 Kings, ix. 15, 24. xi. 27. 1 Chron. xi. 8. 2 Chron. xxxii. 5. The same is called *Beth Millo*, the castle *house*, 2 Kings, xii. 21. Wells, No. 275, 326.

There was another *Beth Millo* near Sichem, Judg. ix. 6, 20. which was probably a kind of head quarters to the troops. Might it be the same as the *tower* of Sichem in verses 46, 47, 49. If it was, the *punctuality* of retribution, according to the malediction of Jotham, would be the more remarkable.

Perhaps, adjacent to the castle itself, in these instances, might be some separate building, capable of containing a large assembly: in this case the *castle*, tower, or fort, might be *Millo*; and such a *great room* might be *Beth* Millo.

MINNITH, Wells, No. 278.

MISPEH, *watch tower*, or *centry-box*; otherwise, *covering together*, or *expectation*. Wells, No. 127, 226.

1 A city of Judah, Josh. xv. 38.

2. Another in Moab, 1 Sam. xxii. 3. the same is alluded to apparently, 2 Chron. xx. 24.

3. Another in Benjamin, Josh. xviii. 26. called also Mispa, Judg. xx. 1. xxi. 1. 1 Sam. vii. 5. 1 Kings, xv. 22. 2 Kings, xxv. 23. Jer. xl. 6.

4. A place under Mount Hermon, Josh. xi. 8.

5. Mispah of Gilead, a city of Gad, Judg. xi. 29. called also Mispa, Judg. x. 17. xi. 11, 34. whence Ramath Mispa, Josh. xiii. 26.

Under the signification of *watch tower*, or spot commanding an extensive prospect, from which the motions of enemies might be descried with advantage, no doubt but many places might have their name in a country so perpetually exposed to inroads as the territories of the Israelites.

MISPHAT, *judgment*. A fountain, called also Kadesh. Gen. xiv. 7.

Here Moses and Aaron were *judged* by God, on account of their unbelief, Numb. xx. 12. xxvii. 14. Or, perhaps, *Oin Misphat* is the fountain of *argument*, contention, which is much the same import as *Meribah*, the waters of *strife*, from a *strife* here held with Israel. Grotius thinks it was so called because here was a place of judgment for the neighbourhood: and in this sense the Chaldee appears to have taken it.

MISREPHOTH, or Misrephoth-maim, *drouth, burning of waters*. Wells, No. 227.

A place constructed for evaporating water by means of fire; the remainder, when cold, forming salt. The Hebrew commentator describes these places as salt pits; wherein the sea water was admitted into reservoirs, and exhaled by the sun, leaving the salt behind it. Josh. xi. 8. xiii. 6.

MITHCAH, *sweet*, or *sweetness*.

A station of the Israelites, Numb. xxxiii. 28.

Honey seems to be an unlikely article to give name to a place in the desert, yet this is the first idea which seems to be expressed by sweetness. But as some places have received a corresponding appellation from the sweetness of their waters, it is possible this might be the reason of the name Mithcah. So *Glukeius*, a place in Achaia, near Pella, was named from the sweetness of its springs. Pausan. Achaicis. cap. 27.

MITYLENE, *cleansing*, or *scouring of the wine-press*.

An island, Acts xx. 14. Wells, No. 502.

Mitylene was a city on the island of Lesbos. It claimed the primacy of the other cities; and at length has given its name to the island itself. It was celebrated for learning and letters, no less than for power. The name of this city is written *Mitylene*, by almost all writers, Greek and Latin, but on its medals, constantly, *Mytilene*.

Apollo was the deity of this city. It is now the chief dockyard of the Turkish empire.

Strabo, lib. xiii. and Mela, lib. ii. cap. 7. describe the island of Lesbos as being called Mitylene in their time: if it had this name in the days of St. Luke, then perhaps that writer may mean the island, rather than the city.

MIZAR, *hill, small*, or *little*.

This place is probably not far from Zoar, Gen. xix. 20. Lot says, "O let me escape to this city, is it not *Mizar?*" a little one: and this name might attach to some hill hereabouts, whose name was little, *Mizar*. But, this seems to infer a hill *Hermon* in this neighbourhood. Psalm xlii. 6.

Hiller thinks *Mizar* is Zoar in Genesis: in any case we may look for the hill Mizar of the Psalms in some of David's haunts.

MIZPEH, land of, Wells, No. 226. west of Jordan, 295.

MIZRAIM, Egypt. Wells, No. 3, 42.

MOAB, *of the father*: "father's son." Gen. xix. 38. Wells, No. 121, 188.

The son of Lot, and his eldest daughter, whose country and posterity are called by his name. Numb. xxi. 13. Jer. xlviii. 4. &c. He settled in

Arabia, east of the Jordan, adjacent to the *Lacus Asphaltites*.

It is thought to be the name of a king, 1 Sam. xii. 9. xxii. 4. 1 Chron. iv. 22. Comp. AMMON, AMMAUN.

MODIN, *the judge*, or *judgment*; otherwise, *brawls*, or *a suit at law*. WELLS, No. 393.

A city situated on a mountain, apparently, *Baalah*, on the brook which issues at *Secrona*.

The country of the Maccabees, where was their famous sepulchre of seven pyramids rising from a square basis, or mole. 1 Macc. ii.

MOLADA, *nativity*, or *generation*.

A city of Judah, given to Simeon. Josh. xv. 26. xix. 2. 1 Chron. iv. 28. Nehem. xi. 26.

The place of nativity, "birthplace."

MONEY, origin of. WELLS, No. 83.

MORASTHI, *heirs*, or *poverty*; otherwise, *of poverty*, or *of heirship*.

A town east of Eleutheropolis; the native place of the prophet Micah. Micah i. 1. Jer. xxvi. 17.

MOREH, plain of, WELLS, No. 83. Hill of, No. 270.

MORIAH, *bitterness*, or *myrrh of the Lord*; otherwise, *showing*, or *the Lord judging*: or, from the Hebrew and Syriac, *the rule of the Lord*.

A hill, 2 Chron. iii. 1. called the "land of vision," Gen. xxii. 2. said to be near Mount Sion. WELLS, No. 111, 330.

Mount Moriah was so called, says one Rabbi, because thence should go forth instruction to Israel: another Rabbi says, fear to all nations. Maimonides says, that the place where David built his altar in the threshing floor of Araunah, was where Abraham built his, upon which he bound Isaac.

This name is thought to be derived from a root implying height, or elevation; and it is certain from the descriptions given of Jerusalem, vide the article of that city; that it stands on the highest hill in the neighbourhood, and is seen from a great distance. The LXX render *Upsele*, and *Oreiene*, implying height. Pliny also uses the latter name. It is probable, therefore, that the idea of being seen from far, as if it *lifted itself up*, is included in the name Moriah; which we may observe is in the feminine. Probably there is a reference to this in those prophets, who say, the mountain of the Lord's temple shall be exalted above the, surrounding, hills, and all nations shall flow to it. Isaiah ii. 2. Micah iv. 1.

MOSERA, *erudition*, or *discipline*; otherwise, *the chains*, or, from the Syriac, *giving*, or *tradition*.

The name of a mount, Deut. x. 6. as some think, called *Hor*, Numb. xx. 22. and *Moseroth*, Numb. xxxiii. 30.

MOSEROTH, of the same signification as MOSERA, but in the plural form.

A station of the Israelites, Numb. xxxiii. 30.

Simon thinks, *chains* of settlements: but whether *chains* of rocks, or hills, or, as we say, a *chain* of mountains, does not appear. EXCURS. 561.

MYNDUS, *silent*.

An island in the Icarian Sea. 1 Macc. xv.

MYRA, in Lycia. WELLS, No. 514.

MYSIA, *guilty*, or *abominable*.

A province of Asia, now called Æolia. Acts xvi. 8.

N.

NAAMAH, *amenity*, *pleasantness*, *jocundity*. Meaning, probably, the *delight* of the parents. In the instance of a city, the *delight* of the builder.

A city of Judah. Josh. xv. 41.

NAARATH, *a girl*, or *young female*; otherwise, *examination*, or *watchful*.

A city of Ephraim, Josh. xvi. 7.

The same city appears to be called *Naaran*, 1 Chron. vii 28.

The Arabic root, as well as the Hebrew, is thought to import *wandering*, and that this city was built by *exiles* from a foreign country: so Phygela, a city of Pannonia, derived its name from the fugitives who built it. Vide Pliny, lib. v. cap. 29. I rather think exiles would consider their settlement in a city as the *end* of their wanderings. Perhaps the ways about it were *winding*; or its streets were *intricate*: but Hiller derives the name from a root importing *greenness*: *q.* Green town. Possibly, the town on the green, or verdant spot of ground.

NAARAN, *a child*, or *youth*; otherwise, *shaking*, or *watchful*; otherwise, *the song of moving*.

The name of a place, 1 Chron. vii. 28.

This is supposed to be the same place as what in Josh. xvi. 7. is written *Naarath*. Vide NAARATH.

NABATHITES. Vide NEBO, NEBAIOTH. 1 Macc. v. 25.

NACHON, *prepared*, or *certain*.

The name of a place, 2 Sam. vi.

This place is also called of Chidon, 1 Chron. xiii. 9. The question is, whether either of these names appertained to a person, the proprietor of this place, or whether they both relate to the same unfortunate event, the death of Uzza, of which it was the scene.

It might be thought that one name derived from the accident was sufficient; yet it is not unlikely that king David might adopt one name, and another also might be current among the people. Under this idea some have rendered *Chidon* "the great misfortune," the calamity; and *Nachon*, "the severe stroke," the fatal blow.

NAHALIEL, *torrent of God*, or *heritage of God*, or *valley of God*.

A station of the Israelites, Numb. xxi. 19.

Perhaps this was a copious torrent, as extraordinary things are said to be *of God*, rather than distinguished by any appearance of the divine presence, or in any other manner related to the Deity. This is the opinion of Ziegler, Descript. Palæst.

But this may be derived from a combination signifying the valley of *the oaks*: as *alim* imports oaks, Isaiah lvii. 3. 5. Comp. 1 Sam. xvii. 2, 19. xxi. 10. That many oaks should grow in the desert, is very unlikely; if *one* grew there the singularity might distinguish the valley. But in the desert there might be much game of the *horned kind, ail*; and this derivation I should prefer if it could be established. "Buck valley."

NAHALLAL, *praise*, or *light*; otherwise,

A city of the Levites in Zebulon, Josh. xix. 15. xxi. 35. written *Nahalol*, Judges i. 30.

The Arabic root imports a place *well watered*: but Simon thinks it denotes *frequent leadings* of flocks: the pastures to which flocks are frequently led: as the root is applied to flocks. Psalm xxiii. 2.

NAHASH, *a serpent*, or *viper*; otherwise, *auguring*, or *divining*; otherwise, *brazen*.

A city, 1 Chron. iv. 12.

Whether this name was derived from the place where this city stood being frequented by serpents, or from a person of the name of *Nahash*, has been questioned. I conjecture that Nachash was a name of good omen; and not unfrequently intended the Agathodemon, or benevolent genius. Serpents are praised for courage, prudence, vigilance, rapidity, and length of life. They are adopted as symbols of heat, by Pier. Valer. lib. xiv. The ancients often expressed wisdom by the serpent, as Alciat has observed, and this observation is confirmed by Lande, Numis. Select. p. 148. Kircher says, that the emblem of fecundity among the Egyptians was a serpent. Obelisco Pamphyl. lib. v. Large serpents, or dragons, were also symbols of felicity and of health among the same people; also among the Greeks and Romans, as is observed by Spanheim, de Præst. et Usu Numism. Dis. iii. They were sacred to heroes, as we learn from Plutarch, in the life of Cleomenes. Comp. Wilde, Num. Select. tab. xv. and Vaillant, de Num. Ær. Imperat. in Colon. p. 242. The dragon and basilisk are considered as denoting great men by Artemidorus in Oneirocrit. lib. iv. cap. 58. On the same principles many proper names are derived from serpents. *Al-nachas* is the name of an astrologer in Abulpharagius: *Osman, i.e.* serpent, is a common name among the Mahometans: *Thermutis*, an Egyptian name, denoted an asp, as Elian informs us, Hist. Animal. lib. iii. cap. 33. *Draco* and *Basiliscus* are Greek and Roman appellations. So the old German *Hotterus*, and *Otterus, i.e.* adder; as Schottelius explains them.

NAIN, or NAIM, *beauty*, or *youthful*; otherwise, *commotion*, or *their movement*.

A city about two leagues from Mount Tabor, south, at the foot of the lesser Mount Hermon, near the town of Endor. Luke vii. 11.

Probably this name imports *comeliness*: and it might be a *pleasant* village, like *Caper-Naum*, &c.

NAIOTH, *beauty*, or *becoming*; otherwise, the *small habitation*.

The name of a place, 1 Sam. xix. 18, 19, 22, 23. xx. 1.

It might perhaps be a kind of suburb to Ramah; or rather an edifice at the edge of the town where the prophets and their disciples resided.

The Ketib uniformly has this name in the plural, Naioth; whereas the singular is *Naieh*. There might be more than one structure, or several dwellings united, as we call a row of houses, buildings.

NAPHTALI, *comparison*, or *vieing with*, or *equal to*; otherwise, *turned back*, or *twisted*.

1. The name of a tribe, Gen. xxx. 8. xxxv. 25. Wells, No. 219, &c. 253. Excurs. 562.
2. The name of a place, as some suppose. 1 Kings, iv. 15.

This name should appear to denote *strugglings*, or wrestlings, *i.e.* of the mother of Naphtali with her sister: so *Luctatius*, of the same import was a name used among the Romans. In the Greek, Matth. iv. 15. and Rev. vii. 6. it is written *Nepthaleim*.

This name is well explained by Dieterich, Ant. Bibl. V. T. p. 237.

NAPHTUHIM, *openings*, or *opening*.

A people descended from Mizraim, Gen. x. 13.

Plutarch, de Isi de, says, that the Egyptians called the extremities of land where it meets with the sea *Nepthyn*: whence Nepthyn denotes the extremity, which they give to Typhon for a wife. It may be, therefore, that the extremity of the land of Egypt, toward the Mediterranean Sea, might receive this name; and this the rather, because the Sirbonic lake was called the exhalations of Typhon, and where we find Typhon, we may naturally expect his consort. Nepthys then in the Egyptian language may denote the district between Egypt and the Asiatic desert, in the neighbourhood of the Sirbonic Lake. Plutarch adds, that the Nile, having reached the extremity of its course, is said to affect the intercourse of Osiris with Nepthyn, which prompts the growth of vegetables. This metaphorical mode of de-

scription agrees well enough with a district near the mouth of the Nile.

The Chaldee interpreter on Chronicles reads *Pentaschenos;* which was a district between Mount Cassius and the lake Sirbonis, at the extremity of Egypt.

The Greek word *Lystæos* is adopted by the Jerusalem paraphrast, and *Lystes* by all the other versions, Chaldee, Syriac, and Arabic.

This word signifies *thieves;* and as very infamous thieves infested the marshes of Egypt, which served them as places of refuge, the term might probably be used to denote the district wherein they resided, which was not distant from the Sirbonic lake.

NAZARETH, *sanctified*, or *separated*, or *crowned*. When written with ץ it is interpreted *the keeper*, or *flowering;* otherwise, *the staff*.

A town in Galilee, where Jesus our Lord was brought up. Matth. ii. 23. Luke iv. 16. It was built on a hill, about two leagues east from Mount Tabor.

Nazareth is about eight leagues from Acre. It is situated at the foot of a mountain, and is surrounded on all sides by hills and mountains, leaving a little valley between them full of thistles and pebbles. This town is inhabited only by a few religious of the Holy Land, and by some poor Christians in their service, or dependent on them. The place is shown where stood the house of the Holy Virgin; but the house itself, say the Catholics, is at Loretto. Both Turks and Christians have a great veneration for the sacred precincts, and pray to the Virgin. The place where the synagogue stood wherein our Saviour preached, is shown. Such is d'Arvieux's account: the following is from Volney.

Nazareth, so celebrated in the history of Christianity, is an inconsiderable village, one third of whose inhabitants are Mahometans, and the remaining two thirds Greek Catholics. The fathers of the Holy Land, who are dependent on the great convent of Jerusalem, have an *hospitium* and a church here. They are usually the farmers of the country. In the time of Daher they were obliged to make a present to every wife he married, and he took great care to marry almost every week. About two leagues to the south of Nasra is Mount Tabor, from which we have one of the finest views in Syria. This mountain is of the figure of a broken cone, eight hundred or a thousand yards in height. The summit is two thirds of a league in circumference. Formerly it had a citadel, of which now only a few stones remain. From hence we discover, to the south, a series of vallies and mountains.

NEAH, *moving*, or *moved*.

A city in the confines of the tribe of Zebulon, Josh. xix. 13.

Some think this denotes *wanderings;* and was so called because it was built by *wandering exiles*,

NEAPOLIS, *the new city*.

1. A city in Caria, or Thrace, Acts xvi. 11.
2. The name afterwards given to the ancient Sichem, as we are informed by Jerom in his Hebrew Questions.

NEBAIOTH, *speeches*, or *prophecyings;* otherwise, *fruit*, or *buddings*.

From this son of Ishmael, Gen. xxv. 13. descended the *Nabatheans*. 1 Macc. v. 25. Vide Nebo.

NEBALLAT, *prophecy*, or *discourse involved*, or *covered;* otherwise, *budding*, or *producing fruit*. Nehem. xi. 34.

This name may be so divided, as to signify, "the habitation in the secret place:" privacy.

NEBO, of the same import as Nebaioth.

1. A city of Moab, in the tribe of Reuben. Isaiah xv. 2. Jer. xlviii. 1. built by the Reubenites, Numb. xxxii. 38.
2. A mountain of the same name, Deut. xxxii. 49. xxxiv. 1. Isaiah xlvi. 1. very high: and so called by Josephus, Antiq. lib. iv. cap. 7. Its height was taken by the celebrated Harenberg, Biblioth. Brem. class viii. p. 853. Comp. Hackman's Diss. cit. p. 4. and Diss. Joh. Quistorph, Rostock, 1657. They were both probably adjacent to the banks of Jordan, over against Jericho.
3. A city in Judah, Ezra ii. 29. x. 43. which, for distinction, is called "the other Nebo." Nehem, vii. 33. The Arabic root of this word denotes *high, eminent:* and as the mountain of this name is described as being very high, it is supposed that the true import of the appellation expresses height, or elevation: "high-town."

NEHAVEND, says Ibn Haukal, is situated on a hill. It has many pleasant gardens and orchards, with excellent fruits; also two mosques, one modern the other ancient. Saffron also comes from *Nehavend*. p. 170.

NEIEL, *commotion*, or *moving of God*.

A city in the confines of Naphtali. Josh. xix. 27.

Some suppose, "a city firmly locked or barred up by God."

NEKEB, *an opening*, or *curse*, or *calling;* otherwise, *nomination*, or *explication*.

A city of Naphtali, called also Adam, as some think. Josh. xix. 33.

Probably this *opening* was something of a cave or grotto: or this city might be named from such a place in the vicinity. The import of the Chaldee and Syriac roots countenances this suggestion. Such places, and names derived from them, are frequent in the Holy Land. Comp. Reland, Palestin. p. 545.

NEPTHATH-DOR, *the habitation of the honeycomb*, or *of generation*; otherwise, *distilling*, or *raising up*, or *sifting the habitation*, or *the generation*.

A city in Manasseh, called also *Dor*, 1 Kings, iv. 11. where is corruptly read *Nephad Dor*. From the Hebrew it might be rendered in all the *confines* of Dor. Eng. Tr. "in all the *region* of Dor."

NEPTHOAH, *opened*, or *opening*; otherwise, *sculpture*.

A fountain. Josh. xv. 9. xviii. 15.

It might be a city deriving its name from a fountain; or perhaps the import is, the "water of opening." Comp. Zech. xiii. 1. and *contra* Gen. xxix. 2, 3. Cant. iv. 12.

NESIB, *standing*, or *a station*, or *erect*; *i.e.* as a mark, or inscription; in Syriac, *a plantation*.

A city of Judah. Josh. xv. 43.

A military station, perhaps; denoted by a token of some kind, whether a banner, or flag, standing erect.

The same sense, probably, attaches to the name *Nisibis*, or *Nisibin*: the military stations, *præsidia*.

NETOPHATH, *a drop*, or *distillation*: otherwise, *a tear of gum*, or *declination of the mouth*.

A place. Ezra ii. 22. Nehem. vii. 26. Comp. 1 Chron. ii. 54.

Perhaps this name imports *dripping*, or *dropping*. So we have a famous dropping-well near Knaresborough in Yorkshire. But springs dropping from the clefts of rocks are by no means uncommon.

NIBSHAN, *discourse*, or *prophecy*; otherwise, *budding of the sleeping*, or *changing*; otherwise, *budding*, or *chattering of teeth*, or *of ivory*.

A city of Judah. Josh. xv. 62.

Simon thinks *equal*, *level*, *soft*, referring to the soil: he derives the name from *bashan*.

NICOPOLIS, *the city of victory*, or *victorious city*.

A city of Thrace, adjacent to the river Hystrus. Titus iii. 12.

NILE, *River*, in Hebrew called Sihor, and interpreted *black*, or *turbid*, otherwise, *early in the morning*.

1. The river of Egypt. Josh. xiii. 3. 1 Chron. xiii. 5. Isaiah xxiii. 3. Jer. ii. 18.

2. Shihor Libnath.

The Egyptian Nile was called by the Greeks *Melas*, by the Latins *Melo*, by the Egyptians and Ethiopians, as mentioned by Dionysius, de Situ Orbis, v. 23, 24. and Pliny, lib. v. cap. 9. *Siris*. The present name of this river among the Ethiopians and Arabs denotes *blackness*: whence Egypt was said to be rendered fertile by blackness, as Virgil sings, Georg. iv. 291.

The superior veneration paid to the east branch of this celebrated river, appears from the variety of names given to it, as well as from the import of these names; of which Mr. Bruce gives a full account, but of which we shall only quote a part. By the Agows it is named *Gzeir*, *Geesa*, or *Seir*; the first of which terms signifies a *god*. It is likewise called *Ab*, father; and has many other names, all implying the most profound veneration. In Gojam it is named *Abay*, which signifies *overflowing*. By the Gongas on the south of mounts Dyre and Tagla, it is called *Dahli*; by those on the north *Kowass*, both of which imply *dog-star*. Formerly the Nile had the name of *Siris*, both before and after it enters Beja, which the Greeks imagined was given to it on account of its black colour during inundation; but Mr. Bruce assures us that the river has no such colour. He affirms, with great probability, that this name in the country of Beja imports the river of the *dog-star*, on whose vertical appearance this river overflows: "and this idolatrous worship (says he) was probably part of the reason of the question the prophet Jeremiah asks: And what hast thou to do in Egypt to drink the waters of *Seir*, or the water profaned by idolatrous rites?" As for the first, it is only the translation of the word *bahar* applied to the Nile. The inhabitants of the Barabra to this day call it *Bahar el Nil*, the sea of the Nile, in contradistinction to the Red Sea, for which they have no other name than *Bahar el Molech*, or the Salt Sea. The junction of the three great rivers, the Nile flowing on the west side of Meroe; the Tacazze, which washes the east side, and joins the Nile at Maggrian in N. Lat. 17°: and the Mareb, which falls into this last something above the junction, gives the name of *Triton* to the Nile. The ancient name *Egyptus* given it in Homer is supposed to have been derived from its black colour; but Mr. Bruce derives it from *Y Gypt*, the name given to Egypt in Ethiopia, *i.e. the Country of Canals*.

We shall also quote from Mr. Bruce what he has said concerning the natural operation by which the tropical rains are produced; which are now universally allowed to be the cause of the annual overflowing of this and other rivers. The air is so much rarified by the sun, during the time he remains almost stationary over the tropic of Capricorn, that the winds loaded with vapours rush in upon the land from the Atlantic ocean on the west, the Indian ocean on the east, and the cold Southern ocean beyond the Cape. Thus a great quantity of vapour is gathered, as it were, into a focus; and as the same causes continue to ope-

rate during the progress of the sun northward, a vast train of clouds proceeds from south to north, which are sometimes extended much farther than at other times. In April all the rivers in the south of Abyssinia begin to swell, and greatly augment the Nile, which is further enlarged by the vast quantity of water poured into the lake Tzana. In the beginning of June the rivers are all full, and continue so while the sun remains stationary in the tropic of Cancer. This excessive rain, which would sweep off the whole soil of Egypt into the sea, were it to continue without intermission, begins to abate as the sun turns southward; and on his arrival at the zenith of each place, on his passage toward that quarter, they cease entirely. Immediately after the sun has passed the line, he begins the rainy season to the southward.

There are three remarkable appearances attending the inundation of the Nile. Every morning in Abyssinia is clear, and the sun shines. About 9 a small cloud, not above 4 feet broad, appears in the east, whirling violently round as if upon an axis; but, arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapours from all the opposite quarters. These clouds, having attained nearly the same height, rush against each other with great violence. The air, impelled before the heaviest mass, or swiftest mover, makes an impression of its form on the collection of clouds opposite; and the moment it has taken possession of the space made to receive it, the most violent thunder possible to be conceived instantly follows, with rain: after some hours the sky again clears, with a wind at N. and is always disagreeably cold when the thermometer is below 63°. The 2d thing remarkable is the variation of the thermometer. When the sun is in the southern tropic, 36° distant from the zenith of Gondar, it is seldom lower than 72°; but it falls to 60°, and 63°, when the sun is immediately vertical; so happily does the approach of rain compensate the heat of a too scorching sun. The 3d is that remarkable stop in the extent of the rain northward, when the sun, that has conducted the vapours from the line, and should seem now more than ever to be in possession of them, is here overruled suddenly; till, on his return to Gorri, again it resumes the absolute command over the rain, and reconducts it to the line, to furnish distant deluges to the southward."

The river passing through the kingdom of Senaar, the soil of which is a red bole, becomes coloured with that earth; and this mixture, along with the moving sand of the deserts, of which it receives a great quantity when raised by the wind, precipitates all the viscous and putrid matters which float in the waters; whence Mr. Pococke judiciously observes, that the Nile is not wholesome when the water is clear and green, but when so red and turbid that it stains the water of the Mediterranean."

This *redness* of the waters of the Nile, as the reader will observe, is noticed in Egypt. I find the following account of it in Father Vansleb, whose remarks were made at Cairo.

This is remarkable of *Nilus*: 1. That it begins to increase and decrease on a certain day precisely. 2. That when it first increaseth it grows green. 3. That afterwards it appears red; and 4. That it changeth its channel sometimes.

The day in which it begins to increase is yearly the 12th day of *June*, on which day they observe the Feast of St. *Michael* the Arch-Angel, on which day the drops fall. Now these drops are nothing else, according to the judgment of the inhabitants, but the mercies and blessings of God.

As soon as this dew is fallen, the water begins to be corrupt, and assumes a greenish colour; this colour increaseth more and more, till the river appears as a lake covered all over with moss.

This colour is to be seen not only in its great channel, but also in all the ponds and branches that come from thence, only the cisterns keep the water pure.

Some years this green colour continues about 20 days, and sometimes more, but never above 40. The *Egyptians* call this time, when the river is green, *il chad raviat*, for they suffer much because the water is corrupt, without taste, and unwholesome, and that good water is very rare.

As soon as the green colour is gone, the river *Nilus* begins to become red, and very muddy: it is then no doubt that the fermentation is passed, and that the waters of *Ethiopia* are arrived in *Egypt*, which are of that colour, because of the red earth which the furious torrents from the mountains carry into the river; for it is not possible that the land of Egypt, which is very black, should give it that colour. In the year 1673, in the beginning of July, the water began to be red, which continued till the end of December, the time that the river returns to its ordinary bigness.

They have an art to make this muddy water as clear as crystal. As soon as the water bearers have filled their vessels, they rub them in the inside with a paste made with pounded almonds, which causeth the water to become in a short time very clear.

In the places where this paste is not to be found, they use for that purpose the kernels of apricots, pounded in the same manner. I was told, that the flour of little beans could perform the same

effect. The Egyptians believe that the river Nilus decreaseth also at a certain day; namely, the 24th of September.

The waters of this river cause an itch in the skin, which troubles such as drink of them when the river increases. This itch is very small, and appears first about the arms, next upon the stomach, and spreads all about the body, which causeth a grievous pain. This itch comes not only upon such as drink of the river, but such as drink of the waters of the cisterns filled with the river water. It lasts about six weeks.

When the river runs over, it makes a great destruction; it carries away not only great pieces of the bank, but destroys sometimes towns and villages near to it."

The prophet Nahum calls this river by the name of a *sea*, when describing the rampart of populous No, which, says he, "was the sea, and her wall was from the sea." Vide Excurs. No. 557.

As this may appear extraordinary to British readers, I shall subjoin the account of Ibn Haukal, who uses the same phraseology in speaking of this river.

He thus writes, Sir W. Ouseley's Trans. p. 34. "In this *sea* there are *islands*, to which one may pass in boats or vessels. Of these islands are *Teneis*, and *Damiat*. In each of these, agriculture is practised, and cattle are kept: and the kind of clothes called *rekia* come from these places.

[Has *rekia*, a kind of clothes, any reference to *Areckia*, *Araga*-men of the Hebrew writers?]

"The waters of this *sea* are not very considerable, and vessels move on it by the help of men. From the borders of this *sea*, to those of the sea of Syria, it is all sand."

In these passages the mouths of the Nile, the lakes adjacent to them, the marshes, &c. appear to be called *seas* in the Arabic, as such collections of water also are in the Hebrew.

We need no longer wonder at the appellation of *Ocean* given to this river by the Egyptians, as we are told it was by Diodorus Siculus: and which indeed is confirmed by medals of the Nile bearing this inscription.

The Nile, says Ibn Haukal, Sir W. Ouseley's Trans. p. 31. produces *crocodiles*, and the fish *sekenkour*: and there is also a species of fish called *raadah*, which if any person take in his hand, while it is alive, that person will be affected by a trembling of his body: when dead this fish resembles other fishes. The crocodile's skin is so hard, that it resists the blows of all weapons when stricken on the back: they therefore wound him under the armpits and between the thighs. The *sekenkour* is a species of that *fish*, the crocodile, but the crocodile has hands and feet: and they use the *sekenkour* in medicinal and culinary preparations."

It deserves notice that the crocodile is here reckoned a *fish*, though it is, as we well know, a lizard; and the *sekenkour*, or *skinkore*, or *skink*, of European naturalists, is referred to the same genus, *i.e.* of *fishes*, though that also is a lizard, is amphibious, and is found in various countries of the East.

It appears that the ancient Hebrews also included lizards in the division of Tannim, which comprised not only fishes but amphibia; animals using the water, generally; and even serpents. The crocodile, therefore, being called *a fish* by the Arab writer, we shall not hesitate to admit the same idea among the learned Hebrews. Comp. Aquatics. Nat. Hist. Scrip. Illust.

NIMRA, *a leopard*; otherwise, *rebellion*, or *bitterness*, or *exchange*.

A city of Gad. Numb. xxxii. 3.

This appears to be written at length, *Beth*-Nimra, in Numb. xxxii. 36. and Josh. xiii. 27. It was a place abounding in waters, as may be collected from Isaiah xv. 6. and Jer. xlviii. 34. whence some incline to derive its name from *copious streams*, according to the Arabic, rather than from a *leopard*. But, as I suppose that the term *Beth* implies a temple, wherein the leopard was a symbol, whether accompanying a figure or not, so I incline to derive the name from some sacred establishment by the ancient inhabitants of the country. Leopard Town, Leopard Temple.

NIMRIM, of the same import as Nimra.

NINEVEH, *fair*, or *well looking*; otherwise, *a small habitation*.

A city built by Asher, Gen. x. 11, 12. Jonah i. 2. &c. In the Greek *Nineui*, Luke xi. 32. Called also *Ninus*.

Nineveh, *i.e.* "Mosul," says Otter, "the capital of the district of Dgeziré, is situated on the western bank of the Tigris. It has a wall, ditches, and a rampart by the side of the river. The caravanserais, palaces, and other edifices, built of hard stone, are beautiful enough. The air is good in spring, which is the most advantageous season for this country. The heat is great in summer, the cold severe in winter, and fevers prevail in autumn. The city is rich, and the inhabitants are brave. They commonly speak four languages, the Arabic, Turkish, Persian, and Kurd. A great commerce is carried on here, especially in cotton cloths, black and white, manufactured in this city. Indian commodities brought from Bosra are also sold here: and the cloths and other European articles are procured by the way of Aleppo." Otter, vol. i. p. 137.

Michaelis has nothing to add to what is generally known in relation to this city.

The best account of Nineveh is given by Niebuhr, vol. ii. p. 286. &c. French edit. He mentions the site of the ancient Nineveh, now called Nunia, as opposite, across the river, to the present Mosul: and here he was shown on a hill a mosque, in which the prophet Jonah is said to be interred. The Tigris is about 300 feet in width. It sometimes rises very rapidly. The number of houses in Nineveh is calculated at from 20,000 to 24,000. It has fifteen *chans*, or places of public resort, where strangers may lodge. The number of Christians may amount to 1200 families: about one fourth of whom are Nestorians, the rest are Jacobites. Few of those born in the city speak the Syriac language; but it is still used in the country villages. The books of devotion are written in the ancient dialect. The Christians and Turks live in remarkable harmony together. The Jews are about 150 families; they are despised, and ill treated. In general the country around is fertile; yet the miseries of famine have been severely felt. The terrible winter of 1756, when the Tigris was frozen over for many days, and the locusts of 1757, reduced this district to a deplorable condition.

NISIBIN is rendered, by its river and delightful verdure, one of the pleasantest places of Jezireh. It is a considerable town, situated on a level ground, watered by a stream which issues from a mountain called *Balousa*, and thence proceeds among the gardens and cornfields. Ibn Haukal.

NO, vide AMMON No, EXCURS. No. 557. and NOPH.

NOB, *discourse*, or *prophecy*, or *speaking*, or *prophesying*; otherwise, *fruitful*, or *germinating*.

A city of the priests, 1 Sam. xxii. 11, 19. Nehem. xi. 32. Written *Nobah*, *Nob*, Eng. Tr. in Sam. xxi. 2. xxii. 9.

A city in the tribe of Dan, or Benjamin, Isaiah x. 32.

The Rabbins say that Jerusalem might be seen from this town. The tabernacle resided some time at Nob; after this town was destroyed it was removed to Gibeon: "and the days of Nob and Gibeon," says Maimonides, "were fifty seven years."

NOBAH, *barking*, or *barked at*. Numb. xxxii. 42. Judges viii. 11.

A city called also *Canath*, in the tribe of Manasseh, as some think.

As the Arabic root of these names, *Nob* and *Nobah*, implies *height*, it is thought that these towns stood on elevations, and derived their name from that circumstance. Heights, High Town.

NOD, not the name of a country: but rather descriptive of the state of Cain, in his exile. The Samaritan reads *Nad*: Vulgate *profugus*, a vagabond, or *trembler* in the land. Nevertheless, taken as the name of a country it imports *wandering* or *exile*, perhaps *wildness*, or the WILDS: as we say a *straggling* country: meaning one wherein animals or men may stray, and lose themselves with little hope of recovery. Gen. iv. 16.

NOPH, a city of Egypt, Isaiah xix. 13. Jer. ii. 16. xliv. 1. xlvi. 14. Ezek. xxx. 13. 16.

It is generally believed to have been the same with *Moph*, *i.e.* Memphis. Hiller deduces its name from the *slightness of the rains*, which reach so far into the country from the sea, as Philo observes, De Vita Mosis, cap. 1. which idea he compares with that of the Hebrew root, importing to drop, to *distil*; and the Ethiopic, to descend gently as *dew*: heavy dews being equivalent to small rains. Vitringa, on Isaiah, xix. 13. thinks *Moph*, written for Menuph, means the land, or place, of *Meni*, from a king named *Menes*, who built it, as appears from Herodotus, lib. ii. Abenephius, quoted by Kircher, in Oedip. tom. i. p. 27. reports, that *Memphis* is by the Coptis called *Monphtha*, *i.e.* water of God; [can it mean Deity of the water? *i.e.* issuing from the water] but Plutarch, in Iside, informs us, that *Memphin*, denotes the entrance, or *gate of good*. The explication of the Coptic name for this city, as given by Jablonski, agrees very well with this representation of Plutarch; for he translates *men*, full, *nouph*, good: whence "full of good," is the import of the name. De Terra Gosen, Diss. iv. p. 41. For the same name we have in Kirchir, Ling. Egypt. Restit. p. 207. *Menouph*, or, without the article, *Nouph*, agreeing with the Hebrew *Noph*.

NOPHAH, *out of breath*, or *fearful*; otherwise, *intangling*.

The name of a place, Numb. xxi. 30. Probably, a place exposed to gales of wind; wherein the wind blows freely: *well ventilated*.

NOPHET, *honeycomb*; otherwise, *a sieve*, or *distillation*.

A city of Manasseh, Josh. xvii.

O.

OBER E NAHR, province of, EXCURS. 564. Vide MAWR E NAHAR.

OBOTH, *pythonics*; otherwise, *skin bottles*; otherwise, *fathers*, or *things desired*. The thirty sixth station of the Israelites, Numb. xxi. 10. xxxiii. 43.

The place of skin bottles, *i.e.* where bottles of this kind might be filled with water. Hiller, in his Onomast. p. 899. derives it from the Arabic, which imports "water there;" hither and thither water

is found. Query, the place where skin bottles were made?

OG, kingdom of, No. 190.

OLIVES, *Mount of*, was distant from the city of Jerusalem five furlongs, says Josephus, Ant. lib. xx. cap. 6. eight furlongs, says Luke, Acts i. 12. which allows three furlongs for the ascent from the foot of the mountain toward its top. Though this mount was named from its olive trees, yet it abounded in other trees also: among them were two large cedars; under one of which were four shops, or stalls, where pigeons, and other necessaries for purification, were constantly on sale. This mount was a station for signals, which were communicated from hence by lights and flames, on various occasions. They were made of long staves of cedar, canes, pine-wood, or coarse flax, which, while on fire, were shaken about till they were answered from other signals.

What is said in Midras Tellim, by Rab. Janna, is extremely remarkable: "The Divine Majesty stood three years and a half on Mount Olivet, saying, Seek ye the Lord, while he may be found; call on him, while he is near." Is this the language of a Jew?

The names of the various districts of this mount deserve our attention, as, 1. *Geth semani*, the place of oil-presses; 2. *Bethany*, the place of dates; 3. *Bethphage*, the place of green figs; and probably other names in different places.

The Talmudists say, Hier. Berac. fol. 16. that on Mount Olivet were shops, kept by the children of Canaan, of which shops some were in Bethany. They say, that under two cedars which stood there, were shops, where things necessary for purification were sold: such as pigeons for the women, &c. Probably, these shops were supplied by country persons, who hereby avoided paying rent for their sittings in the Temple. The mention of these residences implies that this mount had various dwellings upon it.

There was also a collection of water at Bethany, on this mount: which was by some used as a place of purification.

OLIVES, *Mount of*, is a very steep hill on the east of Jerusalem; the valley of Jehoshaphat lying between the mount and the city. The small building, erected over the Place of Ascension, is contiguous to a Turkish mosque, and is in possession of the Turks, who show it for profit; and subject the Christians to an annual contribution for permission to officiate within it on Ascension-day. From the mosque we had a fine and commanding view of Jerusalem, Mount Sion, *and the Dead Sea*. Dr. WELLS, p. 168.

ON, properly AUN, ■ *mansion*, or *quiet residence*, if from the Syriac, Arabic, or Greek; but if from the Egyptian, the present Coptic has *light*, by metonymy for *the sun*: as we learn from Jablonski, Diss. de Terra Gosen. p. 44. WELLS, No. 138, 151. EXCURS. 560.

I have been accustomed to consider this appellation as the same with the Hindoo AUM, and in its Hebrew sense importing "the generative power:" personally, the great patriarch Noah, from whom all mankind is descended.

1. *Heliopolis*, a city of Egypt, by Ptolemy called *Onion; i.e.* Aun i Aun, light of light, Ezek. xxx. 17. called *On*, Gen. xli. 45. xlvi. 20. and *Beth Shemesh*, the temple of the sun, Jer. xliii. 13. which agrees with the Egyptian idea of the name.
2. A valley of Damascus. Amos i. 5. Eng. Tr. *plain*, of which there is notice in Museum Bremens. vol. i. p. 282.
3. *Beth On*, or rather *Beth Aun*, the temple of rest, or quiet, say most commentators; but, if *Aun* alone implies the mansion of rest, a temple dedicated to this mansion appears to be an absurdity: there is, however, no absurdity in supposing a temple to the generative power, or great patriarch. It was a city of Benjamin, Josh. vii. 2. xviii. 12. 1 Sam. xiii. 5. xiv. 23. Hos. v. 8.
4. By a paranomasia, the prophet Hosea is usually understood to play on the name *Bethel*, which he changes to *Beth Aun*, or *Aven*, Hos. iv. 15. x. 5. This is called simply *Aven*, x. 8. xii. 12. Amos v. 5. But, if my conjecture be correct, there is no paranomasia here, the prophet merely repeating the name given by the heathen to one of their temples in this place: *i.e.* the temple of the generative power: or taking *El* in the sense of *God*, as is regular, the great one, then *El* and *Aun* are of equal import, which certainly they were among the idolaters.

ONIAS, temple of, EXCURS. 560.

ONO, *grief*, or *fortitude*; otherwise, *his iniquity*.

A city of Benjamin, 1 Chron. viii. 12. Ezra ii. 33. Nehem. vii. 37. xi. 35.

In Nehem. vi. 2. we have mention of "The Valley of Ono," which probably was not far from the city.

Simon renders, *mansion*: *i.e.* the very safe abode of quiet.

OPHEL, ■ *tower*; otherwise, *obscurity*, or *clouds*.

The name of a wall, or rather of a tower, at Jerusalem, not far from the temple. 2 Chron. xxvii. 3. xxxiii. 14. Nehem. iii. 26, 27. xi. 21.

A cliff, or *acclivity*, an ascent; a part of Mount Zion, on the east, say some, not far from Mount Moriah.

OPHIR, *ashes*, or *consuming to cinders*; otherwise, *fructification*.

The Arabic root denotes *fat*, or *slippery*: Bochart thinks it imports *opulence*, Phaleg. lib. ii. cap. 27.

The *region* of Ophir is mentioned 1 Kings ix. 28. on occasion of which history, Josephus, lib. viii. says, it was called the "golden land:" whence *Aurum Ophirizum*, or *Obrizum*, was descriptive of very fine gold.

The word also occurs, Job xxviii. 16. Psalm xlv. 10. Isaiah xiii. 12.

If the region of Ophir took its name from Ophir, the son of Joktan, Gen. x. 29. as is usually supposed, we must, in order to ascertain where this region lay, discover where Ophir settled. Moses says expressly that the sons of Joktan dwelt between Mesha and Mount Sephar, a mountain of Kedem. If we place Kedem at or near the head of the river Indus, we shall find the land of *Havilah*, brother of Ophir, in the land of Cabul, *Cabilah*, in that region; and of consequence we may seek for Ophir not far distant from it.

To this agrees the sentiment of the Targumist on Eccles. ii. 5. who says, "I planted me all trees of spice, which the goblins and dæmons brought me out of India, *Hendiea*." We know no more likely opportunity for this bringing to Solomon, than that by the Ophir fleet: and it certainly supposes an intercourse between Solomon and the regions where we have placed Ophir. The spice trees, we know, are natives of the hottest climates: and possibly the phrase "goblins and dæmons" may refer to the Tyrian sailors, by whom Solomon's fleet was navigated; and to the deities they worshipped; with the rites they practised in their voyage. We can hardly suppose Solomon would let them erect their idols in any conspicuous places in his ships: but he could not prevent their customs out at sea; nor their giving any names they pleased to the vessels they navigated; even those of goblins and dæmons.

Under the article OPHIR in CALMET, may be seen the train of reasoning which induced that learned writer to place *Ophir* at the head of the Euphrates: but had he considered the much readier way for Solomon to procure an intercourse with that country *by land*, he would never have made him undertake a three year's voyage to that region. The case is different in voyageing to the Indus; because this was a regular voyage from Egypt, and still is; from the coast of Malabar to Mocha, anciently to Berenice, Cosseir, &c. in the Red Sea, being a line of intercourse never wholly abandoned. With regard to the length of time, three years, I presume we are to take it according to the Hebrew manner of reckoning, for part of the first year, the whole of the second year, and part of the third year. If then we suppose with Mr. Bruce, that Solomon's fleet, following the course of the winds during June, July, August, September, and October, sailed down the Red Sea for the ocean, say they passed the Straits of Babelmandel in October, they might then pass over to the Indus, spend one year in taking in their lading there, &c. and repass the Straits homeward in the months of November, December, January, February, March, and April. This the Hebrews would reckon three years, the space included being part of the first, and part of the third year. Supposing the fleet to be arrived at the mouth of the Indus, it could do no business except in places where commerce was carried on, nor could it procure gold, except in some capital trading city: it was therefore under the necessity of advancing up the river, to some of those famous marts which occupied its banks, and in this navigation a considerable portion of time must have been consumed. We suppose, however, that the gold of Ophir was brought some way down the Indus, to a station, say the present Moultan, and that here the Tyrians exchanged their cargoes for it. If it be thought unlikely that the Jewish vessels should sail up the Indus, we may suppose that they went to the same places and ports as the Egyptian navigators afterwards did: that is to say, to *Musiris*, a harbour on the Malabar coast, now *Merjee*; or to *Barace*, now *Barcelore*. Pliny calls *Musiris* the first emporium in India, and he gives an account of the time occupied in the navigation between the two countries; informing us, that from Berenice ships take their departure about midsummer, and in thirty days reach the mouth of the Arabian Gulph; thence in forty days to Musiris. They begin their voyage home early in December, and complete their passage in less than a year. We must understand, that at this time the vessels followed the coast, for the most part, to the mouths of the Indus, and from thence down the western shore of the continent of Musiris. But the object of these vessels was certainly commodities, not the gold of Ophir; for in quitting the mouths of the Indus they quitted the course to that country. We consider it, therefore, as very probable, that the difference of time was lost, either in ascending the Indus in those vessels which composed this fleet, or in trans-shipping into vessels of the country the goods they had brought, and receiving others in return.

That the river Indus was capable of receiving ships of burden is evident from the history of Alexander. The following extracts are from Mr. Arrowsmith's large Map of the Course of the Indus, and agree perfectly with what we have sug-

gested. It is the opinion of Major Rennell, that, under the Ptolemies, the Egyptians extended their navigation to the extreme point of the Indian Continent, and even sailed up the Ganges to *Palibothra*, now Patna. What Major Rennell supposes might be done in the Ganges, I suppose might be done in the Indus.

"The river Indus admitted of an uninterrupted navigation from the [sea up the] Gulph of Cutch, to Lahore; for vessels of near 200 tons: a distance of about 760 geographical miles." "Scylax built vessels and sailed down the Indus," on the Cow, or Cowmull River, which joins the Indus about lat. 32, 45. almost three degrees higher than the branch which communicates with Lahore. "Alexander built vessels on the Hydaspes, now Jhylum or Bebut River," in about the same latitude, but on a branch of the Indus, which is but small in comparison with the main river. From lat. 33 to 34, the river Indus was three quarters of a mile, to a mile across, in July, 1783.

Attock Benares, probably the most ancient university for learning, a city reckoned sacred by the Hindoos, and a city of great trade in ancient time, is situated on the Indus at this part of the river.

The name of the Indus, or Sinde River, is *Nilab*.

This Attock Benares precisely answers our purpose as to a commercial town on the Indus. The streams which fell into the Indus, from the Caucasean mountains, would convey the productions of the land of Ophir. An idea of what these generally were, may be formed from Major Wilford's description of the land of *Chabila*, adjacent to Ophir, in Excursion, No. 541. He mentions particularly *gold*, as found near the surface of the earth, but purer still by digging to a considerable depth, and that it might be procured in great quantities.

OPHNI, a town of Benjamin: probably so named after its builder. Josh. xviii. 24.

Simon thinks it imports those who resided at Ophen's town.

OPHRAH, *dust*, or *lead*; otherwise, *a kid*, or *young goat*; rather, in the feminine, *a hind*, or *young deer*. Wells, No. 268.

1. A city of Benjamin, Josh. xviii. 23. 1 Sam. xiii. 17.

2. In the prophet Micah, i. 10. we have a temple mentioned, as the house of Ophrah, where the paranomasia clearly points at dust, as the import of this name, "In the temple of Ophrah, *dust*, roll thyself in the dust." But this phrase might be adopted by the prophet, by reason of the similarity of *sound*, though not of *sense*, between the two words.

3. *Ophrah*, a city of Manasseh, the birth place of Gideon. Judg. vi. 11. viii. 27. ix. 5.

The soil adjacent to these places might be light and dusty.

OREB, *crow*, or *sweet*; otherwise, *commander of right*, or *mixing*, or *evening time*. Judg. vii. 25. viii. 3. Psalm lxxxii. 12. Isaiah x. 26.

The name *Crow* is common among ourselves, without importing any particular *blackness* peculiar to the person or his family: I do not therefore attach any great importance to the conjecture of Bochart, that it might express rapacity; or eyes and hair *black* like the plumage of a crow, which was esteemed handsome anciently; though this idea has been adopted by Chabot on Horace, lib. i. Ode 32, Cyprian on Franzii, Hist. Anim. p. 1173. and Arnzenius, Diss. de colore et tinctura Capillorum, cap. 4. Comp. Cant. v. 11. The name *Corax*, *Corvus*, *Corvinus*, in Latin, is well known.

Other languages, as the Arabic, have the same appellation.

ORTHOSIAS, *right*, or *set to rights*. 1 Macc. xv. 37.

A town and port of considerable importance, on the coast of Syria; now called Tortosa, says Mr. Maundrel, north of Rouad, or Arpad. It was a bishop's see in the province of Tyre, and formerly a place of great strength. It still possesses interesting antiquities.

P.

PADAN. Simon says, *a broad spreading country*, or *field*; like the Arabic, *padad*, exceeding in breath, *wide*, large; the Ethiopic the same. Possibly this may approach in sense to our term, "the levels." So the Greek *pedon*, i.e. *pedion*. It is, says he, taken in this acceptation, Syria *Campestris*, Gen. xlviii. 7. the *field* or *plain* of Syria, xxv. 20. xxviii. 2. and is understood by a kindred term, *Sedah Aram*, the plain of Syria, Hos. xii. 13.

Padan Aram, what and where, Wells, No. 24.

PALESTINE, Volney's account of its present state, its military state, Excurs. 562.

PALMYRA, vide TADMOR. Wells, 360.

PAMPHYLIA, *wholely beloved*, or *lovely*.

A province of Asia, having Cilicia to the east, to the west Lycia and part of Asia Minor, to the north Galatia and Cappadocia, to the south the Mediterranean, hereabouts called the Sea of Pamphylia. Part of Mount Taurus was included in this province. Ptolemy mentions this region, lib. v. Pliny, lib. v. cap. 27. Pomp. Mela. lib. i. Here was situated *Perga*, mentioned Acts xiii. also by Mela, lib i. Volaterra, lib. x. It was, he says, also called *Mesopias*. Wells, No. 471,

PAPER, made from the reed *Papyrus*. WELLS, No. 154.

PARADISE, seat of. EXCURS. 541.

PAPHOS, a city in the island of Cyprus, Acts xiii. 6. now called *Baffo*. Here the goddess Venus was worshipped; and maidens before their marriage gave to her temple gifts procured by prostitution, Pomp. Mela mentions this town in lib. ii. Strabo, lib. xiv. Pliny, lib. v. cap. 31. This place was very subject to earthquakes, and the old city is now in ruins, which mark its site: says Jerom on Acts xiii. WELLS, No. 470.

The name is thought to signify *boiling*, or *being heated*; perhaps "glowing."

Tacitus says this city had a most ancient temple of Venus, Ann. lib. iii. which he particularly describes, Hist. lib. ii. It became at length, says Arator, Carm. 1, 2. *lascivus ager sacrilegæque libidinis antrum*. Justin, lib. x. cap. v. says, that virgins prostituted themselves here before marriage to procure a dowry: they were probably of the same description as those attached to the temples among the Hindoos.

There were, however, two towns of this name: *New Paphos*, as Ptolemy calls it, was about sixty stadia distant from the old Paphos: and this new town is commonly understood by this name. It was also called *Augusta*, in honor of Augustus: having suffered by an earthquake, it was assisted by the benevolence of that emperor. Dion. lib. liv. It was probably at old Paphos that the famous temple of Venus stood, since there the goddess came ashore after rising from the sea. Yet the figure under which she was worshipped here was not of the human form, but a simple *meta*, or upright stone. Connecting this with the testimony of Pausanias, that this worship was taught at Paphos by Phenicians from Ascalon, who themselves had received it from the ancient Assyrians, there can be no doubt as to the object worshipped, which is the same as is commemorated in India to this day. It assists also in proof that the Philistines, who held Ascalon, derived their descent from the original Assyria, very far east, as we have supposed: since they worshipped the deity of that country under the same symbol. The symbol appears repeatedly on our medals. It was reported of this temple that no rain ever fell in the area of it. Pliny, lib. ii. cap. 96.

PARAN, *many diggings*; from the Arabic root, *par*, to dig.

1. A city, Deut. i. 1. 1 Kings, xi. 18.
2. A mount, Deut. xxxiii. 2. Hab. iii. 3.
3. A desert, Gen xiv. 6. xxi. 21. Num. x. 12. 1 Sam. xxv. 1. WELLS, No. 172. EXCURS. 561. Valley of, ib.

Simon thinks there might be many wells in this district. Vide Joseph. de Bello, lib. v. cap. 7. Hiller, Onom. p. 114.

PARTHIA.

A region in Asia; part of Persia, between the Indus and the Arrias to the east, and the Tigris and Media to the west: southward it was terminated by the desert of Caramania, northwards by Hircania, as Pliny informs us, lib. vi. cap. 25. Ptolemy, lib. vi. cap. 5. Justin mentions this region, lib. xli. Strabo, lib. xv. Acts ii. 9. WELLS, 503.

It is said, the Parthians were either refugees or exiles from the Scythian nations. Jews from among them were present at Jerusalem at the Pentecost.

The Parthians are more distinguished in later ages than the Persians. This empire lasted 400 years. They disputed the dominion of the east with the Romans. They were distinguished for the veneration they paid to their kings: for their manner of fighting on horseback, when, affecting to retreat, they discharged their arrows with great precision and effect, shooting them backwards over their heads. Vide PERSIA.

PARTHIANS, EXCURS. 565.

PARVAIM, the *fertile*.

The name of a region, 2 Chron. iii. 6. in the dual form, because it consisted of two parts. Thought to be the same as Ophir.

Such are the sentiments of Simon: but if the *Parvaim* were mountains, then the plural, or dual, is easily accounted for. There is no need for making them the same as Ophir, and the construction of the passage where this name occurs is, apparently, intended to distinguish these Parvaim from Ophir: but they might both be in the same region. Vide OPHIR, and EXCURS. No. 541, 546.

PARVAIM, or PARVETOI, gold of, EXCURS. 564.

PASDAMMIM, or PHESDOMIM, *the portion*, or *diminution of blood*; otherwise, *the diminution of silence*, or *similitude*.

The name of a place, 1 Chron. xi. 13.

The cessasion of blood, as some think, *i.e.* where a stop was put to slaughter: as the Jews explain this term in Midrash Ruth, fol. 48. col. 2.

This place is mentioned as being in the tribe of Judah, a city, 1 Sam. xvii. 1. where it is called *Ephes-dammim*, and appears to be the same as in Chronicles is called *Pas-dammim*, which is of the same import. Perhaps it was an ancient *asylum*.

PATARA, *trodden down, kicked about*, or *approaching to death*.

A city of Lycia, a province in Asia, Acts xxi. 1. I presume that this name is allied to *Pathros*, which see. WELLS, No. 509.

PATHROS, the *shell of dew*; otherwise, *persuasion*, or *spreading of ruin*, or of *distillation*. The name of a region called *Arabia Petræa*,

Isaiah xi. 11. It appears to be the same as *Phatures;* being written with the same Hebrew letters and vowels. WELLS, No. 144.

Pathros occurs in Isaiah xi. 11. Jer. xliv. 15. Ezek. xxix. 14. xxx. 14. Bochart places it in Upper Egypt, in the Thebais, where was a district called the *Phaturitic* nome. The Arabic root imports *dryness*, whence it has been thought that the Nile was very shallow in this nome. Hiller thinks it was at nome of Lower Egypt, and that the name imports *the angle of dew*, from *Patrus;* but *Pa* is an Egyptian article, as is proved by Hasæus, in Biblioth. Brem. class v. p. 595. who yet leaves the name unexplained.

It is remarkable that the Chaldee renders "the land of their habitation:" and most of the Rabbins, following Christian interpreters, render, "the land of their nativity:" yet Michaelis doubts whether the Hebrew word, strictly taken, will bear this sense; and instead of native land would render "the land of their sellings;" *i.e.* where they were sold as captives, having been there conquered and reduced to slavery. The Syriac renders, "the land out of which they were bought." It is, however, certain, that it imports delivery, *i.e.* the progress of proceeding, passing from, an original place, or state, to a secondary: or else, that original place itself from whence a person, or thing, proceeds.

If we inquire what names of places elsewhere have any affinity to this name, I apprehend we shall find it in *Pethor*, whence Balaam came, and in the *Pataras* among the Greeks. There was a *Patara* in Lycia, where was a temple and oracle of Apollo, who thence was called *Patareus*. Hor. Od. iii. 4, 64. Ovid, Met. i. 516. Cic. Flacc. 32. *Patras* in Achaia appears to me also to be related to this name.

I presume the original of these appellations is the oriental *Pethor*.

PATHROSIM. The LXX read *Patrosonieim;* Josephus reads *Pathrosimon*.

This is taken in the singular for the name of a province, *Pathros*, Isaiah xi. 11. Jer. xlv. 1, 15. Ezek. xxix. 14. xxx. 14. Isaiah distinguishes it from Egypt: Jeremiah and Ezekiel make it part of Egypt; and, as it seems, the native country of the Egyptians. The Vulgate in these passages reads *Phatura*.

It seems to be hardly proper to take the Phaturite nome of Egypt, mentioned by Pliny, for a country of considerable extent, as Pathros certainly was; because that writer enumerates ten other nomes, none of which has any relation to this nome. Nor is the conjectural change of T for P. *Tathyris*, in Ptolemy, satisfactory, though it is not impossible: we have also a *Fatira*, a village on the Nile, near to the mountain of *Silsily*, or the chain, as appears in Norden's Map of Egypt, tab. cxvii. but this may, or may not, be an ancient establishment.

The passage Ezek. xxix. 14. may contribute to throw some light on this question: "I will cause Egypt to *return* into the land of Pathros, into *the land of their habitation;*" or as the Vulgate, of their *nativity:* which Jerom paraphrases, "they shall be collected into their mother city, called *Phatura*, where they originated, and from whence they came.

From these versions it is evident that our translation and the Vulgate understood the *Pathros* of this passage as being the primary country of the Egyptians. WELLS, No. 47.

PATMOS, *deadly*, or *mortal*.

An island in the Ægian sea, one of the Sporades, as Pliny says, lib. iv. cap. 12. Strabo, lib. x. To which the apostle John was banished by Domitian, the Roman emperor; and where he wrote the Apocalypse. Rev. i. Euseb. Eccles. Hist. lib. iii. cap. 18. WELLS, No. 505.

Patmos has an excellent harbour; and the town, being situated on the loftiest part of the island, makes a pretty appearance on entering. The houses being constructed of a white free stone, have a peculiarly neat aspect. It has been calculated that the town has an elevation of nearly five hundred feet above the level of the sea. In its centre is a large convent dedicated to St. John the Evangelist, who was banished to this island. Here he wrote his Revelations. We saw, in walking to the summit of the hill, the grotto in which he is said to have composed them. The convent has a resident bishop, with a considerable number of monks, and is a college for the education of young men of the Greek persuasion. In those parts of the island which the inhabitants are able to cultivate, we saw several small fields, or patches of corn, banked up with stones to prevent the soil from being washed away by the rains. It appeared, however, to be capable of producing but an inconsiderable quantity of grain. The inhabitants procure sheep and cattle from the neighbouring islands. The town contains about two hundred houses. The women are to the men in the proportion of five to one. Dr. Wittman, p. 113.

De la Motraye, vol. i. p. 151. describes St. John's convent as the principal thing worth seeing on this island; it is a sort of a castle, flanked with several towers, with a church but indifferently built, and yet worse painted within. It is pretty well walled, as are most of the others, in general; but, what I never saw in the Turkish dominions except there, at Scio afterwards, and Mount

Athos, there were two bells hanging at the gate of the convent. In this monastery were ninety three Calayeros, or Greek monks, and, as they told me, above one hundred churches, or rather chapels, on the island, to which they had then but ten secular priests, which, with the Calayeros, were more than sufficient for the number of inhabitants, who were not four thousand. I saw also the hermit's cell, called by the people of the country Apocalypsis, where they pretend that St. John wrote his Revelations. It is not very far from the convent, and a narrow way cut in the rock leads directly to a little chapel, whose vaulted roof was tolerably fine; from whence one passes into a grotto, where, it is believed, St. John retired to receive his Revelations: and a papas, priest, showed me a cleft in the solid rock, through which he affirmed, pretty positively, the voice of God was heard by that evangelist. This grotto is a miserable hole.

PAUL, Apostle, his several journeys. EXCURS. 555.

PELET, *refuge*, or *flight: i.e.* the place to which the refugees have fled.

BETH PELET, the temple of refuge.

A city of Judah, Josh. xv. 27. Nehem. xi. 26.

Perhaps the temple of the deity under whose conduct we here found a settlement.

PELUSIUM, in Hebrew called *Sin*, *i.e. red*, as Strabo observes, lib. xvii. A city of Egypt, about twenty stadii in circuit. It gave name to the Pelusiac branch of the Nile. It is also mentioned by Pliny, lib. v. cap. 9, 10. Pomp Mela. lib. ii. Joseph. Antiq. lib. vi. cap. 8. x. i. Vide SIN.

PENTAPOLIS, *the five cities*, or *region containing five cities*. It was a district of country in Syria, east of Judea, containing the cities of Sodom, Gomorrha, Adama, Zeboim, and Zoar: the whole of which were overthrown by fire, sulphur, and volcanic eruptions. Gen. xiii. xix.

PENUEL, or PENIEL, *the sight of God: i.e.* where God graciously manifested himself.

A place so called, from divine appearance here to Jacob, Gen. xxxii. 31, 32. Judg. viii. 8. 1 Kings, xii. 25.

It is remarkable that there should be a kind of cape or headland, called *Prosopon Theou*, "the countenance of God," on the coast of Syria. WELLS, 130.

PEOR, Mount. WELLS, No. 199.

PEREA, was a general name for the country beyond Jordan: but to the south part of that country was this name especially appropriated. The length of Perea, says Josephus, was from Macherus to Pella, the breadth from the Jordan to Philadelphia. De Bell. lib. iii. cap. 4. WELLS, No. 413.

PEREZ UZZA, *the breach of Uzza*: the name of a place, 2 Sam. vi. 8. the name Uzzah is spelt differently where the reason of the appellation is assigned, 1 Chron. xiii. 11.

For some conjectures on this subject, vide UZZA, Supp. to CALMET.

PERGAMUS, WELLS, No. 536.

PEREZZITES, WELLS, No. 106.

PERSEPOLIS, WELLS, No. 394.

PERGA, *extremely earthy*. A city of Pamphylia, mentioned by Pliny, lib. v. cap. 27. Mela, lib. i. Strabo, lib. xiv. Acts xiii. 13. WELLS, No. 472.

Perga was one of the most considerable cities in Pamphylia; and when that province was divided into two parts, this city became the metropolis of one part, and Sidé of the other. There was, on a neighbouring mountain, a very famous temple of Diana, sirnamed *Pergæa*, from the name of the city: almost all the medals of this city commemorate this goddess. It appears that Bacchus also was worshipped in Perga.

PERGAMUS, *height*, or *sublimity*. One of the most renowned cities in Asia. It was in Mysia, the residence of king Eumenes, and of the other Attalic princes. Famous for an annual exhibition of cockfighting. Plin. lib. v. cap. 30. Strabo, lib. xiii. Rev. i.

PERSIA, *breaking*, or *dividing*; otherwise, ▫ *claw*, or a *griffin*.

A large country, having to the north Media, to the west, Susiana, to the east the two Caramanias, to the south the gulf of Persia, says Volaterrus, lib. xii. Ezek. xxvii. 10. xxxviii. 5. WELLS, No. 384.

Classic writers often put Persians for Parthians, though it is probable that Parthia was only a part of the kingdom. They generally also speak of the Persians in the plural: and describe this people as extremely magnificent and luxurious.

PARS, appears to be the Hebrew name for *Persia*. There is, in the district of Sumbiel, near the borders of *Pars*, a mountain from which fire issues at all times. At night this fire gives light; and smoke issues from it in the day time: and the general opinion is that here is a fountain of *naptha* or of pitch, which has taken fire.

There is also a species of scorpion, which they call *kezoureh*: they are like the leaves of *anjedan*, the herb *laserpitium*, or pellitory, *and are more destructive than serpents*. Ibn Haukal.

Kashan, says Ibn Haukal, p. 171. is a small town. Here are great numbers of black scorpions which kill: and another species, called *Heiratah*. Comp. Ezek. ii. 6. SCRIP. ILLUST. in loc.

In Pars, says Ibn Haukal, the weight of the direm is two *methkals*. The stone is of two kinds, great and small: the great stone is *one mun a thousand*

and forty direms, like the stone of Ardebil; the small stone is the stone of *Bagdad*, and the stone of *Beiza, one mun eight hundred direms*. At Istakar four hundred direms make the stone. At Behreh, two hundred and eighty direms; at Shapour, three hundred direms; and at *Ardeshir Khereh*, two hundred and forty direms. Sir W. Ouseley's Trans. p. 135.

It is very possible, that these differences of weight in different parts of the same kingdom, which is no more extraordinary than the various bushel measures for corn in our own country, may explain the differences which we sometimes find among the *talents* of Scripture. Comp. Deut. xxv. 13. Prov. xx. 10. 1 Kings, x. 14. 2 Chron. viii. 18.

PETER, apostle, excursion from Antioch northward. EXCURS. 565.

PETHOR, the city of the *interpretation of dreams*, as is gathered from the roots of the words, Gen. xl. 41. as if this city were the seat of those who professed the science of *Oneirocritics*, as Bonfrere and Grotius supposed. It is called an *academy* by the Chaldee paraphrast. It was the country of Balaam, the soothsayer, beyond the Euphrates. Numb. xxii. 5. Deut. xxiii. 6. WELLS, No. 198. Vide PATHROS.

PHARA, or PHARATHONI, *fruit bearing*, or *making fruitful*; otherwise, *increasing*, or a *cow*. 1 Macc. ix. 50.

Perhaps this term signifies a palm branch, or spread of leaves: *frons*.

PHARPAR, *reduced to minuteness*, or *fructification of fruit*; otherwise, *bull of the bull*.

A river of Damascus, 2 Kings, v. 12. The Samaritan root imports swiftness, *rapidity*; the Chaldee to roll on, and in the duplicate form to move one's self: the Arabic to flow, hence to be swift, to increase in progress. Radzivil, who saw this river, calls it a *rapid* stream, Peregr. Hieros. epist. ii. p. 32. the same says Cotovicus, Itin. lib. iii. cap. 11. Simon, however, inclines to derive the name of this river from its fertilizing effects, as divided among the gardens of Damascus, as *parah* certainly signifies to render fruitful. This name coincides with *Farfarus*, the name of a river among the Sabines, mentioned by Ovid, Metam. lib. xiv. 330.

——et amœnæ *Farfarus* undæ.

The remains of this name are preserved in the present *Barrady*; contracted from *Parwadi*, or *Parparwadi*, "the river *Parpar*."

PHENICE, in Crete, WELLS, No. 519.

PHENICIA.

It appears from the Pœnulus of Plautus, that the Carthaginians, who were a colony from Tyre, called their city by the name of *Chaderi Onek*, or Anak, the "chambers" or "abodes of Anak." The Thebans, another colony from the same coast, led by Cadmus, called their goddess Minerva by the name of ONECA; Ογκα: and a gate of their city was called the, *Oncaian* or, "*Onecaian* gate." Minerva, indeed, seems to have been a Phenician deity; so Lycophron calls the Trojan palladium, "the Phenician goddess:" and Nonnus calls her "*Onecaian* Athene." Selden de Diis Syris, p. 274. This seems to be the same appellation in Greek as Anak or Onek in Hebrew. Comp. Numb. xiii. 28. Such is the opinion and reasoning of Bochart.

The name Anak is thought to denote a collar, or ornamental chain, worn about the neck; which *might* originally be referred to in the breast-plate, &c. of Minerva: but others think it is used in the sense of *tall*, portly, gigantic.

This name, notwithstanding the authority of Bochart, in all probability was not derived from the Hebrew *Bene Anak*, as the conformation of the word is repugnant to that derivation.

Herodotus says, "The Phenicians were seated on the Red Sea, before they came to the Mediterranean, where they addicted themselves to navigation and commerce."

Justin also says, lib. xvii. cap. 3. that "the Tyrians were a people conducted by a chief named *Phœnix*, which left their native land on account of the earthquakes to which it was subject. They first settled on the Assyrian lake, sea of Tiberias, afterwards they settled on the shore of the Mediterranean, where they built a city, which from the plenty of fish they named Sidona."

Beside the Phenicia on the sea coast, there was a Phenicia interior, or midland: of which Ptolemy says, it contained the cities of *Arcé, Paleo Biblus, Gabala, Cœsarea of Paneas*.

This account agrees with what we have seen from Justin, who says this people first settled on the lake of Tiberias, north of which are these towns. It is probable Syro Phenicia extended still further north. Nicholas Choniates mentions "the Syrophenician cities bordering on Antioch."

PHILADELPHIA, *the love of brothers*, or *fraternity*.

A city of Decapolis, according to Pliny, lib. v. cap. 18. and Strabo, lib. xvi. Called in Hebrew *Rabbath, i.e.* great: also the city of waters; because, no doubt, it was situated where waters abounded. Vide RABBATH.

PHILADELPHIA, in Lydia, was so called from Attalus Philadelphus, king of Pergamus. It is situated east of Sardis about twenty-eight miles, and became famous for its public games. WELLS, No. 539.

Attalus Philadelphus, brother of Eumenes, was the founder of Philadelphia, which stood on a root of mount Tmolus, by the river Cogamus. The frequent earthquakes which it experienced, were owing to its vicinity with Catakekaumene. Even the city walls were not secure, but were shaken almost daily, and disparted. The inhabitants lived in perpetual apprehension, and were always employed in repairs. They were few in number, the people residing chiefly in the country, and cultivating the soil, which was fertile.

John Ducas, the Greek general, to whom Laodicea submitted, took Philadelphia, with Sardis, by assault, in 1097. It was again reduced, about the year 1106, under the same emperor, without difficulty. Two years after, the Turks marched from the East, with a design to plunder it and the maritime cities. In 1175, the emperor Manuel, falling into an ambuscade of the Turks, not far from the sources of the Mæander, retired to Philadelphia. In the division of the conquests of Sultan Aladin in 1300, the inner parts of Phrygia, as far as Cilicia and Philadelphia, fell by lot to Karamân. The town in 1306 was besieged by Alisuras, who took the forts near, and distressed it, but retired on the approach of the Roman army. The Tripolines requested succour from the general, on his way by Kliara: and he defeated the enemy at Aulak. It is related, that the Philadelphians despised the Turks, having a tradition, that their city had never been taken. After this exploit, the Grand Duke Roger returned hither, by the forts of Kula and Turnus, and exacted money. It 1391, Philadelphia singly refused to admit Bajazet; but wanting provisions, was forced to capitulate. Cineis, after his reconciliation with Amir, prince of Ionia, drew over to his interest this place, with Sardis, Nymphéum, and the country as far as the Hermus.

It was anciently matter of surprize, that Philadelphia was not abandoned; and yet it has survived many cities less liable to earthquakes, and continues now a mean, but considerable town, of large extent, spreading on the slopes of three or four hills. Of the wall, with which it was encompassed, many remnants are standing, but with large gaps. The materials of this fortification are small stones, with strong cement. It is thick and lofty, and has round towers. On the top, at regular distances, are a great number of nests, each as big as a bushel; with the cranes, their owners, by them, single or in pairs. The bed of the Cogamus, which is on the northeast side, was almost dry.

Going a little up the Cogamus, between the mountains, in the bank on the right hand, is a spring of a purgative quality, much esteemed and resorted to in the hot months. It tastes like ink, is clear, and tinges the earth with the colour of ochre. Farther up, beyond the town, on the left hand, is the wall, which, it has been said, was built with human bones, after a massacre, by one of the sultans. That wonder, see Rycaut, and Woodward's Catalogue of foreign Fossils, p. 11. is the remnant of a duct, which has conveyed water of a petrifying quality, as at Laodicea. This incrusted some vegetable substances, which have perished, and left behind, as it were, their moulds.

The bishop of Philadelphia was absent, says Dr. Chandler, but the proto-papas, his substitute, whom we went to visit, received us at his palace, a title given to a very indifferent house, or rather a cottage, of clay. We found him ignorant of the Greek tongue, and were forced to discourse with him, by an interpreter, in the Turkish language. He had no idea that Philadelphia existed before Christianity, but told us that it had become a city in consequence of the many religious foundations. The number of churches he reckoned at twentyfour, mostly in ruins, and mere masses of wall decorated with painted saints. Only six are in a better condition, and have their priests. The episcopal church is large, and ornamented with gilding, carving, and holy portraits. The Greeks are about three hundred families, and live in a friendly intercourse with the Turks, of whom they speak well. We were assured that the clergy and laity in general knew as little of Greek as the proto-papas: and yet the liturgies and offices of the church are read as elsewhere, and have undergone no alteration on that account.

The Philadelphians are a civil people. One of the Greeks sent us a small vessel full of choice wine. Some families beneath the trees, by a rill of water, invited us to alight, and partake of their refreshments. They saluted us when we met.

Philadelphia, possessing waters excellent in dyeing, and being situated on one of the most capital roads to Smyrna, is much frequented, especially by Armenian merchants. The khan, in which we lodged, was very filthy, but full of passengers. Mules arrived almost hourly, and were unladen in the area. A caravan goes regularly to Smyrna, and returns on stated days.

PHILIPPI, *warlike*, or *horse-loving*. Acts xvi. 6. xx. 12. 1 Thess. ii. 2. Wells, No. 490.

A city of Macedonia, so called from Philip, king of Macedon, who repaired and beautified it: whence it lost its former name of *Dathos*. Philip's design was, to make it a barrier against the Thracians.

PHILISTINES, *scattered, i.e.* as powder or dust; otherwise, *apposite ruin*, or *double ruin*, or *the drink of ruin;* or *falling drinking*. In Isaiah xiv. 13. Palestina, in the singular: in 2 Chron. xvii. 31. in the plural.

Simon considers the name as importing, *migration, wandering, travelling*, which the Ethiopic root signifies; and Palestine as importing the country migrated to, *i.e.* by the Caphtorim and Casluhim, Gen. x. 14. Exod. xv. 14. Deut. ii. 23. Jer. xlvii. 4. Amos ix. 7. The LXX, always read *Allophylloi*, strangers. *Pelasgi* and *Pelusii* he refers to the same idea. The *Pelasgi* were so termed from their wanderings, says Strabo, lib. ix.

PHILISTINES, WELLS, No. 76. Country of, 287.

We are told, Gen. x. 14. that *Philistim* came out of *Casluhim:* but, from comparing other places where the origin of this people is mentioned, as Amos ix. 7. "Have I not brought the Philistines from Caphtor?" and Jer. xlvii. 4. where the Philistines are called "the remnant of the country of Caphtor;" it appears that the parenthesis in which the Philistines are named, should have been inserted after Caphtorim, and not after Casluhim. We shall find this arrangement confirmed by other considerations. I am not satisfied with any derivation of Philistine from the Hebrew: by some it is referred to a root signifying *lowly*, or *humble:* but what in the character of the Philistines justifies this derivation? Neither did they inhabit *low countries*, properly speaking, though they held the sea coast of Judea. They are called by the Greek interpreters of the historical books, *foreigners*. They were uncircumcised, at least the body of the people was so, 1 Sam. xvi. 6. 2 Sam. i. 20. These people were always at war with the Hebrews; they had probably ancient causes of enmity; and if, as I conclude, religion was one cause, there could be no stronger opposition than between those who supposed they had divine command for worshipping God by the mediation of images, and those who were threatened with death for having any thing to do with idols, whose figures they detested, professedly as a nation, though some individuals were inclined to adopt them.

Under the article CAPHTORIM, the reader may see that we derive this people from India; and we shall give their history under the description of Philistines from the Asiatic records, as communicated by Major Wilford, in the Asiatic Researches, vol. iii. p. 72. *et passim*.

Several tribes, from India or Persia, settled in the land of Sharma: the first and most powerful of them were the Pális, or Shepherds, of whom the Puránas give the following account:

Irshu, sirnamed Pingácsha, the son of Ugra, lived in India, to the southwest of Cáshi, near the Naravindhyà river, which flowed, as its name implies, from the Vindhya mountains: the place of his residence to the south of those hills was named Palli, a word now signifying a large town and its district; or Pàli, which may be derived from Pàla, a herdsman, or shepherd. He was a prince mighty and warlike, though very religious; but his brother Tá áchva, who reigned over the Vindhyan mountains, was impious and malignant; and the whole country was infested by his people, whom he supported in all their enormities: the good king always protected the pilgrims to Càsi or Varànes [*Benares*] in their passage over the hills, and supplied them with necessaries for their journey; which gave so great offence to his brother, that he waged war against Irshu, overpowered him, and obliged him to leave his kingdom: but Mahàdéva, proceeds the legend, assisted the fugitive prince and the faithful Palis, who accompanied him; conducting them to the banks of the Càli, [the Nile] in Sanc'ha-dwip, where they found the Sharmicas, and settled among them. In that country they built the temple and town Punyavati, or Punya-nagari; words implying *holiness* and *purity*, which it imparts, say the Hindus, to zealous pilgrims: it is believed at this day to stand near the Cali, on the low hills of Mandara, which are said, in the Puràmas, to consist of *red earth;* and on those hills the Palis, under their virtuous leader, are supposed to live, like the Gandharvas, on the summit of Himàlaya, in the lawful enjoyment of pleasures; rich, innocent, and happy, though intermixed with some Mléchhas, or people who *speak a barbarous dialect*, and with some of a fair complexion. The low hills of Mandara include the tract called Meroë or Merhoë by the Greeks; in the centre of which is a place named Mandora in the Jesuit's map, and Mandera by Mr. Bruce, who says, that of old it was the residence of the shepherds, or Palli kings. In that part of the country the hills consist of *red earth;* and their name Mandara is a derivative from *manda*, which, among other senses, means *sharp pointed*, from *man*, or *mar*, and *dri*, whence dara, to *pierce;* so that Mandara-parvata signifies a mountain *dividing* the waters, and forcing them to run different ways; an etymology confirmed by Mr. Bruce in his description of Meroë, where he accounts for its being called an island. The compound Punya-nagari, or *City of Virtue*, seems to imply both a seat of government and a principal temple with a college of priests; it was, therefore, the celebrated city of Meroë. The abode of his descend-

ants is declared in the Puranas to be still on the banks of the Cálí, or Nilá.

We must not omit, that they are said to have carried from India not only the At'harvà-véda, which they had a right to possess, but even the three others, which they acquired clandestinely; so that the four books of ancient Indian scripture once existed in Egypt; and it is remarkable, that the books of Egyptian science were exactly *four*, called the books of Harmonia, or Hermes, which are supposed to have contained subjects of the highest antiquity.

The Pallis, remaining in India, have different names; those who dwell to the south and southwest of Benâres, are, in the vulgar dialects, called Pàlis, and Bhils; in the mountains of the northeast of that city, they are in Sanscrit named Ciràtas; and, toward the Indus, as I am informed, a tribe of them has the appellation of Harita: they are now considered as outcasts, yet are acknowledged to have possessed a dominion in ancient times from the Indus to the eastern limits of Bengal, and even as far as Siam. Their ancestors are described as a most ingenious people, virtuous, brave, and religious; attached particularly to the worship of Mahàdéva, under the symbol of the *Linga* or *Phallus;* and using the Paisàchì letters, which they invented. They were supplanted by the Rájaputras; and their country, before named Pàlist'hàn was afterwards called Rájaputana in the vulgar dialect of their conquerors.

Their villages are still called Palli; many places, named Pality, or, more commonly, Bhilata, were denominated from them; and in general Palli means a village or town of *shepherds* or *herdsmen*. The city of Irshu, to the south of the Vindhaya mountains, was emphatically styled *Palli;* and to distinguish its eminence, *Srí-palli;* it appears to have been situated on or near the spot where Bopál now stands, and to be the Saripalla of Ptolemy, called Palibothra by the Greeks, correctly Paliputra; for the whole tribe are named Paliputras in the sacred books of the Hindus, and were indubitably the Palibothri of the ancients, who, according to Pliny, governed the whole country from the Indus to the mouth of the Ganges. As it was in the *mandala*, or *circle*, of the Baliputras, it is improperly called by Ptolemy, who had heard that expression from travellers, Palibothra of the Mandalas.

The Pingacshas, descendants of Irshu the Palli, appear to have been the Phenician shepherds, who once established a government on the banks of the Nile: the Phenicians first made their appearance on the shores of the Erythrean, or Red Sea, by which we must understand the whole Indian ocean between Africa and the Malay coasts; and the Puránas thus represent it, when they describe the waters of the Arunódadhi as *reddened* by the reflection of the solar beams from the southern side of Mount Suméru, which abounds with gems of that colour: something of this kind is hinted by Pliny, lib. vi. cap. 23. It is asserted by some, and from several circumstances it appears most probable, that the first settlements of the Phenicians were on the Persian gulph, which is part of the Erythrean sea. Justin says, that "having been obliged to leave their native country, which seems from the context to have been very far eastward, they settled near the Assyrian lake," which is the Persian gulph; and we find an extensive district, named Palestine, to the east of the Euphrates and Tigris. The word Palestine seems derived from Palist'han, the seat of the Pallis, or shepherds: the Samaritans, who before lived in that country, seem to have been a remnant of the Pallis.

Certainly the Jews looked upon the Samaritans as a tribe of Philistines; for Mount Gerizim was called Palstan and Peltan, in the wisdom of the son of Sirach; but in the Greek we find, "the Philistines, who reside on the mount of Samaria."

The Panchean tribes in Yemen were considered as Indians; many names of places in it, which ancient geographers mention, are clearly Sanscrit, and most of these names are found at present in India.

The Pallis descended from Pingácsha, as we have observed, were named also Ciràtas, whence the western island, in which Minos, or his progeny reigned, might have derived its appellations of Curetis and Crete. In Scripture we find the Peleti and Kerethi named as having settled in Palestine; but the second name was pronounced Krethi by the Greek interpreters, as it is by several modern commentators: hence we meet with Krita, a district of Palestine, and at Gaza with a Jupiter Cretæus, who seems to be the Critéswara of the Hindus.

We have further evidence in p. 255. that the *Pallis* and *Ciratas* were the same people. We have several proofs of it in this work. Comp. CRETE, PATHROS.

PHRYGIA, *draught*, or *burning*.

A region in Asia Minor, having Galatia north; Lycaonia, Pisidia, Pamphylia, and Lycia, south; Cappadocia, east. Plin. lib. v. cap. 32. Jerom says there were two Phrygias, Smyrna was situated in the greater, Ilium in the lesser. Acts xiv. 24. WELLS, No. 6. whence so called: probably because the nation of Gomer first settled here, 479.

In Phrygia the greater, called also *Pacatiana*, were Laodicea and Hierapolis; and some think that Acts ii. 10. speaks of this Phrygia, because Pamphylia is spoken of immediately after it: but that Phrygia the lesser is intended, Acts xvi. 6, 18, 22. because Galatia is there connected with it.

The inhabitants were of a servile disposition, best kept to their duty by stripes, Sero sapiunt Phryges, Erasm. Adag. Cent. i. and made wise only by sufferings, says Cicero, pro Flacc.

It abounded with Jews, says Philo: as did all these provinces to the coasts of the Black Sea.

PHUT, *extension*, augmentation of the family: the posterity of Phut, son of Ham, Gen. x. 6. 1 Chron. i. 8. mentioned Jer. xlvi. 9. Ezek. xxvii. 10. Nahum iii. 9. In the Greek *Phuth*, Judith ii. 23. Wells, No. 51.

The LXX write this word with ם D. *Phoyd;* not only Gen. x. but in Judith ii. 23. In Nahum iii. 9. the Greek is *phyges*. Jer. xlvi. 9. Ezek. xxvii. 10. xxxviii. 6. Josephus writes *Phout*, which proves that he translated from the Hebrew.

Pliny, lib. v. cap. 1. thus mentions this river *Fut:* "the natives say, that from a stream which they call *Fut* to *Dyrin*, which is the name of Atlas in their language, is two miles, when they come to a river called *Vior*." Harduin understands by this river, one which is included in the kingdom of Morocco, at whose mouth is the town of Agasia.

It is remarkable that, from Moses to the prophets in the days of Hezekiah, this people is not mentioned, only when describing the hired auxiliaries of the nations to whom their prophecies refer.

It is, however, absolutely incredible that the *Phut* mentioned in Judith as conquered by Holofernes, should have been situated in or near Mouritania.

The Arabic versions, by *Phut* understand a people in Southern Egypt, if not rather in Nubia.

PIBESET, or Bubastus, *the mouth of kicking*, or *contempt*. Wells, No. 150.

A city of Egypt, Ezek. xxx. 17. called also "Jew's town."

But, taking this for an Egyptian word, *beset*, appears to denote a *female*, a *wife*, I suspect the consort of Baal, a lady; whence *Isis*, as the wife, consort, or lady, of *Osiris:* as the Hebrew *Asheh* certainly signifies: and Horus, lib. i. *Hierog.* 3. informs us that Isis is the Coptic for a female. Bubastis, then, was a city built in honor of Isis. So on the column of Isis, in Strabo, lib. i. we read, "I am Osiris the king, my sister wife Bubastis built this city," &c. She is considered as having chosen light for her portion, when the gods, according to the Egyptian fable, selected from the whole earth that which was most suitable to their natures. Vide Kircher, Œdip. Egypt, tom. i. Syntag. i. cap. 3. p. 14. Bubastis was Diana, says Herodotus, who reports that this word signifies a she cat, under which symbol Diana was worshipped in Egypt, as we learn from Stephanus, *de Urb.* The *pi* is the Egyptian article, and is so understood by Cassela, Diss. de Templo Oniæ Heliopol. cap. ii. and Chamberlain, Orat. Domin. p. 100. But, in the Coptic language, Bubastis signifies "the given bull," or cow; and we know that under this form both Osiris and Isis were worshipped in Egypt. It is so interpreted by Abenephius, an Arabian writer, apud Kircherum, l. c. cap. 4. p. 31.

It seems to be every way probable that the Hindoo cow of plenty, was commemorated by the Isis in the shape of a cow offering nourishment to Horus: and this may be thought the *beset*, or female *baal*, as we know that Baal was often symbolized under the type of a bull.

PI-HAHIROTH, *mouth*, or *lip of liberty:* otherwise, *the sculptured mouth*.

A station of Israel at the Exodus, Exod. xiv. 2, 9. reckoned as the fourth station, Numb. xxxiii. 7. called *Hahiroth*, verse 8. Wells, No. 158.

Simon renders the *mouth*, or *aperture of caverns*. But, taking it as an Egyptian word, it appears that *pi* is in the Coptic an article, and Jablonski, de Terra Gosen, Diss. v. p. 59. composes it of *achi*, which in Egyptian signifies *grass*, and *roth*, to come to; importing the spot which is extremely fertile in grass. But Hardt supposes that by *Hahiroth* the town of *Gerrha* is intended, and Hasius understands *Ecregma* on the Sirbonic lake. Father Sicard, in his Nouveaux Memoires des Missions, tom. vi. mentions a place called *Thouares*, where are many considerable caverns, which Schmidt takes advantage of in reference to *Hahiroth*, thinking it the same place.

PIRATHON, or PHARATHON, *dissipation*, or *rupture;* otherwise, *his stripping naked:* from the Syriac *his avenging*.

A town in Ephraim, Judg. xii. 15. in the Greek called *Pharathon*, 1 Macc. ix. 50.

The *last justice*, or vengeance, on the enemy, when taken from him, say some.

PISGAH, *the high hill:* properly so called, because of its great altitude.

It might be a summit, or *peak*, rising from, or among, a series of lower hill. Numb. xxi. 28. xxiii. 14. Deut. iii. 7, 29. &c. Wells, No. 180.

In the Hebrew text, Deut. xxxiv. 1—3. the prospect enjoyed by Moses from Pisgah reaches from Dan, north, to Zoar, south; but in the Samaritan Pentateuch it is much more extensive: "all the land from the river of Egypt, to the river, the great river Euphrates, to the utmost sea." This

was the extent of Solomon's dominions: and the utmost bounds of the royal power of the kings of the Israelites. But there is another use which may be made of this passage, not without its importance. Could this whole district be seen from any other mountain than Pisgah? was this the same extent as was shown by the tempter to our Lord, when rousing him to ambition? "All this, the utmost bounds that ever were enjoyed by the ancient kings of thy nation, from whom thou art descended; all the whole kingdom and dominion of thine ancestors, will I give thee, if, &c." This may account for the term used by St. Luke, rendered in our version "all the world."

We have had formerly occasion to regret that we have no views from the tops of mountains described to us by travellers. Such a circumstance might determine on what mountain this temptation was presented to our Lord; and perhaps, also, the order of the temptations which is now subject to different opinions.

PISIDIA, *pitch, i.e.* black pitch, or *tar.*

A province in Asia Minor, of which Pliny speaks, lib. v. cap. 27. Antioch was a famous city in this province. Strabo, lib. xii. Acts xiii. 14. xiv. 21.

It had Pamphylia on the south, Galatia north, Isauria east, Phrygia west. Its inhabitants are commended by Livy for their skill in war, feroces ad bellandum, lib. xxxviii. cap. 13, 15. and were anciently called Solymi, who were compared to lions for their courage. Plin. lib. v. cap. 27.

PISON, or PHISON, *change of mouth*, or *multitude*, or *extension.*

A great river of India, flowing from Paradise, Gen. ii. 11. written in Greek *Pheison*, Sirach, xxiv. 34. Eusebius, also Jerom in Heb. Quest. calls it the Ganges: Josephus, Ant. lib. i. cap. 2. calls it *Gotha:* Solomon the commentator calls it the Nile.

From the similarity of sound it has been taken for the *Phasis:* which is the sentiment of Reland, Dissert. Misc. p. i. 7. Lakemacher understands the Jordan, Obs. Philol. p. v. obs. 1. Excurs. 541.

PITHOM, *their blowing;* otherwise, *consummation of the mouth;* otherwise, *their persuasion*, or *dilatation* or *gift of the mouth.* Exod. i. 11. Wells, No. 152.

The Chaldee and Syriac agree in the idea of *breadth:* whence some think it imports a very spacious place. Herodotus and Stephanus write *Patumos.* If this word be derived from the Egyptian, it is thought that *pi* is the article, and that *thom* signifies *the hero; hero-town; Heroonpolis.* But Jablonski, de Terra Gosen, diss. v. p. 58. thinks *thom* is the same as the Coptic *atsom*, "the end of the sea;" for which they also said with the article *pitom:* in which case this name may import "shore-town." I rather think it may denote a town at the extremity of the waters of the Nile, rather than those of the sea.

Pithon, whether *Pelusium*, Excurs. 360.

Plain *of Moreh*, where, Wells, No. 83.

Plantations, or *settlements*, after the flood; three branches of Noah's family settled in three distinct parts of the earth, rules for discovering first plantations; of Japhet, No. 23. of Shem, No. 24.

PONTUS, *the sea.*

An extensive province in Asia, on the shore of the Euxine, or Black Sea, called the Pontic sea, adjacent north to this province. It adjoined Cappadocia, south; Armenia and Colchis, east.

Strabo describes Pontus in lib. xii. Ptolemy in lib. v. cap. 1. In Hebrew it is called *Elasar*, and is interpreted "help of God," or wandering of God; otherwise, receding from God. Acts ii. 6. Gen. xiv. 1. Wells, No. 484.

This province was famous among the heathen poets for its poisonous herbs, therefore called by Virgil, *Virosa Pontus*, Ecl. viii. 95. Georg. i. 58. Medea is said to have procured her poisons from hence. Philo declares that the Jews had sent their colonies *to the utmost bounds of Pontus.* Ad Caium, cap. 12.

Pools *of Solomon*, are distant two hours from Bethlehem, the road which leads to them, consisting entirely of rock, is almost impracticable. They are three in number, situated in the sloping hollow of a mountain, one above another; so that the waters of the uppermost descend into the second, and those of the second descend into the third. They are nearly square. The breadth is nearly the same in all, between eighty and ninety paces. The first is about one hundred and sixty paces long; the second two hundred; the third two hundred and twenty. They are lined with stone, and plastered. These pools supplied the town of Bethlehem and the city of Jerusalem with water. A garden near these pools is called the garden of Solomon: it is watered by rills, which at times descend from the rocks above it.

Possession, how differing from dominion, Wells, No. 101.

Potter's Field, or *Aceldama*, Wells, 456.

PTOLEMAIS, *warlike.*

A maritime city of Judea, near Mount Carmel, so called from Ptolemy. Acts xxi. 7. Vide Accho.

Accho appears to be the primitive name of the city called by the Greeks *Acé;* it was a large city, and advantageously situated on the sea coast. The medals of gold and silver of Alexander the Great, struck in this town, with Pheni-

cian characters, call it *Aco*. It was called *Ptolemais*, from a Ptolemy of Egypt, when Phenicia was under the power of the *Lagidæ*. When Syria was subjected by the Romans, this city was made a colony, by the emperor Claudius. Plin. lib. v. cap. 19. We have many of its medals with Latin inscriptions; but the Greek are very rare.

Aco called also *Ptolemais*, is situated in a plain, but with hills around it. Two miles off is the small river Beleus, which flows from Carmel; near it is the sepulchre of Memnon; about it is a space of an hundred cubits, well worthy of admiration; for it is in the form of a round valley, and yielding glassy sand, which, after many ship loads have been taken away, seems not to be diminished. Aco was reckoned heathen land; and all beyond it northwards. There was a bath of Venus in Aco: it was of considerable antiquity; and, as the Rabbins thought, prior to the reference of it to the goddess: it might, therefore, be a natural convenience.

Volney thus describes this city, Trav. vol. ii. p. 225. "Nine leagues to the south of Sour, is the city of *Acre*, in Arabic called *Akka*; known in times of remote antiquity under the name of *Aco*, and afterwards by that of *Ptolemais*. It is situated at the northern cape of a bay, which extends in a semicircle of three leagues, as far as the point of Carmel. After the expulsion of the crusaders it remained almost deserted; but in our time was again revived by the industry of Daher; and the works erected by Djezzar, within the last ten years, have rendered it one of the most considerable towns upon the coast."

It was this Djezzar whom Sir Sidney Smith assisted in defending this town against Bonaparte: who here terminated his Syrian expedition.

PUL, or PHUL, *thick, large*. Isaiah lxvi. 19.

An island called *Philæ*, in the Nile, not far from Syene. On this island are remains and ruins of very noble and extensive temples, built by the ancient Egyptians.

That the nation or people called *Pul*, or *Phul*, might give name to this island is not impossible: but it should rather seem that the most the name of this island is capable of, is to suggest the idea of their dwelling in this latitude.

The people called *Phul* I suppose to be represented in Egypt to this day, by the *Pholahs*, *Fellahs*, or *Pholeys*, which are for the most part husbandmen and cultivators.

PUNON, PHUNON, or PHINON, *a gem*, or *well looking*; otherwise, *mouth of eternity*, or *mouth of the son*: from the Hebrew and Syriac *mouth of the fish*.

Phinon was a duke of Edom, Gen. xxxvi. 41. 1 Chron. i. 52. but *Phunon* was a station of the Israelites in the desert, Numb. xxxiii. 42. which Jerom reckons among the cities of the princes of Edom: it might be named from *Phinon* as Schmidt conjectures, Geog. Bibl. p. 506.

It was a place where copper was dug for, as Bochart thinks, Hieros. p. ii. col. 427. and that it was called both *Phunon* and *Phinon*. Vide Reland, Pal. p. 50. Suidas says, in *Phaunos*, that Phaunos, the son of Picus, was the first who taught the manner of smelting metals: and this name appears to be closely allied to *Phunon*.

PUTEOLI, *the wells*.

A city of the Campania, a colony. Acts xxviii. 13. WELLS, No. 525.

PYRAMIDS of Memphis, WELLS, No. 143. whether built by the Israelites, EXCURS. 553. Indian ideas of, EXCURS. 554. Views of, with plates and illustrations, EXCURS. 559.

R.

RAAMAH, *the thunder*, or *exprobation*; otherwise, *an apple*, or *certain society*, or *certain breaking*.

A region so called from a son of Uz. Ezek. xxvii. 22.

RAAMAH, son of Cush, WELLS, No. 37.

This name occurs Gen. x. 7. also Ezek. xxvii. 22. In Genesis, the LXX write *Ragma*; in Ezekiel they write *Ramma*. Josephus writes *Rhagmus*. Jonathan the paraphrast understands it of Lybia, or Mauritania; but the greatest probability is that it is *Reama*, in Arabia Felix, which is described by Barthema as a place of considerable trade: and, as Ezekiel characterizes Raamah as dealing with Tyre, this seems to coincide. Niebuhr places *Rema*, in N. lat. 15¼. not far from Sanaa, south; and this further corroborates the conjecture that here we may place Raamah, says Michaelis.

RABBA, *many*, or *great*; otherwise, *the yoke*, or *attacking*. It is written differently from *Rabbath*, yet appears to be the same city. WELLS, No. 187.

1. *Rabba*, or *Rabbath*, q. *Megalopolis*, the great city; the metropolis of the Ammonites. Deut. iii. 11. 2 Sam. xi. 1. 1 Chron. xx. 1. Jer. xlvi. 3.
2. *Rabba*, metropolis of the Moabites. Josh. xiii. 25. Vide AR. Cellarius Geog. Ant. tom. ii. p. 674.
3. *Rabba*, with the article, in Judah, Josh. xv. 60.
4. *Rabba*, or *Rabbith*, in Issachar, Josh. xix. 20.

RABBATH PHILADELPHIA was thought by Eusebius to be the same as *Rabba* of the Ammonites.

RACHAL, *a market*, or *trafficking*. A city of Judah. 1 Sam. xxx. 29.

Perhaps the place where a *fair* was held.

RAGES, *tempest*, or *commotion*.

A city of the Medes. Tobit i. Wells, No. 391.

There is no doubt but this is the modern *Rey*, of which incredible histories are reported by the Persian writers. They say, that in the ninth century it was so large as to be divided into 96 districts, each of which contained 46 streets; that it had 6,400 colleges, 15,000 mosques, and other edifices in proportion; that it was the next city after Babylon, &c. It is now greatly reduced. The air is unhealthy, tinges the complexion yellow, and occasions agues. Yet the inhabitants live as long as those of other places, which has made the Persians say that "the angel of death himself flees from the unwholesome vapours of Rey." Among its titles is *the market of the universe:* so that we need not wonder at finding Jews attracted to it.

Rey is a very considerable city. In this place are many bazars, and caravanseras, and market places. Here they have both river water, and water brought by canals, or trenches: one of these is called the royal acqueduct. For the most part the inhabitants drink the water of these acqueducts. There are many canals beside. Here they cultivate the land, and practise husbandry, and traffic for gold and direms. The people are hospitable and polite. Here they manufacture fine linen, cotten, and camelots, which are sent to all parts of the world. In the territory of Rey are villages larger than some towns, containing two thousand inhabitants, or more. Ibn Haukal, p. 178.

We need not doubt but that some of these large villages, or others near them, might receive many of the Jews of the captivity.

RAHAB, *proud*, or *strong*, or *tumultuating*. Psalm lxxxvii. 4. lxxxix. 11. Isaiah xxx. 7. li. 9.

This is thought to be analogous to the Egyptian *Rib*, or *Ribi*, that is, the *pear:* the tract of Lower Egypt, which the Greeks called the Delta, assuming the shape of a pear, after the division of the Nile from one stem to two, which, spreading wider, give a resemblance to the fruit which is alluded to in this name. Vide Bochart, Phaleg. lib. iv. cap. 24. Reland, Palest. p. 953. and others. Wells, No. 154.

RAKKATH, *vacuity*, or *spittle*, or *saltings*, or the *temple* which is part of the head.

A city of Naphtali. Josh. xix. 35.

Simon thinks a *bank* or *shore*, as the root implies in Chaldee and Arabic. It was probably situated on the bank of the sea of Galilee, or of the Jordan. The Jews understand by it, *Tiberias*. "Bank-town." So *Racca* in Mesopotamia is situated on the shore of the Euphrates, and in Homer and Stephens we have similar appellations.

RAMA, *height*, or *exalted;* otherwise, *projected*. Wells, No. 284, 366, 422.

1. A city of Benjamin, not far from Gibeon. Josh. xviii. 25. Judg. iv. 5. xix. 13. It was rebuilt by Baasa, king of Judah. 1 Kings, xv.
2. Another in Mount Ephraim, 1 Sam. i. 19. ii. 11. vii. 17. the same, or nearly, as Ramathaim Zophim. Comp. *Ramathem*, 1 Macc. xi. 34. This name, importing *heights*, is frequently found prefixed to other names: and sometimes it may mean the heights adjoining a town, sometimes that on which a town is situated. So we have,

1. *Ramoth Mispah*, near Mispah, a city of Gilead, Josh. xiii. 26. the same probably with *Ramoth*, Josh. xxi. 38. 1 Kings, iv. 13.
2. *Ramoth Negebh*, southern Ramoth, a city of Simeon, Josh. xix. 8. the same as *Ramoth Negebh*, 1 Sam. xxx. 27.
3. *Ramath Lehi*, Jaw Height, or rather the throwing up of the jaw. Judg. xv. 17.

Remeth, Josh. xix. 21. *Ramoth*, 1 Chron. vi. 58. *Jarmuth, i.e. Ja-ramuth*, Josh. xxi. 29. and other names are derived from the same root, signifying height, or elevation.

RAMATHA, *heights*.

A city in Mount Ephraim. 1 Sam. i. 1. xv. 34.

Jerom says it was situated in the neighbourhood of Timnah, near Diospolis.

RAMATHAIM, the *double heights*. Called also *Ramatha*, and Arimathea. 1 Sam. i. 1. Wells, No. 285.

D'Arvieux, Travels, vol. ii. p. 26. distinguishes between Ramathaim Zophim and Rama, for he says, "We arrived at the foot of a hill on which was built that very ancient city called Ramathaim Zophim. It is at present almost wholly ruined. There remain but a few houses, with a mosque of considerable size and in good condition, which is highly venerated by the Turks and Jews, because they believe that it contains the sepulchre of Samuel the prophet. Here the interpreters and religious, who had accompanied us, took their leaves, and returned to Jerusalem, while we took the road which led us to Ramah, where we arrived in the afternoon," from thence, to Jaffa.

Ramah is now called Ramia. The following are the most modern accounts of this town, which have come to our knowledge.

Ramlah. The houses are built of stone, and are provided with domes and terraces. The country around is a plain of several miles in extent, extremely fertile. The town is situated on a rising ground, commanding a very extensive view of the level, open country, by which it is surrounded on

all sides. Opthalmia very prevalent here. Dr. Wittman, p. 152.

At Ramla "we saw several plantations of Indian corn, with vineyards, gardens containing fruits and vegetables, and fields of cotton. The numerous olive trees without the town, and the date trees interspersed between the buildings, furnished a most agreeable picture. p. 172.

The pavement of the streets is intermixed with portions of marble; and the houses, being partly built of that material, which is here of a yellowish cast, and partly of stone with the addition of domes and terraces, have a neat appearance. Ib.

Oct. 15th, 1800. Visited the ruins of an old mosque, about a quarter of a mile from the town of Ramla: went up the steeple. Counted 112 steps to the gallery. Ruins and remains of a large building, with subterranea. Ramla is built on a gentle eminence on the plain westward of the mountains: has all the appearance of plenty around it; the country having a very fertile aspect. There are many buildings in ruins in the town.

16th. Left *Ramla* about 5 o'clock. Stopped at a small miserable Arab village, about two hours' ride off. At the entrance of the pass through the mountains is another village, where the kings of the Jews once resided, called *Latron*. A ruin to the left, said to have been a palace. Between this place and Ramla the country begins to alter its shape, becoming by degrees mountainous. We continued our route from Latron to Jeremiah, a village in the mountains, about three hours' ride from Jerusalem. At Jeremiah, they say the prophet of that name was born: here are the remains of a church, built by the empress Helena. On our way to Jerusalem, we met six Greek priests, who, we at first imagined, were come out to meet us; but it proved otherwise, as they continued their route toward Ramla, having only alighted from their horses in compliment to the general. Not long after, and as we got up the last hill, the Mosolem and others came out to meet the general, with a concourse of men and boys; and, I suppose, between two and three thousand men, women, and children, assembled outside the town, to see us, and to follow us into the city. Men with a kind of torch lighted us along. [Major H.]

It is thought that the term *Zophim* imports the places which have an extensive view, or the watch towers: as all *Ramahs* were heights, this appears to be very credible.

Possibly this might have a view of the Mediterranean sea on one side, and of the temple on the other side. This conjecture may be determined by some attentive traveller.

RAMESSES, the *thunder*, or *exprobation of the worm*; otherwise, *the apple falling*, or *dissolving*, or *the breaking of dissolving*, or *breaking of the worm*.

A city in the extremity of Egypt, built by the Israelites, as Jerom informs us in his Hebrew Questions, in the nome called *Arsenoitic*. Gen. xlvii. 11. Numb. xxxiii. 5. Wells, No. 137, 151. Whether *Ramesses* was the name of a king of Egypt, Excurs. 553. A city Excurs. 560. Whether the modern Rhamaniah, ib.

RAMOTH, *heights*.

A city of the priests, and of refuge, in the tribe of Gad, not far from Mount Gilead. Josh. xiii. 27. 1 Sam. xxx. 17.

RAPHON, *medicine*, or *relaxation*; otherwise, *a giant*.

A place beyond the brook Jabbok. 1 Macc. v. Wells, No. 401.

RED SEA, origin of its name, passage of, Wells, No. 100. Encampment at, 163.

REFUGE. Cities of.

The Rabbins say, that Moses appointed three cities of refuge beyond Jordan; and Joshua appointed three cities for the same purpose in Canaan; and these were opposite to each other. Hebron in Judea, was opposite to Bezer in the wilderness; Shechem in Mount Ephraim, to Ramoth in Gilead: and Kadesh in Mount Naphtali, to Golan in Bashan. The intervals also between these cities were as equally disposed as possible, so that there should be the same distance between them. Every impediment was removed from the roads to these cities: over every river was a bride: every road was, at least, thirty-two cubits broad: and at every division of the road was a direction post, on which was written *Refuge*, *Refuge*, for the guidance of him who was fleeing for security. At the death of the high priest, the refugee might quit the city where he was: if he died before the high priest, his remains were kept till the death of the high priest: if any one should accidently kill the high priest, he might enter a city of refuge, but never quit it, say the Rabbins.

REHOB, *breadths*, or *spreadings*, or *squares*.

1. A city of the Levites, in the tribe of Asher. Josh. xiii. xix. 28. xxi. 31. Judg. i. 31. 1 Chron. vi. 60.

2. Another in the same tribe, Josh. xix. 30.

Rehob, kingdom of, Wells, No. 340.

REHOBOTH, the plural of *Rehob*. Gen. x. 11. Wells, No. 58.

It is extremely perplexing to determine the meaning of the term *Oir*, added to *Rehoboth*; this word usually means a city; but as the companions of Rehoboth in this list are also cities, this addition, in that sense, forms no distinction. Some, therefore, as Jerom, have supposed that Rehoboth-*oir* was descriptive of Nineveh, "even

the city of squares," or handsome places. But, in this intention, Moses would either have written "Nineveh, and its squares;" or "the squares of the city."

The Vulgate reads, "the city of streets," or squares; so does Onkelos, and the Jerusalem Targum; but, without understanding the term; for it they use the word *plathitha*, which is of Greek origin. The Samaritan interpreter reads *Sittacen*, and we have a city and region of this name, not far from Babylon: but the order in which these cities are ranged does not allow of this being Rehoboth-*oir*. Nevertheless, not far from this is the sentiment of the Talmudists, in Joma; for they read *Maischon*, and we have a *Maischon*, or Mesene, not far from Sittace. The Syriac does not explain, but merely substitutes an expression, which Ephraim, the Syrian, understands to mean *Chadjab*, or Adiabene: if we may take this for the Zab, the river Lycus, or wolf of the Greeks, we may see how *Chadjab* was by the Greeks formed into Adiabene: and this the rather, because there are two rivers of this name, the great Zab and the little Zab, so that the district between them may well take its name from them. We seem however, as yet, to have made little progress in finding a city in these parts, but here we are assisted by Ammianus, lib. xviii. who informs us that the kings of Nineveh had a very large city in Adiabene, beyond the passage of the river; in the midst of the bridge of Auzaba they offered sacrifices, and the omens being favourable, they passed over joyfully. This city in Adiabene appears to be in Assyria Proper, a large city, somewhere not far from the river Zab, but, being unknown to our geographers, nor its ruins described, we cannot determine its true situation on the Zab. We have, however, on the direct road between Nineveh and Babylon, a town called Altun Kiupri, "the bridge of gold:" which is a bridge of considerable importance over the Zab. To the derivation of Bochart it may be objected that the *Virta* of Ammianus is in Mesopotamia, west of the Euphrates; whereas the text of Moses rather leads us to the east of that river. Such are the ideas of Michaelis, 243.

Bushin seems to hint at two bridges over the Zab. He supposes the bridge at Altun Kieupri to have been constructed of stone: and so does D'Anville, who seems to have thought this ancient city occupied the place of *Schirtzul*, not far from the greater Zab, over which was a great bridge, made of squared stones.

Niebuhr says, "Altun Kiupri, that is to say, the bridge of gold, is a city of four or five hundred houses. It stands on the little Zab, on an island, and has its name from a great bridge, which is built over one of the arms of the river. It is remarked of this bridge, that the arcade is extraordinary high, and that the old bridge, which was carried away some years ago, was not so high, but that no architect could be found who could construct it lower." It appears that his caravan passed right through the town, and encamped on the other side of the river, while he himself staid in the town during the night; but the next morning the river was so swelled, that he passed it with great difficulty and danger. This may prove the necessity of a bridge in this place.

These reasonings are in support of the sentiments stated under the word AROER, and are to be taken in connection with them.

On the whole, we place "Rehoboth of the bridge," at *Altun Kieupri*.

REKEM, *empty*, or *vain*, or *variously pictured*; otherwise, *their spittle*.

A city of Benjamin, Josh. xviii. 27.

Simon supposes that this name implies an ornament to the parents, *i.e.* their son. He supposes also, that in allusion to a *flowered garment*, this city might stand in fields and meadows, *painted*, as it were, with flowers and plants.

Josephus says that *Rekem*, a king of the Midianites in Arabia, gave his name to the city afterward called by the Greeks *Petra*. Ant. lib. iv.

Ibn Haukal says, "*Rekem* is a town situated near *Bilka*: all the walls and houses are of stone, in such a manner that one would imagine they were all of one piece."

REMETH, *height*. Josh. xix. 21. The same as *Ramoth*, 1 Chron. vi. 58. Vide the RAMOTHS.

REPHAIM, *giants*; otherwise, *physic*, or *relaxatives*.

These people were the Moabites, Emim, Ammonites, Zamzummim. Deut. ii. 10. WELLS, No. 80, 107.

The name of a valley near Jerusalem, Josh. xv. 8. xviii. 16. 2 Sam. iv. 18, 22. Isaiah xvii. 5. The same as was also called *Sephela*, perhaps spreading to the south. WELLS, No. 335.

REPHIDIM, *couches*, or *beds*; otherwise, the *letting go of the hand*, or *medicine of the hands*.

A station in the desert, not far from Mount Horeb, the eleventh station of the Israelites. Exod. xvii. Numb. xxxiii. WELLS, No. 166. EXCURS. 561.

RESEN, *a bridle*.

A city built by Asher, between Halah and Nineveh. Gen. x. 12. WELLS, No. 60.

The LXX appear to have read with D, *Dase*, or *Dasem*.

This city, though great in the days of Moses, is now obscure. Bochart is very bold in thinking *Larissa* could be Resen; nor is his mode of forming

this name by prefixing L, the sign of the genitive case, to be passed without censure. The name is retained by Onkelos, Ephraim Syrus, and the Arabs edited by Erpenius. Ephraim says, *Rischaina* is *Rassa*, which Asseman explains, tom. iii. Bib. Or. p. ii. p. 709. The Rassa of Ephraim is not that which is in Mesopotamia, where the tomb of the younger Gordian was, but another in Assyria, beyond the Tigris, between Nineveh and Salach, mentioned by Thomas of Marga, in his Historia Monastica; he says Rhesius was a village of Saphsaph in the region of Marga. In the chronicle of Dionysius, patriarch of the Jacobins, A.D. 772, among the Ninevite cities which were depopulated by the Arabs, we find *Ressin*, which is, no doubt, the Resen of Scripture: it is there associated with Bethgarma, Hasa, Marga, Chonizapor, Coch, and Salacha, which are cities of Assyria.

N. B. We must not confound this Ressin with *Ras-ain*, or fountain-head, of the Hebrew; as almost every letter in it is different. Taken as an appellative, it signifies a *halter*, *noose*, or *cord*.

Resen is Medain. Excurs. 548. Vide Rezeph. Wells, No. 381.

Reuben, tribe of, Wells, No. 191. Excurs. 562.

RHEGIUM, Regio, *rupture*, or *fracture*, as if this country had been broken off between the kingdom of Naples and Sicily.

A maritime city of Italy. Acts xxviii. 13. Wells, No. 524.

RHODANIM.

It is well known that some versions read in Gen. x. 4. *Rhodanim*; others *Dodanim*.

The Masoretic text, the Chaldees, Syriac, Latin, and Arabic of Erpenius, read with D, in the Pentateuch: and so do many editions in the Chronicles. The same may be said of MSS. some of them very ancient, and not corrected by the Masorites. The Complutensian and Aldine bibles have D. [The Eng. Trans. agrees with them.]

On the other side, the Samaritan text in Genesis reads *Rhodanim*, and the LXX. Josephus wholly omits the name; from whence Michaelis suspects that this name is an explanation of the former name, Chittim. The Arabic of the Polyglots reads neither Rhodanim nor Dodanim, but *Adana*, which is a town in Cilicia, not far from Tarsus.

If *Dodanim* be the true reading here, then it points to Dodona, an extremely ancient oracle in Epirus, which equally applies to a son of Javan, in Greece.

If *Rhodanim* be the true reading, then the isle of Rhodes is the most obvious station for the Rhodanim.

To this it has been objected, that this island is one of those which have been raised from the bottom of the sea, as Pliny asserts; and therefore was not extant in the time of Moses.

In my opinion, these principles may be reconciled by supposing, that, as other cities, Tyre, Aradus, &c. were originally built on the opposite and almost adjoining continent, yet were afterwards removed to islands close by, so Rhodes was a truly ancient city, on the continent first, but at length removed to the island, where it still continued to assert its antiquity.

RHODES, *a rose*. Acts xxi. 1. Wells, No. 508.

An island, reckoned among the Cyclades. It had many names, and was anciently called *Ophiusa*, or serpent island. It is near to Caria. The name of Rhodes is by some derived from a son of Amphitrite and the sun, or Neptune and Venus, as others say. The Telechines, a people crossing over from Crete to Cyprus, first settled at Rhodes. They were foretellers of future events, and addicted to incantations, &c. Comp. Ovid, Metam. vii. They are said to have been excellent artists, to have first taught the art of smelting iron, and to have made statues of the gods. The island was fertile and pleasant, says Homer. It was so frequently refreshed with showers, that Jupiter was said to visit the inhabitants at their pleasure, yet in some part of every day they saw the sun. The Rhodians were famous for commerce; and for maritime institutions, many of which prevail to this day. The city was taken by Soliman, emperor of the Turks, in 1522, after a siege extremely honorable to the Knights, now of Malta, who defended it. It is famous in antiquity for a prodigious Colossus, which was reckoned one of the wonders of the world. Pliny, lib. xxiv. cap. 7. It produced many learned and famous men.

Niebuhr says, Trav. vol. i. p. 26. "The city of Rhodes still exhibits several things to remind the traveller that it was once inhabited by the Knights of the order of St. John, who, upon their expulsion hence by the Turks, were fixed at Malta. It contains a number of noble old buildings, some of which are decorated with the armorial bearings of some of the most ancient families in Europe; but the palace, which belonged to the Grand Master of the order, is now falling into ruins. The Turks neglect the fortifications; although they might know their importance from having besieged the island so long before they could make themselves masters of it."

RIBLAH, or Riblatha, *wrangling*, or *their magnitude*; otherwise, *the yoke of the inveterate*, or *restless*, or *the yoke of the flowing*. Wells, No. 383.

A city of Syria, Numb. xxxiv. 11. 2 Kings, xxiii. 33. xxv. 6. Jer. xxxix. 5. lii. 10. afterwards, as Jerom says, called Antioch; but this is denied by others.

It should seem rather to be derived from the Arabic root importing *multitude*, confluence either of people or of wealth. It was beyond the land of Canaan, north. Johannes Phocas calls it "a full city, of riches and of splendid magnificence."

RIMMON, *the pomegranate;* otherwise, *height.*

1. Rimmon in the tribes of Judah and Simeon. Josh. xv. 32. xix. 7. 1 Chron. iv. 32. Nehem. xi. 29. Zech. xiv. 10.
2. A rock in the tribe of Benjamin. Judg. xx. 45, 47. xxi. 13. 1 Sam. xiv. 2.
3. A valley, Zach. xiv. 10. but Lyra thinks it was a city not far from Megiddo, afterwards called *Maximianopolis.*
4. *Rimmon Methoar*, the pomegranate with the circle, of rays, around it. Otherwise, as some think, Rimmon of the circles, *i.e.* of Galilee. A city of Zebulon, Josh. xix. 13.
5. RIMMON PAREZ, *the division of the pomegranate*, or *the divided pomegranate*, or *the division of height.* The sixteenth station of the Israelites in the desert, Numb. xxxiii. 19.

RIMMONO, *his pomegranate*, or *his height.* A city of the priests in Zebulon, 1 Chron. vi. 62.

Thought to be the same as *Rimmon Methoar.*

RIPHATH, son of Gomer, WELLS, No. 8.

RISSAH, *dew-dropping.*

A station of the Israelites, Numb. xxxiii. 21, 22.

More probably *rupture*, or rather *opening*, *i.e.* on the shore clear of rocks: which is the character of the place: now called *El a Rissa.* EXCURS. 561.

RITHMAH; *the juniper*, or *sound*, or *report.* Perhaps a plant of *broom.*

A station of the Israelites, Numb. xxxiii. 18, 19.

ROGEL, *foot*, or *walking*, or *searching*, or *accuser:* from the Syriac, *customary.*

A fountain near Jerusalem, in Judah, north. Josh. xv. 7. xviii. 16. 2 Sam. xvii. 7. 1 Kings, i. 9.

The *fuller's fountain*, not far from Jerusalem; wherein probably the articles were washed, by treading with the feet, or *walking* them.

ROGELIM.

A city of Gilead, apparently in the neighbourhood of Mahanaim, 2 Sam. xvii. 27. xix. 32.

The plural of *Rogel.* WELLS, No. 139.

ROME, *well faring*, or *powerful;* otherwise, *robust.*

The metropolis of Italy. WELLS, No. 418.

The history of the city of Rome, and of the Romans as a people, is so extensive, that we cannot insert it here; and so generally known, that we have no occasion to introduce it. It is certain that the Jews had some knowledge of the Romans in early times; that afterwards this people subdued Judea, and at last destroyed Jerusalem and the Temple. Many Jews were citizens of Rome. In this city the gospel was early introduced. St. Paul was carried prisoner to it, and was, together with St. Peter, as most believe, here martyred.

ROMANS, in Heb. *Chittim*, Dan. xi. 30. interpreted *bruisers*, or *bruising of the sea*, otherwise, *a diadem*, or *gold*, or *dyed:* or, from the Syriac and Hebrew, *heapings of the sea.* WELLS, No. 17. Vide CHITTIM.

ROSH. The name of a people, Ezek. xxxviii. 2, 3. xxxix. 1.

Bochart places them in the country around the Araxes.

The name imports the *head*, or *chief.*

RULES for better discovering the early plantations after the flood. WELLS, No. 3.

S.

SABTAH, *going round*, or *circulation;* otherwise, *causing:* or, from the Syriac, *old age.* But Simon thinks a *blow*, or *stroke;* the terror of the enemy, from the Arabic root, he struck, he was astonished. Gen. x. 7. WELLS, No. 39.

Josephus writes, Sabatha begat the Sabatheans, whom the Greeks call *Astabari:* perhaps he means inhabitants of the banks of the Astaboras, a river of Ethiopia, which ran into the Nile. The Arabic reads *Zogava:* the Chaldee and Jonathan read *Samara*, which country is mentioned by Abulpharagius, as near Babylonia. Might it be Sabtan, in Arabia?

SABTECA, *going about the stroke*, or *causing the stroke;* otherwise, from the Syriac and Hebrew, *the stroke of old age.*

Simon thinks the great stroke, or terror to the enemy.

The name of a son of Cush, Gen. x. 7. 1 Chron. i. 2. WELLS, No. 41.

The Samaritan writes *Sabtaceh*, and Josephus *Sabacten.* Jonathan the paraphrast reads *Zingitas*, probably Zanguebar. Abulpharagius assigns Zingita to the posterity of Ham; the Arabian geographer does the same.

Ptolemy, lib iv. p. 117. says *Zingis* is the furthest part of Ethiopia, on the east, which belongs to Egypt. Vide EXCURSION, No. 548.

SALCHAH, *thy basket*, or *elevation:* otherwise, *thy treading.*

A city of Bashan, called also ZALECHA. Deut. iii. 10. Josh. xii. 5, 11. 1 Chron. v. 11.

A place *strongly bound*, or well protected. But Simon conjectures a metathesis for *Sacelah*, *hope*, strong fidelity.

SALEM, *peace*, or *tranquillity, quiet.* Gen. xiv. 18. Psalm lxxvi. 3. WELLS, No. 98.

SALT, Valley of. WELLS, No. 338.

SAMARIA, *keepings;* otherwise, *a diamond*, or *brambles*, or *thorns*, or *his dregs.* WELLS, No. 406.

Samaria, city, No. 368.

Samaritans, extraction of, No. 447.

The country of Samaria lies between Judea and Galilee. It begins, says Josephus, at a town called Ginea, in the great plain, and ends at the toparchy of Acrabatene. Samaria, under the first temple, was the name of a city; under the second, of a country. Rabbi Benjamin of Tudela says, "Sebaste is Samaria, where the palace of Ahab, king of Israel, is still known. Now that city was on a mountain, and well fortified, had springs, well watered land, gardens, paradises, vineyards, and olive-yards. Distant eight miles is Neapolis, *i.e.* Sychem, in Mount Ephraim. It is seated in a valley between the mountains Gerizim and Ebal; in it are about an hundred Cutheans, observing the law of Moses only: they are called Samaritans; and have priests of the seed of Aaron. They sacrifice in the temple on Mount Gerizim on the day of the Passover, and on feast days upon the altar built there of the stones set up by the children of Israel, when they passed over Jordan. Mount Ebal is dry, rocky, and stony.

Josephus says the inhabitants of Neapolis called their city *Maabartha.* The temple flourished about 200 years. He also says, that Herod built in the land of Sebaste a city, with a very fine wall of twenty furlongs; and brought into it six thousand inhabitants: in the middle he erected a very great temple to Cæsar, and made a grove about it of three half furlongs: and called the city Sebaste: *i.e.* in Latin, *Augusta.*

The following is the account of this city, as given by D'Arvieux, vol. ii. p. 78.

Napoli of Samaria is certainly taken for the ancient Sichem. This city is situated partly on the declivity of a mountain, partly on the beginning of a plain. It has been so often ruined and rebuilt, that the attempt to discover any of its ancient buildings would be fruitless. It is the only city in this province, and of course is the residence of the governor. One thing very remarkable in the mountain on which it is situated is, that half of its surface is covered with trees, shrubs, and verdure, while the other half is arid and waste. There would be nothing extraordinary in this, if the bare division had a northern aspect; many others have this peculiarity; but these two distinctions of this mountain divide the northern aspect equally between them, without any other visible distinction.

There are gardens all round the city; not on the mountain but in the plain. These are watered by a little river, and by a number of rivulets, which render this plain of an admirable fertility. The orange trees, lemon trees, fig trees, pear and apple trees, are in perfection, and produce excellent fruits.

About a quarter of a league from the city is a fountain, which falls into a basin of white marble. About five hundred paces from the city, toward Jerusalem, is a well, at which, some say, Jacob watered the flocks of Rachel: others say, that at which our Lord met the Samaritan woman. The Christians venerate it, and keep it covered with great stones. On lifting up these stones, we descend into a vaulted cave, wherein is the mouth of the well. It appears to be of great antiquity, is well built, and may be thirty to forty feet to the surface of the water.

Tradition affirms that the land around is that which Jacob gave to his son Joseph.

SALAMIS, *commoved*, or *shaken together;* otherwise, *flowing.*

An island of the Eubœan sea, mentioned by Pomponius Mela, lib. ii. Strabo, lib. xiv. The island and its principal town is of the same name. Plin. lib. v. cap. 31. It was afterwards called *Constantia*, says Jerom. WELLS, No. 469.

SALIM. WELLS, No. 429.

SALMON, Mount. WELLS, No. 275.

SALMONE, *fluctuation*, or *commotion*, or *shaking together.* Acts xxvii. 7. WELLS, No. 517.

SAMIR, *custody*, or *a briar*, or *thorn;* otherwise, *a diamond*, or *dregs.*

1. A town of Judah, Josh. xv. 48.

2. Another in Mount Ephraim, Judg. x. 1, 2.

Well-kept, or well preserved.

SAMOTHRACIA, *bare and rugged.* But some think so called from the Samians and Thracians who here dwelt together. WELLS, No. 487.

SAMOS, WELLS, No. 504.

SANSANNAH, *a branch*, or *shoot;* otherwise, *bramble of bramble;* or, from the Hebrew and Syriac, *bramble of the enemy.* Josh. xv. 31.

Repeated purifications, says Simon, either of the citizens or of the place. "Very clean town."

SAPHIR, *fair, lovely, pleasant, i.e.* situation.

A city, Micah i. 11.

SARDIS, *the prince of joy*, or *song of joy;* otherwise, *that which remains*, or *is left;* or, from the Syriac, *a curtain.* WELLS, No. 538.

SAREPTA, Luke iv. 26. Vide ZAREPHATH. WELLS, No. 370, 432.

SARID, *what is left*, or *the remnant;* otherwise, *hand of the prince*, or *hand of the song.*

The boundary of Zebulon, Josh. xix. 10.

SARTHAN, ZARETAN, or ZARETHAN. *The narrow dwelling:* of the same import as Zereda.

Josh. iii. 16. 1 Kings, vii. 46. Written ZARTANAH, 1 Kings iv. 12.

SAVEH, *the levels*, or *equalities;* otherwise, *placing*, or *placed*, Gen. xiv. 17. where it is also explained to be the King's dale, or valley.

"The flats," or even grounds; whence the *valley* of Shaveh, and *Shaveh* Kiriathaim, the *flats* of Kiriathaim.

SAXONS, descended from Gomer. WELLS, No. 12.

SCHECHEM, *a part*, or *portion*, or *the arm*, or *morning*, or *the approach of dawn.*

It was a famous city, Hosea vi. 9.

It was called also Sichem; and was the metropolis of Samaria, on the borders of Manasseh, Gen. xii. 6. Josh. xx. 7. Psalm lx. 8.

In the Greek *Sikima*, Sirach 1, 26. but *Sychem*, Acts vii. 16. Cellarius inclines to derive the name from the arm: *i.e.* a gentle declivity.

It was built by Jeroboam, 1 Kings, xii. and was afterwards called *Neapolis*, as we are informed by Jerom: it was corruptly called *Sichar*. Vide NEAPOLIS and SAMARIA.

SEA, RED.

This term, *Red Sea*, appears to be very improperly adopted in Numb. xxi. 14. and Deut. i. 1. In the first passage we read, "What he did in the *Red Sea*, and in the brooks of Arnon" It should be "in *Suphah;*" for there is no *sea* in the original. In the latter passage also it should be "in the plain over against *Suph.*"—Here our translators confess, by their italics, that they have inserted the word *sea*, between Paran, Tophel, &c. By this insertion the geography is sadly confused.

The proper rendering of this name, and the dismissing of all reference to the Red Sea, is of great consequence to the ancient geography of the place: as that station which was in any tolerable sense over against the Red Sea, could not possibly be near to Paran, nor to Hazeroth: neither could it be "eleven day's journey from Horeb, by the way of Mount Seir:" *i.e.* at Kadesh Barnea. Comp. SHINAR. *ad fin.*

Remarks on the Western Branch of the Head of the Red Sea. Extracted from Sir Home Popham's Nautical Survey of that coast.

"It was understood that the Arabs occasionally got water at *Mulonimil;* and as the old charts mark a river there, I sent to examine it. Several strong water courses were found, near the beach; and, on digging, we came to a loamy soil, and water immediately rose, as good and as fresh as possible. Five wells were dug, and there was a sufficient supply to water two transports at a time. I imagine about thirty ton a day might be procured without difficulty."

"There are several good wells in Tor, and when they are not too much drained they supply good water. Fruit may also be had; but stock is very scarce. The northerly wind prevails in the harbour, and sometimes blows very strong; but, as you anchor in good holding ground, ships seldom drive. We had no instance of its blowing hard from the southward in the harbour: but when it blew strong from the Sea of Suez in that quarter, there were light variable winds in Tor."

"The harbour of Suez is spacious and safe. From October to May the climate is temperate. Farenheit's thermometer falling sometimes to 46° in December and January. The hot winds begin to set in at the end of June, when it becomes advisable to move into Adaga bay, where it is much cooler, and you avoid the sand drifts, which come off in the sudden land gusts. In February, March, and April, the wind is often southerly; and there are squalls from that quarter, but not of long duration, when the wind veers round to the westward, and generally blows off the land. The tide runs strongest and fairest on the eastern shore. Tide flows full and change days 11¼ hours; and rises seven feet, on the springs. In December and January, there can be no doubt of making very short passages up to Suez."

"The water is very brackish at Moses's wells."

Cosseir "is the principal port of Upper Egypt; from whence the corn of that country is exported to Arabia. Passengers from India have taken this route when they have been too late in the season to reach Suez: but vessels may always get to Tor by a little perseverance, and from thence the camels travel with ease to Suez in three days, and from Suez to Cairo in three more."

"A passage may be always made to Tor, and from thence to Suez, by profiting of occasional intermissions: as was fully proved in June and July, 1802. In January, February, March, and April, the southerly winds have been known to blow through the straits of Jubal, and up the sea of Suez."

"The monsoons change at Mocha roads in May and October: from the end of October, the southerly winds blow so strong, that the cruizers have frequently been from fourteen to twentyone days reaching Aden: and in June and July, ships have been still longer going from Aden to Mocha; and many obliged to return, and wait for the fair monsoon."

The port of Aden. "In the easterly monsoon, from November to February, it is not safe to lie in the front bay of Aden, as there is generally a very heavy sea: but the back bay is perfectly secure, particularly for vessels not drawing more than twenty feet. Refreshments of every kind are to

be procured: fish in abundance; oysters, lobsters, &c."

SEA, Salt. Vide Asphaltites.

Sea *of Galilee*, or of Tiberias, or of Gennesareth. Wells, No. 434.

SEBA, *turning round;* otherwise, *drunk:* or, from the Syriac, *old man.* Gen. x. 7. 1 Chron. i. 9.

Seba was a son of Cush, from whom was named a province in Arabia. Psalm lxxii. 10. Isaiah xliii. 3. Wells, No. 35.

Others think, *eminent, elated*, the joyful increase of the family; with which the Arabic root agrees. Vide Sheba.

SECACAH, a *shade*, or *veil;* otherwise, *protection*, or *unction:* in the Syriac, *speculation.*

A city of Judah. Josh. xv. 61.

Others think, a partition, or lurking place, a cot, or lodge, covered over, and hidden.

Others think, a division, or separation, as *shek* and *mesucah* signifies; perhaps it was an *enclosure*, near the edge of the wilderness, just sufficient to resist straggling Arabs.

SECHU, a *watch tower*, from the Chaldee root, to notice, to observe.

The name of a place, 1 Sam. xix. 22.

SEIR, *rough, hairy;* otherwise, a *kid*, or a *dæmon;* otherwise, *barley like, i.e. bearded;* or *season.*

A mountain of Edom, between the Lacus Asphaltites and Egypt. Some suppose it derived its name from Esau, who was a hairy or rough man. Wells, 124.

1. A person named Seir, Gen. xxxvi. 20, 21. who gave his name to the region of Hor.
2. A mount, Josh. xi. 17. near Mount Halak.
3. A mount, Josh. xv. 10.

As Mount Halak is thought to signify *bare, bald, naked, uncovered*, so Seir is thought to denote on the contrary, rough with trees or bushes; well clothed with tall vegetables as an animal with bristles. I understand, that a part, at least, of this district, is extremely productive of palm trees. As Esau was a hunter, might this district abound with gazelles, &c. of which the name of some, importing *hairy*, might be given to this mountain? Five hundred Simeonites settled in Mount Seir, 1 Chron. iv. 42, 43. Is there any allusion to this in the Seir of Isaiah xxi. 11?

SEIRATH, *a kid;* otherwise, *hairy*, or *a dæmon;* otherwise, *weather*, or *barley.* Judges iii. 26. Wells, No. 264.

We have hinted on Seir, that possibly the name of some kind of quadruped, game, gave name to that mountain. Simon thinks, that this name denotes a goat, and he brings several instances of other places named from the same animal; as *Gangra*, a city of Paphlagonia; *Aigion*, in Achaia: *Aigos Potamos*, on the Hellespont, &c. He adds, that this name may import *horror;* perhaps, in the sense of making the hair stand on end, like bristles. We have supposed, elsewhere, that the "quarries," verse 19. mentioned with Seirath, was a place of commemoration, or stones set up by way of memorial. Was Seirath a consecrated grove, or plantation, or more than one? if so, this would agree with one of the proposed derivations of Mount Seir, and with a very frequent accompaniment to places of worship, such as Gilgal was.

SELAH, or Jocthiel. Wells, No. 375.

SELEUCIA, *commotion*, or *shaken together;* otherwise, *fluctuating.*

From this name of the city the country about it was named Seleucida. Some authors name it Antiochena, from the name of Antioch, which was not far off; but Strabo constantly calls it the Seleucida.

This city was sirnamed *Pieria*, which, according to some, was derived from an adjacent mountain, named *Pierius;* others think, from a forest named *Pieria*, and which gave name to the territory: whence we read, "Seleucia in Pieria."

It was built by Seleucus Nicator, who took an augury from thunder, and had it consecrated, and worshipped as a deity, with hymns and sacred ceremonies: in consequence, thunder was the tutelar deity of the city, and was symbolized on almost all its coins. However, it did not confine itself to this deity, but worshipped others also; among whom Jupiter Cassius is conspicuous, and was represented under the image of a rocky mountain. It is thought there was a Mount Cassius in the neighbourhood. The coins of this city are remarkable for exhibiting four different eras: first, that of the Selucidæ, in the year of Rome, 442; that of its being governed by its own laws, 645 of Rome, under the reign of Antiochus VIII. that of Pompey, in the year of Rome 690: and that of Augustus, in the year of Rome 723.

SENAAH, *a bramble:* from the Syriac, *an enemy.* Ez. ii. 35. Nehem. vii. 38. with the article Nehem. iii. 3.

The Arabic root imports to *radiate*, to shine, to be exalted: whence this feminine word is thought to signify illustrious, sublime, conspicuous: in which it does not essentially differ from Seneh.

SENEH, a *bramble:* or, from the Syriac, *an enemy.* 1 Sam. xiv. 4. Wells, No. 303.

Rather, *a height*, from the Arabic root. Vide Senaah; this was a rock, probably shooting up high, like what we call a *needle.*

Senjar is a town situated near a mountain, which produces date trees in great number; and in all the land of Jezireh there is not any other place

that produces dates, except *Meibeth*, on the banks of the Euphrates. Ibn Haukal.

SEPHAM, *beard*, or *his lip;* otherwise, *the bank*, or *brink of death*, or *the lip*, or *origin of death;* otherwise, *the breaking*, or *great fracture*. Numb. xxxiv. 10.

Hiller thinks it means the great ascent, a tower on a *hill* in Judah.

SIPHMOTH, rather SHEPHAMOTH, 1 Sam. xxx. 28. may import *two* heights, or ascents; and so of other names derived from the same root. As Judea abounded in hills, this etymology is natural.

SEPHAR, *book*, or *writing;* otherwise, *history* or *number:* in Syriac, a *door*. Gen. x. 30.

Some think, this name implies *conspicuity*, from the Arabic root, importing to be eminent. Vide infra.

SEPHER is the name of a mount, Numb. xxxiii. 23. Simon thinks it means *fair:* and that *Shiphra*, the name of the Hebrew midwife, Exod. i. 15. is Fair, q. *Pulcheria*. But it is certain, that if this mount was formerly *fair*, it was sufficiently different from its present appearance. We take it for the Mount Cassius between Syria and Egypt.

SEPHARVAIM, *books*, or *writings;* otherwise, *narration*, or *numbers*, or *the book*, or *numbers of his sea;* otherwise, from the Hebrew and Syriac, *gate of the sea*. 2 Kings, xvii. 24. xviii. 34. xix. 13. Isaiah xxxvi. 19. WELLS, No. 379. EXCURS. 547.

Hiller divides this word into two, Sepher, of the Parvaim: *i.e.* Mount Sepher, adjacent to the regions of Arabia, called the Parvaim.

We have rather considered it as denoting an assemblage of learning, or a kind of university. Perhaps a river might run through the town, dividing it into *two* cities.

SEPULCHRE, our Saviour's. WELLS, 458.

———— royal. WELLS, No. 327.

SETTLEMENTS, of nations, on and around Caucasus, EXCURS 546. of the sons of Shem, EXCURS. 548. of the sons of Ham, ib. of certain nations; from the Indian Puranas, EXCURS. 549.

SHAALABBIN, *wolf of the intellect*, or *son;* otherwise, *fight of the intellect*, or *son;* otherwise, *path of the intellect*, or *son;* otherwise, *looking to the intellect*.

A city of Dan, Josh. xix. 42.

Much more probably, "the haunts of the *shuals*," or jackalls, of which there were, and are, abundance in Judea.

The same place appears to be called SHAALBIM, Judg. i. 35. 1 Kings, iv. 9.

SHAALBIM, the haunts of the jackalls: a town in Dan, Judges i. 35. 1 Kings, iv. 9. called also,

SHAALABBIN, with the Chaldee termination, Josh. xix. 42. The same, perhaps, as is also called SHAALIM, 1 Sam. ix. 4. as Cellarius thinks, Geog. Ant. tom. ii. p. 607.

SHALEM, a city of Sechem. WELLS, No. 82.

SHALISHA, *triple*, or *of the principal;* otherwise, *the ternary*, or *of the princess*, or *duchess*. 1 Sam. ix. 4. 2 Kings, iv. 42. Vide BAAL-SHALISHA.

SHAHAZIMAH, *many lions:* the name of a place in Issachar, Josh. x x. 22. according to the Ketib: the Keri has SHAHATZIM, lions.

SHAMIR, *well kept*, or *guarded*.

1. In Judah, Josh. xv. 48.

2. In Mount Ephraim, Judges x. 12.

SHAPHER, EXCURS. 461.

SHARAIM, or SHAARIM, *doors;* otherwise, *estimations*, or *valuations:* otherwise, *hairs*, or *barley*, or *seasons*, or *dæmons*, or *hairy*, or *goats*.

A city of Judah, afterwards given to Simeon. Josh. xv. 36. 1 Chron. iv. 31.

SHARON, *the plain;* otherwise, *his song*.

Jerom says it was a region between Mount Tabor and the lake of Tiberias; extending from Cæsarea to Joppa. It was extremely fat and fertile. Josh. xii. 18. Cant. ii. 1. 1 Chron. xxvii. 29. Isaiah xxxiii. 9. xxxv. 2. lxv. 10. Acts ix. 35. Gr. *Saron*. WELLS, No. 235.

"The great plain," compare Bochart, Hieroz. part i. col. 307, 533.

2. A plain beyond Jordan, 1 Chron. v. 16. but this might otherwise be a town. Reland doubts of this. Pal. p. 370.

SHARUHEN, *the prince of favour*, or *favour of the prince;* otherwise, *the song of favour*.

A town of Simeon. Josh. xix. 6.

"The free gift of munificence," from the Arabic root, liberality, generosity; from the Chaldee, this name would imply, "the fort of strength;" or the habitation of the strong.

SHAVE, Valley of, WELLS, No. 99, 325.

———— *Kiriathaim*, No. 185. Vide SAVEH.

SHEBA. This name is thought to denote a precious stone; the amethyst, or the agate, or some one of the kind. All circumstances considered, we should propose to give this name the signification of "the emerald;" see further conjectures at the close of the following observations.

SHEBA, *seven*, or *the seventh;* otherwise, *fulness*, or *an oath*.

A city of Judah, given to Simeon. Josh. xix. 2. WELLS, 36, 119. City of, and queen, 362, 416.

Was this the same place with Beersheba? by their being named both in the same verse, this should appear to be extremely doubtful: but it is not unlikely that some settlement might take place

near to the well of the oath, Beersheba, yet distinct from it. The passage may be read as in our translation, "Beersheba, and Sheba;" or "Beersheba, *i.e.* Sheba:" it may be worth while to observe, that we have *Bath-sheba*, the daughter of the oath, 2 Sam. xi. 3. called *Bath-shua*, 1 Chron. iii. 5. also *Barsabas*, the son of the oath, Acts xv. 22. The LXX seem to call Sheba, *Samaà*, in this passage, or else they took it for another place, distinct from Beersheba: this variation has its weight.

The Chaldee in Gen. x. 7. and in Job. i. 15. vi. 19. put *Smaragdus*, as if supposing that Sheba was the region of emeralds, which Smaragdus signifies: and it is by no means unlikely that the islands in the Red Sea, which are called by the Arabs *Zemroud*, should mark the district whereabouts we may place Sheba. This is no opportunity for discussing the character of emeralds: but perhaps, formerly, there might be mines of these stones in this latitude, and that they might anciently yield specimens of value and excellence. On the opposite territory of Egypt, there are traces of a like character for this production: and it is likely, that the territory of Sheba might extend to that country. Indeed, it is not unlikely that *Saba*, in Arabia, should be one of the Shebas, and *Assaba*, in Africa, be the other; but it should seem by the narrative of Mr. Bruce, that both of them had been, at times, under the government of the same dominion: so that it might be the same people, sometimes in two divisions, sometimes united: but this will not vacate the idea that each division might have a capital of a name approaching to Saba, or Assaba, or Sheba.

Perhaps, instead of there having been real mines of emeralds in any island of the Red Sea, this island, and the opposite shores of Africa, might take their name from Sheba, *i.e.* emerald, son of Cush, and retain the appellation of Emerald's Island, Emerald's property, to this day. That the Cushites extended their settlements to these parts we have already found reason to conclude.

SHEBA AND SEBA.

There appear to be three people of this name.

1. *Saba*, son of Cush, Gen. x. 7.
2. *Sheba*, a descendant of Cush, but different from the former.
3. *Sheba*, ver. 28. of the posterity of Jocktan, who may be placed in Arabia Felix of course.

Psalm lxxii. 11. preserves this distinction: "the kings of Sheba, and Seba, shall offer gifts."

Josephus says, *Saba* was afterwards called Meroë, being so named by Cambyses, who rebuilt it, in honor of his sister. This Meroë was, at one time, the capital of a kingdom.

The Pseudo Jonathan on the Pentateuch, and the Chaldee interpreter of Chronicles, render Saba, or Seba, by *Sinreos*, or *Sindi*, *i.e.* India, not meaning, as I conceive, the country we call India, but the original country of that name, toward the head, and on the western side, of the Indus.

Abulpharagius, p. 16. Hist. Dyn. says, "that the sons of Ham extended their settlements toward the south; that is to say, Africa, and Zing, and Egypt, and Nubia, and Abyssinia, also Sind and Hind." Compare EXCURS. No. 548. where the sons of Ham are enumerated to the same effect, from another Arabic author.

SHEBAM. Perhaps transposed from BESHAM, *sweetness*, *i.e.* of wine; for such is the import of the Chaldee root. A city of Reuben, which produced wine. Numb. xxxii. 3. In like manner Sibmah for Beshemah, verse 38. Josh. xiii. 19. Isaiah xvi. 8, 9. Jer. xlviii. 32.

This is Simon's idea. Vide SIBMAH.

SHEBARIM, the *breakings*, or *hopes*, or *expectation*; otherwise, *corn*.

Malvendus, Gusset and others, think the place was named from breaches in the rocks; Junius and Hiller think from breaches made on the enemy by the Israelites in battle. Josh. vii. 5.

This appears to be a place not far from Ai; probably as Ai stood on a hill, these *breakings* were divisions of the rocks, or &c. or even of the ways leading to the city, as it is said the people were smitten "in the *going down*."

SHEM, first plantations of his posterity. WELLS, No. 24.

SHEMA, *hearing*, or *obedient*. Josh. xv. 26.

Fame, *renown*, that which is *heard*; a *celebrated* place. "Fame-town."

SHEN, *a tooth*, or *ivory*; otherwise, *sleeping*.

A place. 1 Sam. vii. 12. Comp. xiv. 4, 5. Job xxxix. 28.

A sharp rock, or high rising shoot of rock: a kind of *peak*, perhaps.

SHENIR, *a coat of mail*, according to the Arabic. Deut. iii. 9. 1 Chron. v. 23. Ezek. xxvii. 5. Vide. SENIR.

SHICRON, *drunkenness*: otherwise, *reward*, or *his wages*. Comp. *Shychar*, *Sychar*.

A city of Dan, Josh. xv. 11.

Perhaps rather the *cause* of drunkenness, strong wine, intoxicating liquor, as the term is used, Jer. xiii. 13. It was the nothern boundary of Judah, near the valley of Sorek, the renown of the grapes of which was extensive. Query, "the great one, or *Aun*, in a state of satiety with strong liquor." Comp. Gen. ix. 21. or, the Aun who invented strong liquor: Bacchus.

SHINON. *sounding*, or *smacking*; otherwise, *of strength*, or *of grief*. Josh. xix. 19.

Simon says, "the great ruins:" the place wholly laid waste: perhaps so called, from its being restored after utter destruction. Since, however, Shian, Sion has a totally different meaning, this explanation appears very dubious.

Taking *Aun* for a person, as we have often done, this epithet would mean "the Aun of compensation," or, a person, or principle, who returns according to the value of benefits, or honors, honorary gifts, received by him.

SHIMRON. Wells, No. 222.

SHILHIM, *sent forth*, or *shoots;* otherwise, *branches*, or *arms*, *i.e.* missile weapons; from the Syriac *spoilers*. A city of Judah, Josh. xv. 32.

But some think, a *gift*, or *present*, a custom alluded to, Mich. i. 14. so Pharoah gave Geser as a *gift* to his daughter, 1 Kings, ix. 16. Comp. Judges xii. 9.

The ground on which the town stood might have been originally a *gift*.

SHILOH, *dissolving*, or *untying the shoe;* otherwise, *peace;* otherwise, *abounding:* from the Syriac, *illusive*, or *deceptive*.

A city of Ephraim. Josh. xvi. 6. xviii. 1. xix. 5. xxi. 2. xxii. 9, 12. Judges xxi. 19. 1 Sam. i. 24. ii. 14. Psalm lxxviii. 60. Jer. xxvi. 6. &c.

A city of Ephraim. Wells, No. 242.

Great tranquillity, say some: but Hiller thinks otherwise, Synt. Hermen. p. 282.

SHINAR, *wakings from sleep*, or *revivals;* otherwise, *evacuation of the tooth*, or *denudation*, or *excussion*, or *rival tooth;* otherwise, *change of the city*. Gen. x. 10. xi. 2. comp. 8. xiv. 1. Dan. i. 2. Isaiah xi. 11. Wells, No. 52.

The foregoing etymologies will hardly satisfy the intelligent reader. Possibly this name might be derived from the repeated *flittings* of those who at length took up their abode in the plain. The Hebrew root *nar*, appears to denote *shaken out*, Job. xxxviii. 13. the Chaldee to migrate from place to place; the Arabic, to be expelled from a place; the Ethiopic, to be sent away from a dwelling. If we suppose, as appears from the history, that this name was given to the place *before* the dispersion, then it will import simply the settlement after repeated flittings, or removals; or even the place settled by repeated hordes of men, here taking up their abode. But if it be supposed that this name was imposed *after* the dispersion, then it may be taken in the bad sense, shaken out, expelled, scattered; though indeed, it was rather the place whence men were expelled, than that into which they were driven.

Shinar was certainly a considerable extent of level country; it included Babylon, and probably further south; but how much, we cannot very well tell. It is extremely probable, that the city Singara marks some part of this province; in which case Babylonia would be a part of the land of Shinar, rather than the land of Shinar a part of Babylonia; and indeed this would lead us to consider the land of Shinar as that extent between the Rivers Tigris and Euphrates, which was afterwards called Mesopotamia. To this agrees the opinion of Michaelis, which extends Shinar so far north as to include Nisibis and Edessa: Shinar might be the original name of this whole extent, which might afterwards be divided into Padan Aram and other parts, like as Mesopotamia was, under the Roman government.

Josephus reports Ant. lib. i. cap. 4. that Histiæus describes the plain of Senaar as being in the levels of Babylonia: but, after the splendour to which Babylon was raised, this may easily be explained, by saying, that it was under the Babylonian government.

There is a very remarkable variation in the Samaritan, which reads the land of *Sopha;* and with this agrees the Arabic of Castellus's Heptaglot, which reads *Aram Supha:* this leads us to some part of Mesopotamia called Aram. *Suph* signifies a tower, and this compound appellative would import Aram of the Tower, *i.e.* as distinct from Padan Aram; Aram Supha being southern Mesopotamia, Padan Aram being northern Mesopotamia. The land of the Tower is frequently used among the Jews for Babylonia.

This will remind the reader of *Suph*. Comp. Sea, Red.

SHITTIM, *spreadings*, or *widenings;* otherwise, *a whip*, or *thorn*. Numb. xxv. 1. Josh. ii. 1. iii. 1. Joel iv. 18. Mic. vi. 5. Wells, No. 182.

Undoubtedly, the Acacia trees: a place abounding in that vegetable. The name of a city, Beth-shitta, Judg. vii. 22. but more frequently the name of a station of the Israelites in the desert, where trees of this kind grew. Abel-Shittim, Numb. xxxiii. 49. "Abel of the Acacia trees."

SHOCOH. Wells, No. 308.

SHOPHAN, *the coney*, [rather *the Ashkoko*, comp. Scrip. Illust. on Prov. xxx. 26. plates,] otherwise, *going off*, or *breaking away*.

A city of Gad, Numb. xxxii. 35.

Some suppose the names Ataroth and Shophan to be but one word, Ataroth Shophan, *i.e.* the Ataroth of Shophan; and they suppose Shophan to allude to the *great sorrow* with which his mother bore him, such being the import of the Chaldee root.

SHUAL, *fox;* otherwise *a path*, or *a fight*, or *fist*. Probably the Jackall. Wells, No. 302. 1 Sam. xiii. 17.

SHUNEM, *change*, or *their sleep*, or *vain slumberings*; otherwise, *repetition*, or *their secondings*.

A city of Issachar. Josh. xix. 18. 1 Sam. xxviii. 4. 2 Kings, iv. 8. WELLS, No. 318.

"The quiet of tranquillity," as the Arabic root implies equally with the Hebrew; safety, settled.

SHUR, *a wall; i.e.* the defence and safety of the district.

A city over against the Red Sea, and Kadesh Barnea. Gen. xvi. 7. xx. 1. xxv. 18. 1 Sam. xv. 7. xxvii. 8.

Fagius and Heidegger think this name may be derived from a root which imports *to see*, and refer it to the *vision* of Hagar, Gen. xvi. 7. It is called in the Greek of Judith *Soor*, chap. ii. 28. Le Clerc conjectures it to be the same as is called *Tor*, which still exists on the coast of the Red Sea. Also Iken, in Diss. de Mara, p. 13. But this seems to be incompatible with the dwelling of Abraham, Gen. xvi. 7. "between Kadesh and Shur, and he sojourned in Gerar." Abraham certainly never was on the east shore of the Red Sea; we must, therefore, look for Shur much nearer to Kadesh and Gerar. Shur is in the road to Egypt, 1 Sam. xv. 7.

Shur is sometimes rendered by the eastern interpreters *Chaluzzah*: as the Jerusalem Targum on Gen. xx. 1. Jonathan on Exod. xv. 22. The Arabic renders *Gerarim*, Gen. xx. 1. Jonathan renders Bared, Gen. xvi. 14. Bared signifies hail; so does the Greek *Chalasa*.

SHUSHAN, *the lilly*, or *rose*; otherwise, *joyful*.

The metropolis of the kingdom of Persia, Dan. viii. 2. Esth. i. 2. Nehem. i. 1. Built by a daughter of Darius Hystaspes, says Pliny, lib. vi. cap. 17. But Strabo says, by Titon, the father of Memnon: it is by Stephens called, "of the fountains," because many fountains rose here abouts. Aurigallus thinks it derives its name from Flowers, generally, like Florence, or like Rhodes, from roses. Vide Joseph Ant. lib. x. cap. 14. xi. 5.

The lilly was certainly considered as supreme of flowers in the east, comp. Cant. ii. 2. whence some have thought this palace was supreme among the Persian palaces: others that it was extremely beautiful, as a lilly: others that here the country abounded in lillies; and this is the opinion of Stephanus and of the author of the Etymolog. Magn. From the Persian *Sheshan*, liquorice, in which this district abounds, says Hyde, de Relig. Vet. Pers. cap. 35. This idea pleases Scelinius and Burton, de Vet. Ling. Pers. p. 38. compare Reland, de Vet. Ling. Pers. 141. On the contrary, Ikenius de Lilio Saronitico, p. 9. WELLS, No. 386.

SIBMAH, *return*; otherwise, *captivity*, or *many sittings*.

A town of Reuben, famous for its vines, and not far from Jazer Numb. xxxii. 3. Josh. xiii. 19. Isaiah xvi. 8, 9. Jer. xlviii. 32.

Shebam, Numb. xxxii. 3. is thought to be a transposition for *Beshem*, sweetness, flavour, *i. e.* of wine; and *Sibmah* for *Beshemah*: but this does not appear certain.

SIBRAIM, *the circuits of height*; otherwise, from the Syriac, *opinions*, or *reflections*, or *hopes*.

A place between Damascus and Hamath. Ezek. xlvii. 16.

The Chaldee and Syriac root imports *hopes*, *dependance*, as if this place was the reliance of both Damascus and Hamath: but, it appears by its dual form to denote *two* places, or things, whence some have supposed that it was the same as *Bethach*, and so called from two deities here worshipped as presiding over *fidelity* and *confidence*: not unlike, perhaps, to the *Jupiter Horkios*, or the *Nemesis* of the Greeks. Vide Wichmanshausen, Dissert. de Asre Metallifossore, p. 75.

SICHAR, *drunkenness*, or *strong liquor*, the cause of drunkenness; otherwise, *reward*, or *enclosure*, or *conclusion*. John iv. 5.

It is a corruption, or, more probably, a spiteful play on words, of the name *Shechem*: which see.

SICHEM. Vide SCHECHEM. WELLS, No. 430.

SICION, *effusion*, or *narrows*: but some copies have *Sicyone*, *i.e.* the cucumber bed. 1 Macc. xv.

SIDDIM, *right things*, *i.e.* a level, direct, and flat plain. Whence the Valley of Siddim, Gen. xiv. 3, 8. It was probably an extensive level, well suited for the operations of fighting armies. WELLS, No. 92, 94.

The confounding of this *plain* with the *valley* of Shaveh has been injurious to Scripture Geog. Vide Heidegger's Histor. Patriarch. tom. ii. Exercit 5.

SIDON, *hunting*, or *craft*; otherwise, *food*, or *sustenance*; otherwise, *the ship of the judge*. WELLS, No. 65, 409, 442.

Simon supposes, "great takings," or ample prey; from the root importing to hunt, to take by hunting.

Justin, lib. xviii. derives it from abundance of fish. I rather think it refers to the "Aun of the ship;" but, if, taking part of Justin's etymology, the "Aun of the *fish*" should be preferred, it will amount to the same, and may be allowed to associate with Dagaun.

Sidon is reported to have been built by Sidon, great grandson of Noah. It is mentioned as being "very great," in the time of Joshua.

When it was become extremely powerful by its wealth and commerce, it possessed the primacy over all other cities of Syria. But in the issue, Tyre, which it had founded, disputed this primacy, as may be seen in the history of these two cities.

Sidon still subsists under the name of Seydé; and has a considerable share of commerce with the countries to the west of it.

Sidon assumes the title of *sacred*, an *asylum*, *governed by its own laws*, and *nauarchida*. It appears to have worshipped Bacchus, as well as Astarte: whom it represents, sometimes as conducting a ship, sometimes as drawn in procession, in a chariot having two wheels.

Pliny, lib. v. cap. 15. calls Sidon, "the artist of glass," or workman in glass, "and mother of Thebes in Bœotia."

The following is Volney's account of it, Trav. vol. ii. p. 207.

As we return to the sea coast, we must first remark Saide, the degenerate offspring of ancient Sidon. This town, formerly the residence of the pacha, is, like all the Turkish towns, ill built, and full of modern ruins.

Saide is a considerable trading town, and is the chief emporium of Damascus and the interior country. The French, who are the only Europeans to be found there, have a consul, and five or six commercial houses. The exports consist in silk; and particularly in raw and spun cotton. The manufacture of this cotton is the principal art of the inhabitants, the number of whom may be estimated at about five thousand.

SIHON, kingdom of, Wells, No. 189.

SIHOR, *black*, or *troubled;* otherwise, *the dawn*.

1. The Nile of Egypt, in Greek *Melas*, in Latin *Melo*, among the Ethiopians and Egyptians *Siris*, as we are informed by Dionysius, de Situ Orbis, and by Pliny, lib. v. cap. 9. These names import *blackness;* as do those used by the Ethiopians and Arabs at present; wherefore Virgil tells us, Georg. lib. iv. that *blackness* renders Egypt *green*, and fecundates its meads. This river is mentioned, Josh. xiii. 3. 1 Chron. xiii. 5. Isaiah xxiii. 3. Jer. ii. 18.

2. Another river in the tribe of Asher, Josh. xix. 26. Reland, Pal. p. 289, 730. thinks it was so called, because that in it, as well as in the Nile, crocodiles were found; whence a neighbouring town was called Crocodilon. But, it appears to be, at least, as likely, that it might be called the black river from some other cause. Perhaps the reflection of rocks, mountains, &c. in it, might give it a black appearance: it might run in deep glens, and be darkly overshaded.

SILLA, a *mount of earth*, or *heap:* mount's way. The name of a place. 2 Kings, xii. 21.

SILOAM, Wells, No. 448.

The present pool of Siloam appears to be that called "the lower pool." Isaiah xxii. 9. and "the king's pool." Nehem. ii. 14. It is called, Nehem. iii. 15. "the pool of Siloam by the king's gardens:" and probably is intended John xi. 14.

It is probable the tower of Siloam, Luke xiii. 4. was distinct, and perhaps distant, from these pools.

Possibly it might be an edifice in the city, where the water of the upper pool was distributed for public use: whether as a reservoir, or as a fountain.

Siloam, the fountain of, is thought by the Rabbins to have been also called Gihon, 1 Kings, i. 33. and hence the allusion, Isaiah viii. 6. to the sovreignty of the house of David; from which passage it appears that its waters were a placid stream. Its situation was behind the west wall, near the south corner. It is probable that it originally divided into two rivulets, 2 Chron. xxxii. 30. Hezekiah stopped up the upper water course of Gihon, and brought the stream either in pipes, or in a canal, into the city of David.

It is likely, that after this diverting of the current, the name of Siloam was gradually dropped, from the upper water course, at least. Possibly the present pool of Siloam is an outlet of part of the ancient stream.

SIMEON, tribe of, Wells, No. 246.

SIN, *a bramble*.

1. A desert between Elim and Sinai, Exod. xvi. 1. xvii. 1. Numb. xxxiii. 11, 12. Le Clerc thinks it was so called from its clayey or dirty soil. Wells, No. 164.

2. A town in Egypt, called by the Syrians *Pelusium; i.e.* dirty, soiling: the Arabic root signifies *to spot*, or stain. Ezek. xxx. 15, 16. It was, says Strabo, lib. xvii. situated in a clayey miry soil. The Arabic *Tiné* imports much the same, as we are told by Golius, ad Alfergan, p. 146. See more in Bochart, Phaleg. lib. iv. cap. 27. compare Braunius, Select. S. P. I. 110. Hiller thinks this town gave name to the desert. Wells, No. 149.

Sin, or *China*. Excurs. 564.

Sinite, where seated. Wells, No 71.

SINAI, *a bramble bush:* from the Syriac, *enmity*. Exod. xvi. 1. xix. 1. Numb. xxxiii. 15. Wells, No. 169. Excurs. 562.

"The bush of the Lord," says Simon, so called from the bush in which the Lord appeared to Moses, Exod. iii. 2. in like manner as Horeb is

called the "mount of God," Exod. v. 1. 1 Kings, xix. 8. In Greek it is written *Sina*. Acts vii. 30.

SIND, son of Ham. Excurs. 548.

SION, *sound*, or *noise*; otherwise, *little fortitude*, or *grief*. Deut. iv. 48.

The name of a mountain of the Amorites, otherwise called Hermon.

Simon inclines to refer it to *height*, extremely high.

SION, ■ *heap*, or *hill*; otherwise, ■ *prospect place*, or *dryness*.

A mountain near Jerusalem; called also, "the mount of the Lord," and the "holy mountain."

In this mountain stood,

1. The king's court and palace, &c.
2. The house of the Asmoneans, and the Xystus, or open gallery, in the further part of the upper city.
3. A bridge, leading from Xystus to the temple; and joining the temple to Sion.

This bridge, no doubt, was over the valley between the two hills: and it seems to fix this Xystus and the house of the Asmoneans in the situation allotted to Millo, by those who suppose that Millo was a public hall for assembling of the people: and we read, Jos. de Bell. lib. ii. cap. 28. that king Agrippa called the people of Jerusalem together into this Xystus, where he set his sister Berenice before them.

SIRA, *a thorn*, or *pot*, or *cauldron*; otherwise, *rebellion*, or *going backward*. 2 Sam. iii. 26.

A place according to Josephus twenty stadia distant from Hebron.

Perhaps this well had the shape of a pot.

SIRION, ■ *coat of mail*, or *level surface*; otherwise, *the singing of the dove*.

This appears to be the Sidonian name for that mountain which the Amorites called Shenir, Deut. iii. 9. 1 Chron. v. 23. where Senir is distinguished from Hermon. Vide Cant. iv. 8. Ezek. xxvii. 5.

Simon thinks it imports the *great* coat of mail: in conformity with the Arabic root, which signifies the highest part of a thing; so the highest part of several mountains: as we might say, the *peak*, or summit. Psalm xxix. 6.

SMYRNA, *myrrh*.

A very famous city of Ionia. Comp. Pliny, lib. v. cap. 29. Strabo, lib. xiv. Rev. ii. 8. Wells, No. 535.

SOCOH, *protection*, or *wallings*; otherwise, *branchings*, or *cessation*.

The name of two towns in Judah. Josh. xv. 35. 48. 1 Sam. xvii. 1. 1 Kings, iv. 10. 1 Chron. iv. 18. Built by Rehoboam, 2 Chron. xi. 7. xxviii. 18.

SODOM, *their secret*; otherwise, *calx*, or *their cement*. Wells, No. 87. Apples of, 94, 438.

Simon thinks *dew*, or *plentiful waters*, as the Arabic root imports; and I the rather incline to this idea, as I conceive that Sodom was surrounded by streams, islots, &c. which were beautiful in the highest degree. Comp. Gen. x. 19. xiii. 10. Ezek. xiii. 46. In the Greek, Matth. xi. 23. called *Sodoma*.

Having elsewhere supposed that this country was overwhelmed by an earthquake, I shall produce testimonies from the Arab writers in confirmation of that opinion.

Ibn Haukal says, "The land of the tribe of Lot is called *Aredz al Moukloubah*, the land turned upside down. Neither corn, nor herbage, nor cattle, are found here: the ground is black; and stones are seen scattered about, which one would imagine to be the stones showered down on that wicked race."

The Koran says, *chapter of Hejr*, "Wherefore a terrible storm from Heaven assailed them at sunrise, and we turned the city upside down, and rained on them stones of clay hardened in the fire:" *lava*, and other volcanic matters.

The following is Volney's description of the present state of this district. Travels, vol. i. p. 303.

"The south of Syria, that is, the hollow through which the Jordan flows, is a country of volcanos: the bituminous and sulphureous sources of the lake Asphaltites, the lava, the pummice stones thrown upon its banks, and the hot baths of Tabaria, demonstrate that this valley has been the seat of a subterraneous fire, which is not yet extinguished. Clouds of smoke are often observed to issue from the lake, and new crevices to be formed upon its banks. If conjectures in such cases were not too liable to error, we might suspect that the whole valley has been formed only by a violent sinking of a country which formerly poured the Jordan into the Mediterranean. It appears certain, at least, that the catastrophe of five cities destroyed by fire, must have been occasioned by the eruption of a volcano then burning. Strabo expressly says, "that the tradition of the inhabitants of the country, that is, of the Jews themselves, was, that formerly the valley of the lake was peopled by thirteen flourishing cities, and that they were swallowed up by a volcano." This account seems to be confirmed by the quantities of ruins still found by travellers on the western border. These eruptions have ceased long since; but earthquakes, which usually succeed them, still continue to be felt at intervals in this country. The coast in general is subject to them, and history gives us many examples of earthquakes, which have changed the face of Antioch, Laodicea, Tripoli, Berytus, Tyre, Sidon. &c. In our time, in the year 1759, there happened one which caused the greatest ravages. It is said to

to have destroyed, in the valley of Balbec, upwards of twenty thousand persons; a loss which has never been repaired. For three months the shock of it terrified the inhabitants of Lebanon so much, as to make them abandon their houses, and dwell under tents."

SOREK, *vines*, or *grapes;* otherwise, *whistle*, or *whistling*.

A brook or valley in Dan, near Eshtaol. Judg. xvi. 4. WELLS, No. 283.

The finest kind of grape in all probability was distinguished by this name. Those who think it means *whistling*, or *whizzing*, derive its name from the sound or *hissing* of the water in passing. A slight *fall*, perhaps.

SOUTH, or SHEBA. WELLS, No. 416.

SPAIN, WELLS, No. 403, 528. EXCURS. 565.

SPARTA, *seeded*, or *feeding*.

The name of a people. 1 Macc. xv. WELLS, No. 395.

SUCCOTH, *tabernacles*, or *tents*. WELLS, No. 131. EXCURS. 560, 561.

Cots, or booths,

1. Of Jacob, Gen. xxxiii. 17. Josh. xiii. 27. Judg. viii. 5. 1 Kings, vii. 46. Psalm lx. 8. in Mount Gilead, near Penuel, in Gad.
2. Of the Israelites, when preparing to leave Egypt, called by Pliny *Suchæ*, lib. vi. cap. 29. WELLS, No. 156. *Scenas Mandrorum* in the Antonine Itinerary, as some suppose. Exod. xii. 37. xiii. 20. Numb. xxxiii. 5.
3. SUCCOTH BENOTH, booths, or tents of the young women, wenches' cots, sacred places of Venus Mylitta, called *Camaras* by Herodotus; whence, perhaps, *camera*, chambers. 2 Kings, xvii. 20. Baruch seems to allude to these, vi. 42, 43. Comp. FRAGMENT, No. 213.

SUKKIIM. WELLS, No. 364.

SUPHAH. Vide RED SEA.

SUS, or SUSA.

In the city of *Sus* there is a river; and I have heard, that in the time of *Abou Mousa Ashoari*, a coffin was found there: and it is said the bones of Daniel the prophet, to whom be peace, were in that coffin. These the people held in great veneration; and in time of distress, or famine from drought, they brought them out, and prayed for rain. *Abou Mousha Ashoari* ordered this coffin to be brought, and three coverings or cases, to be made for it; the first, or outside one, which was of boards, was exceedingly strong: and caused it to be buried, so that it could not be viewed. A bay or gulf of the river came over this grave, which may be seen by any one who dives to the bottom of the water. Ibn Haukal.

SYCHAR, a city described in John iv. 5. to be in Samaria, near to the parcel of ground that Jacob gave to his son Joseph, but it is not elsewhere mentioned in Scripture. Vide SAMARIA.

SYENE, *a bush:* from the Syriac, *enmity*.

A city in the southern extremity of Egypt. Ezek. xxix. 10. WELLS, No. 146.

SYRIA is in the Hebrew called *Aram*, and is rendered *excellent*, or *high;* otherwise, *deceiving*, or *their curse*.

Some derive its name from Aram, son of Shem. Gen. x. 22. WELLS, No. 415. Vide ARAM.

The present inhabitants, says Volney, Trav. vol. i. p. 288. who, according to the constant practice of the Arabs, have not adopted the Greek names, are ignorant of the name of *Syria*, instead of which they call it *Barr el Sham*, which signifies country of the left; and is the name given to the whole space contained between to lines, drawn, the one from Alexandretta to the Euphrates, and the other from Gaza to the desert of Arabia, bounded on the east by that desert, and on the west by the Mediterranean. This name "country of the left," from its contrast with that of the *Yamin*, or "country of the right," indicates some intermediate place as a common point, which must be Mecca.

Geographers, however, sometimes write it *Sauria*, from the constant change of the Greek *upsilon* into the Arabic *waw*.

El-sham also is the name of the city of Damascus, the reputed capital of Syria.

The plains of Acre, Esdraelon, Sour, Havala, and the Lower Bekaa, are justly boasted of for their fertility. Corn, barley, maize, cotton, and sesamum, produce, notwithstanding the imperfection of their culture, twenty and twenty five for one. The country of Kaisaria possesses a forest of oaks, the only one in Syria. Safad furnishes cottons, which, from their whiteness, are held in as high estimation as those of Cyprus. The neighbouring mountains of Sour produce as good tobacco as that of Latakia, and in a part of them is made a perfume of cloves, which is reserved exclusively for the use of the Sultan and his women. The country of the Druses abounds in wine and silks; in short, from the situation of the coast, and the number of its creeks, this Pachalic necessarily becomes the emporium of Damascus and all the interior parts of Syria. Volney, vol. ii. p. 180.

INHABITANTS OF SYRIA.

I do not wish to appear an advocate for those rapid populations, which, from a single man, are made to pour forth, in a few generations, numerous and powerful nations; in these relations there are a multitude of mistakes in words, and errors of copyists; but admitting only what is conformable to

experience and nature, there is nothing to contradict the great population of high antiquity: without appealing to the positive testimony of history, there are innumerable monuments which depose in favour of the fact; such are the prodigious quantities of ruins dispersed over the plains, and even in the mountains, at this day deserted. On the most remote parts of Carmel are found wild vines and olive trees, which must have been conveyed thither by the hand of man; and in the Lebanon of the Druzes and Maronites, the rocks, now abandoned to fir trees and brambles, present us in a thousand places with terraces, which prove they were anciently better cultivated, and consequently much more populous than in our days. Volney, Trav. vol. ii. p. 368.

SYRACUSE, Wells, No. 523.

SYROPHENICIA, that part of Syria which adjoined Phenicia. Mark vii. 26. Wells, 440.

SYRTES, *attracting*, or *drawing*.

A quicksand of great extent, very much dreaded by mariners: it lay on the African shore of the Mediterranean. Acts xxvii. 17.

We have very little modern information about it.

T.

TAANATH SHILOH, a *meeting*, or *what is over against a place*: "over against Shiloh." Josh. xvi. 6.

If this were written *Taanah*, it would signify a fig tree. Whether in composition it may import, the fig tree of quiet, or of tranquillity? Wells, No. 236.

TABBATH, *renowned, famous*, from the Chaldee root; whence the Syriac, *illustrious*.

The name of a place. Judges vii. 22.

TABERAH, *inflamed, burnings*.

The name of a station of the Israelites, from the "fire of the Lord." Numb. xi. 3. Deut. ix. 22. Wells, No. 169.

TABOR, *separate*, say some; and certainly Mount Tabor stands, as it were, by itself, apart from other mountains.

It is a high mountain in Galilee, on the confines of Zebulon and Naphtali, rising thirty stadia in ascent, as Josephus notices, de Bello, lib. iv. cap. 2. He calls it *A Tabyrius* in his Antiq. lib. v. cap. 6. A mountain near Rhodes had the same name. In Matth. xvii. 1. Mount Tabor is commonly thought to be intended. It is mentioned Judges iv. 6. viii. 18. Psalm lxxxix. 13. Jer. xlvi. 18. Hos. v. 1. On, or adjacent to, this mount were two places, *Chesulloth Tabor*, and *Azenoth Tabor*.

Besides this, in 1 Sam. x. 3. we have mention of "the *plain* of Tabor," or rather the "oak of Tabor," which was in the tribe of Benjamin. Whether this oak was of a species which grew particularly on Mount Tabor, we cannot affirm; or whether, according to the import of the name, it may mean "the *lone* oak."

Mount Tabor at present abounds in oaks, which Doubdan calls *terebinthines*: and Cotovicus tall *Ilexes*. They appear to be of that kind which the Greeks called *Platyphillon*, broad leaved.

Tabor, *Mount*, says D'Arvieux, is a single mountain, separate from all others; there are several near it on the north, but they are all smaller than Tabor. Its shape is round, almost conical, like a low sugar loaf. It appears to be a full mile in height, and half a league in diameter. It is entirely covered with green oaks, and other trees, shrubs, and odoriferous plants. Roads and paths are made on the south side of the mountain, which lead to the top of it, by windings; and are sufficiently easy to admit of riding up to it. I chose this mode of ascent, leaving to those more devout the liberty of walking up the mountain, which they did, while our Arabs took charge of their horses and mules.

To a person standing at the foot of the mountain, it appears to terminate in a point; but when arrived at the top we are astonished to find a plain which has full 3,000 paces in circumference, full of noble trees. In this plain is a great enclosure of ruined walls, with remains of towers, and a ditch, partly filled up, which show that here has been a considerable castle, in the middle of which was a square place of arms, with cisterns, baths, cellars, &c. the vaults of which have resisted the injury of time.

There is a small height on the eastern side, which is the place where, according to tradition, our Lord was transfigured. St. Helena built a handsome church in this place, in memory of that event. That building having been ruined, it is replaced by another, which is apparently posterior, and may be of the time of the Croisades. It has three little chapels, beside each other: they appear to be in a grotto or cave, but the whole is encumbered with ruins. We found the doorway filled up, but caused it to be cleared by our Arabs, and we entered a small passage, which led into a little vestibule, composed of four arcades, crossing each other, the first of which was the entry. That in front of the entry was the place where our Lord was, and is called his tabernacle; those on each side of him are called the tabernacles of Moses and Elias. Each of them has an altar, at which the religious who were in our company said mass the following day, while our servants, armed, kept guard at the entry, to prevent surprise from the Arabs, or

people of the country, who take care of the flocks of goats which feed on this plain, or who come here in chase after the wild boars which feed on the acorns that fall from the trees. We afterwards walked about this delicious plain; the air was fresh and serene, and perfumed with the fragrance of the aromatic plants growing all around. I should have been sorry had I not performed this journey.

TADMOR, *admirable, wonderful,* from the Syriac. Hiller thinks it is the Syriac name for the palm tree; and the Greek name of this city, *Palmyra,* countenances that supposition. May we suppose that palms were signals of victory, &c. so early as the days of Solomon; and that this city was so magnificently built by him, as to *bear away the palm* from others. The ruins at present extant are among the most beautiful in the world. 2 Chron. viii. 4. and according to the Keri, 1 Kings, ix. 18. but the Ketib has *Tamar,* the palm.

Palm trees are still found about Palmyra. Wells, No. 360.

Tadmor, says Josephus, is called by the Greeks Palmyra: Ant. lib. viii. cap. 2. and the Vulgate reads *Palmyra.*

Proselytes were received among the Rabbins from Tadmor, and Rab. Abhu, in the name of Rab. Jochanan, says, "Tradition asserts that the proselytes of Tadmor are fit to enter into the congregation." They also attribute this opinion to Haggai the prophet. Hieros. Jevam. fol. 3, 2. Nevertheless, if these writers may be believed, the inhabitants of Tadmor but ill requited this privilege, for Rab. Jochanan said, "Blessed is he who shall see the destruction of Tadmor: for she communicated in the destruction of the first and second temple. To the destruction of the first she brought 80,000 archers: and so she did in the destruction of the second." Hieros. Taanith, fol. 69, 2. It is probable, that this number is by much too great; perhaps it should be 8,000: but if it be correct, we must consider Tadmor as a place of numerous population, as well as of great importance. At the least, she must have possessed great influence, if these troops were not her own inhabitants, but raised and forwarded by her authority and inducement. It will be recollected, that the latter event was under Vespasian and Titus, about A.D. 70.

We have seen in Fragment, No. 489. that the customs of the Palmyrenes were very analogous to those of the Jews.

Remote from every great road, it seems neither to have been calculated for a considerable mart of commerce, nor the centre of a great consumption. It overcame, however, every obstacle; and may be adduced as a proof of what popular opinion may effect in the hands of an able legislature, or when favoured by happy circumstances. Vol. Trav. vol. ii. p. 303.

TAHAPHNEHES, a city of Egypt. Ezek. xxx. 18. by the Greeks usually called *Daphne:* in the Greek of Judith i. 9. *Taphnai.* Wells, No. 148.

Kohlreiffius in Chron. S. p. ii. cap. 7. thinks it is the city of Paneach, *i.e.* built by Apachnes. The Coptic reads *Thebaci;* perhaps it should be *Thebacni.* It is written differently in Jer. xliii. 7, 8, 9. xliv. 1. xlvi. 14. where it is in Eng. Tr. *Tahpanhes:* according to the Keri it is in chap. ii. 16. *Tahapanes,* but the Ketib reads *Tachpanes.*

In 1 Kings, xi. 19, 20. we have a queen of Egypt of this name; from whom it is *possible* this city might have taken its name.

Some seek its import more deeply: *Nesi,* say they, is a serpent, in Egyptian, *Tachep* is a gift; whence they think the name denotes "serpent's gift." We may rather suppose that from hence the Greeks took their *Daphne,* who was changed into a laurel, when fleeing from Apollo. There was a famous temple and village of *Daphne* near Antioch.

TANATH, *descent, depression, a low place,* from the Arabic.

The name of a station of the Israelites. Numb. xxxiii. 26.

TAHTIM HODSHI, land of, Wells, No. 354.

TAMAR, *the palm tree.* Ezek. xlvii. 19. xlviii. 28.

This city is placed on the south, and in company with the Waters of Strife in Kadesh: it cannot therefore be Jericho, as some suppose, because that is called the City of Palms; but it must be further south, and perhaps should be sought for at the southern extremity of the Dead Sea, adjacent to which, southward, palm trees abound.

TAMAR, or Palmyra. Vide Tadmor.

We have also *Baal Tamar,* Judges xx. 33. "the lord of the palm tree." *Hazazon Tamar,* Gen. xiv. 7. "palm abounding." Palm trees abounded in some parts of Judea, and at length became an emblem of that country. The Greek name for a palm, *Phenix,* was given to many places: *Hormuz,* or *Ormus,* in the Gulph of Persia, has the same meaning; in the old Persian language signifying a palm.

TANACH, *removal, exile.*

A city built by emigrants.

A city of Manasseh, Josh. xxi. 25. called Taanach, Josh. xii. 21. Judges i. 27. 1 Chron. vii. 29.

TAPPUAH, *an apple*, whether tree or fruit. WELLS No. 233.

1. A city of Judah, so called, most probably, from abounding in this tree. Josh. xii. 17. xv. 34. apparently the same as Tapho, 1 Macc. ix. 30.
2. Another in the confines of Ephraim and Manasseh, Josh. xvi. 8. Whence we have *En Tappuah*, the fountain of Tappuah. Josh. xvii. 7.

TARAH, *slowness, retardation.*

A station of the Israelites. Perhaps so called from the retardation and death of the people. Numb. xxxiii. 27.

TARALAH, *multiplication, multiplying into itself*, from the Arabic.

A city of Benjamin. Josh. xviii. 27.

TARSHISH, *a bruise, i.e.* to the enemy, from the Syriac. From whom might be denominated, the city of Tarshish, 1 Kings, x. 22. Ezek. xxvii. 12. Jonah i. 2. WELLS, No. 14, 17.

Ibn Haukal says, "The Mediterranean Sea, or Sea of Roum, coasts to Frank, France, along the shore to *Tarsousah*, or the Sea of Andalus; and then, continuing along the coast of Andalus, it at last joins the ocean at Jebel-al-Tarek." In another place he says, "*Tarsousa* belongs to the land of Andalus."

This is plainly Andalusia in Spain; and, from the place where Jonah took shipping, he must have intended a Tarshish somewhere on the Mediterranean. Was the ship he went on board of going *direct* to Tarshish, or coasting to other ports? What could be the *direct* trade from Spain to Joppa?

We find several places of this name in Scripture.

1. A sea-port, from whence the most capital specimens of ship building were produced; so that ships built after the same manner were called ships of Tarshish, though not actually built there. Isaiah ii. 16. xxiii. 1, 4. Psalm xlviii. 8. This last passage Michaelis would render, "The kings were troubled at the sight of Jerusalem, as sailors are troubled when they behold ships of Tarshish shaken by a contrary wind."
3. Silver was the produce of Tarshish, Jer. x. 9. Ezek. xxvii. 12. "Silver from Tarshish, gold from Uphaz." It appears from Ezekiel, that iron, lead, and tin, were brought from Tarshish.
4. It was distant, and westward; since Jonah intended to flee to Tarshish.
5. The inhabitants were a colony of Greeks. Josephus thought Tarsus in Cilicia was Tarshish: the same thought the writer of the book of Judith, chap. ii. 12, 13. who says, Holofernes spoiled the children of Tharsis, in Cilicia.

The Chaldee and Pseudo Jonathan understand Tarsus. Jerom thought the same.

But neither silver nor tin were supplied by this Tarsus: and what is said 2 Chron. ix. 21. xx. 36. 1 Kings, xxii. 49. of the navigations of Solomon and Jehoshaphat, excludes this from being the Tarshish of these places. Since nobody would build vessels on the Red Sea to navigate to Cilicia: nor would Jonah quit Joppa for Tarsus, in the intention of avoiding the road to Nineveh. Many interpreters understand by ships of Tarshish, ships of the main Sea; but 1 Kings, x. 22. Tarshish is distinguished from the sea in these words: "The king had at sea ships of Tarshish."

Michaelis places Tarshish in Spain. Vide FRAGMENT, No. 71.

TARSUS, *winged*, or *having pinions*. WELLS, No. 464.

Tarsus held the first place in rank throughout this country.

If we may not credit the fabulous account of its origin, at least, it proves the great antiquity of this city. Strabo says, that in process of time it received a colony of Argives, and by the institutions they formed and supported for the study of arts and sciences, it became so illustrious, that he gives it the preference in that particular even over Athens and Alexandria. It was equally renowned for the power and the multitude of its inhabitants. Besides the title of metropolis, which it assumed, it derived sirnames from five or six Roman emperors. Tarsus takes the title of governed by its own laws, as well as that of metropolis.

"*Tarsous* is a considerable town, with a double wall of stone. The inhabitants are valiant men and horseman, and fond of warlike achievements. It is a strong and pleasant place. From it to the borders of Roum are many hills and mountains, of difficult ascent. They say, that in Tarsous there are above a thousand horsemen; and in all the chief cities of Islam, such as Seiestan, and Kirman, and Pars, and Khuzistan, and Irak, and Hejaz, and Egypt, there are inns, or public places, appointed for the people of this town." Ibn Haukal.

TAVERNS, *three*. WELLS, No. 527.

TAURUS, *Mount*, Plate, explanation of, after EXCURS. 545.

TEKOA, *a place of tents*; a place where tents might be pitched. But others think, the place where the trumpet sounds: where armies prepare for battle by sound of trumpet. Comp. Jer. vi. 1. Numb. x. 9.

A city of Judah, on a hill, as Jerom informs us: its ruins are now shown. Vide Le Bruyn, Voy. au Levant. cap. 51. 2 Sam. xiv. 2. 1 Chron. ii.

24. Jer. vi. 1. Amos i. 1. Called *Thekoe*, in the Greek, 1 Macc. ix. 33. Wells, No. 346.

TEL-ABIB, the *green hill*, or *tumulus:* whether green with grass, or with corn.

The name of a place to which some of Israel were carried captive. Ezek. iii. 15.

TELAIM. Wells, No. 305. Vide Telem.

TEL-HARSA, *the hill*, or *tumulus of ploughing: i.e.* capable of being cultivated by the plough.

The name of a place in Babylonia. Ezra ii. 59. Nehem. vii. 61.

It must be owned, however, that *Naresh* means pottery, shreds of earthen ware: and this might be a hill, or collection, forming a mount of such rubbish.

TEL-MELAH, *the hill*, or *tumulus of salt, i.e.* in which were salt springs. But Hiller thinks, a place abandoned to perpetual sterility, as if it had been sown with salt.

The name of a place in Babylonia. Ezra ii. 59. Nehem. vii. 61.

TELEM, *oppression, rapine, what is procured as a prey.*

A city of Judah, originally seized as a prey, Josh. xv. 24. as Kimchi, Le Clerc, Hiller, and others suppose; elsewhere called also Telaim; "prey violently taken away," as the Arabic root imports. 1 Sam. xv. 4.

TEMA. Wells, No. 105.

TEMAN, *south.*

The name of a region, Jer. xlix. 7. Ezek. xxv. 13. Amos i. 12.

Whether this country took its name from *Teman*, son of Eliphaz, Gen. xxxvi. 11, 15. or from its being in a southern extremity, or promontory?

TEMPLE, *of Solomon.* Wells, No. 358.

————at Jerusalem, No. 428.

We are informed by some or all of our ecclesiastical historians, who write of Julian, that he sent for some of the chief men of the Jewish nation, and inquired of them, why they did not now sacrifice as the law of Moses directed? They told him, "that they were not to sacrifice at any place, except Jerusalem; and the temple being destroyed, they were obliged to forbear that part of worship." He thereupon promised to rebuild the temple at Jerusalem; and we still have a letter of Julian, inscribed "to the community of the Jews," which, however extraordinary, must be reckoned genuine; for Sozomen expressly says, that "Julian wrote to the patriarchs and rulers of the Jews, and to their whole nation, desiring them to pray for him, and for the prosperity of his reign." That is an exact description of the letter which is so inscribed. It was written in the year 362, as La Bleterie supposes; in the beginning of that year, say Tillemont and the bishop of Gloucester. Lardner.

Julian, in the close of the same letter, after the above recommendation to the Jews, adds, "In this also you are deeply interested; that after having happily terminated the Persian war, I may dwell in the holy city Jerusalem, which you have long desired to see inhabited, and, in that, restored by my labours, may with you glorify the Most High."

Julian did not wait so long before he gave the Jews some proofs of his affection, or rather, of his hatred to the Christians, by the project which he formed of rebuilding the temple of Jerusalem; a project which, as pagan writers themselves witness, was confounded by one of the most astonishing, and best attested miracles mentioned in history. La Bleterie.

On this remarkable event, Mr. afterward bishop Warbuton, published, in 1750, his discourse, entitled Julian, &c. occasioned by Dr. Middleton's Free Inquiry into the Miraculous Powers, written, it is generally thought, with temper and candour, though Mr. Gibbon brands it with all the peculiarities which are imputed to the Warburtonian school," and charges the author with revealing the secret intentions of Julian, and with the authority of a theologian, prescribing the motives and conduct of the Supreme Being." Dr. Lardner, however, Tes. v. 4, 47—71. doubts the truth of this miracle. His reasons are drawn from Julian's own writings, the above passage in particular, which intimates his intention of rebuilding Jerusalem after his return from the Persian war, which never happened, the improbability of his allotting money for such an expensive work when he was just setting out for Persia, the credulity, in other instances, of Ammianus, the incredible miracles, or pretended miracles, with which the history of this event is loaded by Christian writers, there being no occasion, at that time, for such a miraculous interposition to hinder that undertaking, and the silence of several Christian writers, particularly Jerom, Prudentius, and Orosius. He concludes thus: "Let not any be offended that I hesitate upon this point. I think we ought not too easily to receive accounts of miraculous interpositions, which are not becoming the Divine Being. There are many things said of Julian, which all wise and good men do not believe." But let us hear another excellent writer.

The interposition certainly was as providential as the attempt was impious. There are indeed many witnesses to the fact, whom an able critic, Whitby, general preface, p. 28. hath well drawn together, and ranged in this order: "Ammianus Marcellinus, an heathen, Zemuch David, a Jew,

who confesses that Julian was *Divinitus impeditus*, hindered by God in this attempt; Nazianzen and Chrysostom among the Greeks, St. Ambrose and Ruffinus among the Latins, who flourished at the very time when this was done; Theodoret and Sozomen, orthodox historians, Philostorgius, an Arian, Socrates, a favourer of the Novatians, who wrote the story within the space of fifty years after the thing was done, and whilst the eye witnesses of the fact were yet surviving." But the public has been obliged with the best and fullest account of this whole transaction in Warburton's Julian, where the evidence for the miracle is set in the strongest light, and all objections are clearly refuted, to the triumph of faith, and the confusion of infidelity. Bishop Newton.

Whatever incense Julian gave the Jews in the epistles which he wrote to them, he often speaks elsewhere as if he despised them. In general, what most prejudiced the Pagans against both the Christian and Jewish religions was their being exclusive, and admitting no community with any other. But they endured the Jews with less impatience, and contented themselves with despising them, because the latter gained but few proselytes. The barrenness with which the synagogue was struck, made it find grace in the sight of our common enemies; but the fertility of the church alarmed and enraged them. They foresaw that she would at length destroy their altars. Julian, in particular, kept good terms with the Jews, because they entered into his plan: 1. By their implacable hatred to the Christians. 2. From the design which he had formed to restore the nation and the temple, in order to falsify the Scriptures. Besides, the religion of the Jews ordained sacrifices, and in this point of view was agreeable to Julian, who, as may be seen in his life and his works, had a taste for bloody sacrifices, more worthy of a butcher than a philosopher. La Bleterie.

As this particular event may be considered as closing the history of the Jewish temple, we have inserted it at length. The attempt of Julian to ingratiate himself with the Jews, and to render that nation important, has some similarity with the present attempt made in France, by the meeting of the Sanhedrim at Paris, to bring the Jewish nation again into public notice, and to render it subservient to political purposes.

THEBES, *glittering, shining*, from the Arabic.

A city not far from Shechem, Judg. ix. 50. 2 Sam. xi. 21. WELLS, No. 276.

THELASSAR, *the oath of the prince.*

A city of Syria, or of Mesopotamia. 2 Kings, xix. 12. written *Telassar*, Isaiah xxxvii. 12. Thought to be the same as *Elassar*, Gen. xiv. 1, 9. The Jerusalem paraphrast has in this place *Telassar*. The reason of this name is unknown.

Thelassar is written by the Chaldee paraphrasts, like the Hebrew, and so the Jerusalem Targum: but Jonathan writes without the A, Telsur.

The name Thelassar is found as a city and region of Assyria, 2 Kings, xix. 12. and Isaiah xxxvii. 12. in Kings the *a* is inserted, in Isaiah it is omitted. Jonathan writes, Gen. xiv. 1. Alsur, without the TEL: from whence we might perhaps doubt whether these are not distinct names for distinct places. Under either appellation the country intended is equally unknown, says Michaelis. As to the children of Eden which dwelt in Tellassar, that forms no distinction, as so many places which we know of were named Eden.

The Vulgate, Gen. xiv. 1. understands by Thellassar the kingdom of Pontus. The LXX in Isaiah, read Theemath; in Kings, Thaesthen. The Arabics take the *el* in Elasser for an article, and omit it. It is manifest that these four kings, of which one was king of Elassar, returned homewards by Damascus, says Abulfeda.

THESSALONICA, *the other victory of God;* or rather, *the place* or *position of the other victory*, Acts xvii. 1. WELLS, No. 493.

Thessalonica, says Mr. Stuart, Ruins of Athens, vol. iii. p. 53. was said to contain 100,000 inhabitants. It is a large and populous city. In the plague which broke out while Mr. Stuart was there, 1751, it was said 30,000 persons had perished.

THISBE, of Naphtali. WELLS, No. 390.

THOMAS, ST. visited Mesopotamia. EXCURS. 565.

———— Christians of, on the coast of Malabar, probably not settled by this apostle. *ib.*

THRACE, derived from Tiras. WELLS, No. 23.

THYATIRA, *fragance;* otherwise, *the sacrifice of labour*, or *of contrition*. Acts xvi. 14. Rev. ii. 18. WELLS, No. 537.

TIBERIAS, *good sight*, or *the navel*, or *breaking*. WELLS, No. 439. Sea of, 434.

The Jews declare, almost with one consent, that Tiberias was a fortified city in the days of Joshua, xix. 35. called *Rakkath*.

Tiberias, says Josephus, was built by Herod, in a place where many sepulchres had been; so that the king was obliged to entice inhabitants. It daily increased in splendour: and at last became the chief city, not only of Galilee, but also of the whole land of Israel. It was the seat of a famous university; which continued there many ages. Bab. Berach. fol. 30, 8.

It was also famous for the Sanhedrim sitting there: and for the Jerusalem Talmud, written there for

certain. But there is great difference of opinion concerning the time when: it mentions Dioclesian, and perhaps Julian.

"*Arden*, the chief town of which is *Tiberthah*, or Tiberiah, on the banks of the *Small Sea*, whose waters are sweet, and its length twelve miles, and its breadth two or three farsang. Here is a running stream of water, very warm, which goes on for about two farsang, and, when it reaches the town, is exceedingly hot." Ibn Haukal.

Arden was the dwelling place of Jacob, to whom be peace.

TIBERIAS, Sea of.

The Rabbins have a tradition that Joshua gave the people ten laws; one of which permitted any Israelite to fish in the Sea of Tiberias with nets, but not to set up stakes or fences, *i.e.* weirs, lest these should impede navigation.

TIBHATH. 1 Chron. xviii. 8. Supposed to be a transposition from *Betah*, 2 Sam. viii. 8. if so, it signifies *reliance, security;* of the inhabitants, no doubt.

A city of Syria Zoba.

TIMNAH, *a separation of one from another;* i. e. a lot, a portion, or property.

A city of Judah. Gen. xxxviii. 12. Josh. xv. 10, 57. 2 Chron. xxviii. 18.

TIMNATHA, *the considerable portion.*

A city of Dan, Josh. xix. 43. afterwards of the Philistines, Judg. xiv. 1. in the Greek *Thanatha*, 1 Macc. ix. 50. Hence TIMNATH SERAH, a redundant portion: "an overplus." A present made to Joshua by the tribes. A city in mount Ephraim. Josh. xix. 50. xx. 30. By Metathesis called *Timnath Heres*, Judg. ii. 9. whence Mount Heres, Judges i. 35. But, it should rather appear, that this name, signifying the sun, had been a name formerly given to this hill by its ancient inhabitants. WELLS, No. 136, 282, 243.

TIPHSAH, *the passage*, by a bridge, perhaps.

A city on the Euphrates, 2 Kings, xv. 16. called *Thapsacus* by Greek writers.

That there was a bridge over the Euphrates not far from this place is witnessed by Strabo, lib. xvi. Arrian, lib. ii. Curtius, lib. iii. Alexander, in Curtius, lib. iv. cap. 9, 12. refers to the passing of it. WELLS, 357.

TIRAS, father of the Thracians. WELLS, No. 23.

———colonies of, *ib.*

TIRZAH. WELLS, No. 340.

TOB, *good*, a good place.

The name of a region in Syria. Judg. xi. 3, 5. 2 Sam. x. 6, 8. Comp. 1 Macc. v. 13. whence *Tobianians*, 2 Macc. xii. 17. Called by Ptolemy *Thauba*. WELLS, land of, No. 277. Vide 343.

Although the town of *Taba*, or *Tabe*, in Palestine, be little known, yet Pellerin thinks we may safely attribute to it the medals on our plate. Of all the ancient writers who remain, only Stephens of Byzantium mentions this city. He merely says it was situated "beyond the Jordan;" and that Alexander the historian, interpreting its name, says it signifies *good*. In effect, Taba, in Hebrew טבה, derives from טוב, Tob, *good*. In Judg. vii. 22. it is said Gideon pursued the Midianites beyond Jordan to *Tabath*, which probably denotes the country wherein the city of *Taba* was situated.

By the dates on its medals we may infer, that, having obtained liberty from Pompey in the year of Rome 690, it formed an era from that year, as other cities did; Gadara, Antioch near the Hippus, and Canata, which were also situated beyond Jordan.

The legend *Demoe Tabenon* on some of these medals, is a difficulty which seems rather to refer this medal to *Tabe* in Caria, than to a city in Syria, where we do not find any city whose government was democratic. To this we may readily reply, that if this form of government was not customary in Syria, yet we have one instance of it, for a time, in that of Gaza in Palestine, since we have a medal inscribed *Demas Gazaion*. It is also, no doubt, because the city of *Taba* was democratic, that we find the name of a magistrate on medals of this city. The other cities of Syria did not, that we know of, inscribe on their coins the names of particular magistrates: and only a single medal of Seleucia appears to the contrary. These medals, moreover, cannot be referred to either of the four other cities, situated in Caria, according to some, in Lydia, according to others. Not only their workmanship, which is totally different, but the epochs they contain forbid this appropriation, as we have no instance that those cities marked dates on their coins.

I have given the above from Pellerin, in his own words, because we shall find what may assist us in explaining these medals, by considering what is said of the land of Tob in Scripture.

The first mention of this country appears to be Judges xi. 3. where we read that Jepthah fled into the land of Tob; and was fetched from thence, verse 5. This is very probably thought to be the same as Ish-Tob. 2 Sam. x. 6, 8. and as the word *Ish*, or *Aish*, signifies a *chief* man, we may find it corroborated by the *Demos*, or people, on our medal. It will appear extraordinary enough, that the Syrians of Beth Rehob, and of Zoba, together, should make twenty thousand men, and the king of Maachah only one thousand men; yet that the district of *Taba*, of apparently inconsiderable extent, should furnish twelve thousand: the proportion seems ex-

cessive. It might, therefore, be thought, that the phrase rendered twelve thousand men, should be understood as importing twelve bands, headed each by its chief, *aluph aish*, twelve leading chiefs: leaving the number of their men uncertain. And thus it properly ranges, *after* the Syrians, who were very numerous, *after* the king of Maachah; and the democratic form of its government appears in the formation of its troops; and perhaps in the very name here given to it, Aish Tob: Tob of the chief: *i.e.* not of the king, but of the *chief*, for the time being: which we find was precisely the case, in the instance of Jepthah, in Judges: for we learn that *there were gathered vain men to Jepthah, and went out with him*, on their military expeditions, he being their chief. And with this agrees the request of the elders of Gilead, that he would be *their* captain. Whether this democratic form originated with Jepthah we cannot well determine; but, that it lasted after his time, appears to be a very rational conclusion; and our medal, at least, proves that something like it was extant in the days of Hadrian: to whose reign this medal is referred.

But, we also read of this country in 1 Macc. v. 13. where the Jews send letters to Judas Maccabeus, complaining of the heathen in the land of Gilead, who had slain "all our brethren that were in the places of *Tobi*, or *Tubin*," where the word *places* deserves notice, as being rather an addition by way of explanation, than strictly in the original, and we read also of Jews called *Tubieni*, 2 Macc. xii. 17.

Ptolemy mentions this city under the name of *Thauba*, it should probably have been written *Thuba*.

Rabbi Joshua ben Levi says, the Tob into which Jepthah withdrew, was afterwards called *Susitha*: in Greek *Hippene*, cavalry-town, Jerus. Sheviith, fol. 36, 3. In the city *Hippo* were mingled both Jews and Gentiles.

TOCHEN, *a portion allowed*, or *measured out*.

A city of Simeon. 1 Chron. iv. 32.

TOGARMAH, *fearful terror, i.e.* to the enemy: from the Ethiopic. Wells, No. 9.

Togarma, Ezek. xxvii. 14. xxviii. 6. is written by the LXX. *Thorgamah, Thogarma, Thergama, Thorgaba.* In Josephus *Thygrammes* and *Thorgammes*. The Armenias are called by some historians *Thorgomum*, which probably intends the *Thogarma* of Moses.

The Turcos, a very ancient people of Asia, on the shores of the Caspian Sea, called by some Turcomans, are by the Russians called *Truchmenzos*, which approaches to the *Throgmos*, or *Thurgamos*, by which some write *Thogarma*.

But the distance from hence to Tyre is considered as too great for these people to have traded to the Tyrian fairs: nor is it thought their country was favourable to the breeding of mules.

Michaelis inclines to place *Thogarma* in Armenia.

M. Guldenstaedt was permitted to make some extracts from a MS. chronicle in the Georgian language, compiled by order of Vachtang, late prince of Georgia, from the archives preserved in the monasteries of Gelati, near Cutais, and of Zcheta, near Tefflis. This singular history states that

"In the year of the world 1792, there dwelt in a fortress, on Mount Ararat, a man of the name of *Targamos*. He lived six hundred years, and was the father of eight sons: 1. *Aos*, from whom are descended the Armenians. 2. *Kartelos*, from whom came the Kartuelta, Georgians. 3. *Baidos*, ancestor of the people of Ranta, Shirvan. 4. *Moakan*, from whom are descended the Mokavnelta, people of Erivan. 5. *Lekas*, ancestor of the Lecta, Lesguis. 6. *Eros*, father of the Mingrella, Mingrelians. 7. *Kaukas*, of the Kaukasianta, Causcasians. And 8. *Egros*, father of the Imeretians and Caketians.

"Of these sons the most distinguished was *Kartelos*. He had four sons, all of whom became *Mépé*, sovereigns."

This history mentions "*Alexander Makedonaeli*, the Macedonian, who came from Stioletti, the north, to Kartweli:" took the cities in rapid succession among which we find *Aspaulani, inhabited by Jews*.

"From the building of Rome, which happened 3233 years after Adam, to the days of Merian, there reigned in Georgia twentytwo *Mépés*, whose names are mentioned in the chronicle: and in the reign of *Merian*, in the year of Christ 338, the Christian religion was established in this country." Ellis's Memoir of the Caucasian nations, pp. 53, 54.

"There are in Georgia considerable numbers of Jews, called in the language of the country, Uria. Some have villages of their own, and others are mixed with the Georgian, Armenian, and Tartar inhabitants, but never with the Ossi. They pay a small tribute above that of the natives. According to Gaerber, there are numbers of Jews scattered over the provinces of Shurvan and Daghestan; and he says, that they subsist principally by agriculture and raising cattle, very few of them being employed in trade. He adds, that they are a very ancient colony: their Rabbins pretend that their forefathers were driven from Jerusalem into Media, by the Musul Padishah, or king of Niniveh." Ellis's Memoir of the Caucasian nation, London, 1788.

TOLAD, *his propagation*, or *posterity*.

A city of Simeon, 1 Chron. iv. 29. written in full *El-tolad*, "generation of God." Josh. xv. 30. xix. 4.

Many nations considered themselves as children of God; comp. Acts xvii. 28. So the Rhodians affirmed that they were children of the sun, the Romans that they were sons of Mars, the Arcadians that they were sons of Jupiter: the Gauls reported that they were descended from a deity named Dite, as Cæsar informs us. De Bell. Gall. lib. vi. cap. 18.

TOPHEL, *murmuring*.

The name of a place, Deut. i. 1.

Whether this was where murmurings for want of food, or what other cause, happened? the Arabic signifies spit out, abominable, or stinking.

TOPHET, *detestation, execration*.

The name of a place near Jerusalem, which was rendered abominable by idolatry. 2 Kings, xxiii. 10. Jer. vii. 31. *that very* detestable place; the name is enforced, Isaiah xxx. 33.

TRACHONITIS, *rocky* or *rugged*. Wells, No. 412.

Trachonitis, say the Jews, was bounded at Bozra, which city is mentioned 1 Macc. v. 26. Batanea, or Bashan, says Josephus, was bounded by Trachonitis. Cæsar, says he, gave to Herod the Great, Trachonitis, Batanea, and Abranitis, meaning Auranitis. Ant. lib. xv. cap. 3.

Argob, Deut. iii. 14. is by the Targumists called Trachona.

The Gemarists say Trachonitis extended to Bozrah.

TRANSFIGURATION, Mount of. Wells, No. 446.

TREES.

Barren trees in Judea were stigmatized with marks of infamy. Trees which shook off their fruits before they were ripe were marked with red, and loaded with stones, say the Rabbins. Comp. Fragment, No. 67. and Matthew xxi. 14. Mark xi. 12.

TRIBES, TEN, whither carried. Wells, No. 377. Comp. Excurs. 563.

TRIPOLIS, *the three cities*. Wells, No. 398.

TROAS, *perforated*. Wells, No. 480.

TZIN, Sin, or China. Excurs. 564.

TUBAL and MESECH, appear to be written in the Greek *Thubal*, and Moschos, as some say Thrace.

Some refer to the Tibarenes near the Moschian mountains. The Tibarenes brought to Tyre vases of brass, or copper, *i.e.* of elegant workmanship. Ezek. xxvii. 13. xxxi. 26. There are mines of copper yet worked in some parts of Mount Caucasus, in Kubescha, Arzeroum, which is in the Moschian mountains. The Moschian people, says Josephus, were so called from Moschus, their leader; and they are now called Cappadocians. They have very ancient traces of their names: a city now extant among them is called Mazaca. Jerom, on Ezek. xxvii. 13. says the same; adding, that Mazaca was called Cæsarea, in honor of Augustus Cæsar. Moses Chorenensis says to the same purpose, that Mazaca was re-edified and embellished, and took the name of Cæsarea. Strabo says the region of Moshica was divided into three parts, which were possessed by the Colchians, the Iberians, and the Armenians.

N. B. The Moscovites are not mentioned in any Russian history as a distinct people; and are thought to have taken their name from their capital city Moscow.

TYRE, *a rock*.

A celebrated city seated on a rock, and therefore retaining this name. 2 Sam. v. 11. 1 Kings, v. 15. vii. 13. Psalm xlv. 13. Ezek. xxvi. 2. In Greek *Tyrus*, Math. xi. 21. Called *Mibzar Tzur*, "well fortified Tyre," or the well defended rock, Josh. xix. 29. 2 Sam. xxiv. 7. In most nations some town or city is named from a rock, or similar situation. Wells, No. 441.

V.

VAHEB, *a gift, a place given*.

The name of a place, Numb. xxi. 14.

Le Clerc thought it to be the same as *Mathana*, a gift, Numb. v. 18, 19. Some think it to be the name of a king of Moab.

This name does not appear in Eng. Tr. but is nevertheless usually adopted by critics.

ULAI, according to Reland, Diss. Miscell. p. i. p. 47. is composed of Arabic words signifying the *clayey stream*.

A river of Susiana, Dan. viii. 2, 16. called by Greek writers *Eulæus*. Wells, No. 387.

It is probable this name should be sought for in the Persian language.

UMMAH, *a covering*, or *shelter*; otherwise, *a joining*, or union of inhabitants.

A city of Asher. Josh. xix. 30.

UPHAZ, q.d. *Ai paz*, the *golden isle*; or district.

The name of a country producing gold, which some take for Ophir. Jer. x. 9. Dan. x. 5.

UR, *light*, or *fire*.

A city, place, or district of the Chaldees, thought to have derived its name from the maintenance of a perpetual fire in worship to the deity. Gen. xi. 28. Nehem. ix. 7.

Pliny mentions *Uram*, Josephus writes *Ouren*.

In Thesauro Theol. Philol. tom. i. p. 173. are dissertations by Sennertus and Wagner on Ur of the Chaldees. Wells, No. 62. Perhaps a country, Excurs. 550.

UZ, *council;* otherwise, *wood:* from the Syriac, *fixed.*

According to Josephus and Jerom, Uz was founder of Damascus, and of the Trachonitis: which became a principality between Palestine and Cœlo Syria. The land of Uz, Job. i. 1. is supposed to have taken name from this son of Aram. Gen. x. 23. Wells, No. 25. Excurs. 548.

W.

WAYS. The Jewish lawyers determined that a private way was in breadth four cubits; a public way was sixteen cubits. Peah, cap. 2. hal. 1. Compare Matth. vii. 13.

WELSH, descended from Gomer. Wells, 12.

WILDERNESS, of Judea. Wells, No. 423.

————, of the temptation. Wells, No. 425.

WOODS.

The Talmudists determine that "it is lawful for cattle to feed in common in the woods; yea, for the tribe of Judah to feed, cattle, in the tribe of Naphtali." Jerus. Bava Bathra. fol. 15, 1.

Z.

ZAANAN, a place of *extreme fecundity:* Bochart thinks *abounding in flocks.*

The Arabic root signifies to abound in riches; or flocks, they being the riches of the East.

A city of Judah, Micah i. 11. contracted *Zenam*, Josh. xv. 37.

Haseus thinks it may be derived from *Zenim*, thorns, which grew abundantly in the neighbourhood.

ZAANANIM, *movings*, or *the moving of the sleeping.*

A city in the limits of Naphtali. Josh. xix. 33.

Simon thinks *great migrations*, in the plural; *i.e.* the place where many exiles met. It appears to be a name given to a place to which Heber the Kenite removed from among the other Kenites, Judges iv. 11. It was near Kedesh in Naphtali. The *Zaanaim* of Judges appears to be the same place as the *Zaananim* of Joshua. As however both names are plural, there must at least have been two places thus called. Vide Zoan.

Zabein, the two Zabs, are considerable streams; each about half as great as the Dejleh, Tigris. They rise among the mountains of Azerbaigan: of these the larger is that which runs toward *Haditheh.* These streams form part of the Tigris, and water the district of *Samerah.* Ibn Haukal.

ZAIR, *small*, or *troubled.*

A city of Edom. 2 Kings, viii. 21. Wells, No. 372.

ZALMON, *very shady.*

A mount near Shechem overshadowed with trees, &c. Judges ix. 48. Psalm lxviii. 15. Wells, No. 275.

The Latin as well as the Hebrew takes *shadow* in the sense of protection, security: so does the Arabic: whether this mountain might be overshadowed with fortifications, or other defences?

ZALMONAH, the feminine of Zalmon, and of the same import.

A station of the Israelites. Numb. xxxiii. 41.

The idea of *protection* may be derived from the elevation of the brazen serpent in this place.

ZAPHON, *north;* otherwise, *running away*, or *watchman.* Josh. xiii. 27.

Hidden, says Simon, surrounded on all sides by mountains. Otherwise, *northward.* A city of Gad. The Arabic root expresses the north wind.

ZANOACH, a *straggling* village, or town: long, and its parts distant.

The name of two towns in Judah. Josh. xv. 34, 56. Nehem. iii. 13. xi. 30. 1 Chron. iv. 18.

ZARED, *the descent of strangers;* otherwise, *extraneous things*, or *scattered power.*

A brook, or valley, of Moab. Numb. xxi. 12. Deut. ii. 13, 14.

The Chaldee root implies "a green tree, growing so luxuriantly that its branches may be separated from it." Jonathan the Paraphrast thinks it is the willow: more probably it is of the nature of our *oziers.* "The valley of *ozier* beds."

ZAREPHATH, *the narrows of the puffed cheek*, or *of bread;* otherwise, *blowing*, or *of the blowers;* otherwise, *the narrows of swelling*, or *of persuasion.*

A town between Tyre and Sidon. 1 Kings, xvii. 9, 10. Obad. i. 20. Wells, No. 370, 432.

This name appears to signify *melting*, or *blowing*, *i.e.* of glass, from the root *Zareph*, to liquify, to blow, to melt in fire; and was, probably, a station of glass houses, so that the name may be taken as analogous to what we term "smelting houses," or furnaces. And indeed some suppose that it was a place famous for refining of metallic ores, somewhat like what we might call a blast furnace. It is called *Sarepta* in the Greek of Luke iv. 26. it is reckoned to the tribe of Asher, Deut. xxxiii. 25. in which tribe *Sarepta* was situated.

ZARETH SHAHAR, *the splendour of the morning light:* a place where the early rays of the morning are very perceptible.

A city of Reuben, situated on a mountain. Josh. xiii. 19.

ZARETAN, was in the land of Manasseh on this side Jordan: is called *Zartanah*, 1 Kings, iv. 12. and is said to be near Beth Shan, which was in the northern limits of Manasseh. From Adam to Zaretan the waters dried up, Josh. iii. 16. from Zaretan upwards they stood on a heap. The brazen vessels for the temple were cast in the clay ground between Zaretan and Succoth, 1 Kings, vii. 46. Vide ZERARETH. WELLS, No. 202.

ZEBOIM, *young*, of sheep or goats: otherwise, *fair*, or *exemplary;* otherwise, *puffed up;* or from the Syriac, *volunteers*. Gen. x. 19. xiv. 2. Deut. xxix. 22. WELLS, No. 90.

A place of rendezvous for armed troops, from a root which imports to gather a crowd: Comp. Gen. xiv. 3, 8. otherwise, when spoken of as a region, *agreeable*, as Ezek. xx. 6. Dan. viii. 9. and of a city, Isaiah xiii. 19. Ezek. xxv. 9. The name *Zeboim* is spelled somewhat differently, Hosea xi. 8.

ZEBOIM, 1 Sam. xiii. 18. A valley, WELLS, No. 302. In Nehem. xi. 34. this is differently written, and is said to denote *dyes*, or standing heaps. Possibly, "haunts of the Zebo," or wild wolf, or hyæna.

Some suppose the name *Zeboim* is derived from a species of serpent, which abounded hereabouts.

The name of a city, Nehem. xi. 34.

To this also is referred 1 Sam. xiii. 18. where the Chaldee renders *the valley of the serpent.*

We rather query whether this did not take name from the wild wolf, or hyæna?

ZEBULON, plain of, EXCURS. 562.

————, tribe of, WELLS, No. 251.

ZEDAD, *breadth*, or *his breadth;* otherwise, *his food*, or *his hunting*, or *his craft*. On the borders of Judah, Numb. xxxiv. 8. Ezek. xlvii. 15.

On a *flat*, or *level*, q. The town on the *flats*, or breadth, or *side* of Mount Lebanon, as Simon thinks, on the river Eleutherus. Comp. 1 Sam. xxiii. 26. 2 Sam. xiii. 34. The Arabic root imports the bed, or mouth, of a river.

ZELAH, *a rib*, or *side;* otherwise, a *sprain*.

A city of Benjamin. Josh. xviii. 28. 2 Sam. xxi. 14. A *flat*, or side, of a mountain. Comp. 2 Sam. xvi. 13.

ZELZAH, *shade*, or *protection*, from the heat of the sun: a shadowy place.

A place in the borders of Benjamin. 1 Sam. x. 2.

ZEMARAIM, *wools;* otherwise, *marrows*, or *trees*. The Chaldee root imports *heat;* perhaps this was a place where *two* springs of hot water burst forth.

A town of Benjamin. Josh. xviii. 22. 2 Chron. xiii. 4.

ZEMARITE, WELLS, No. 73.

ZENAM, or ZENAN, *coldness*, or a *shield;* otherwise, *arms*.

A city of Judah. Josh. xv. 37.

A place extremely prolific, or rather, abounding in sheep, from the Arabic, the many sheep folds, or cotes. q. d. *Eubœa*. Micah i. 11. written ZAANAN.

ZAANAN. Micah i. 11. Vide ZENAM.

ZEPHETHAH, *a watch tower;* otherwise, a *covering;* otherwise, *swimming*, or *expectation*, or *brown*.

The name of a valley, 2 Chron. xiv. 10.

ZEPHATH appears to have been the primitive name of a city, afterwards called *Hormah*, Judges i. 17. In this sense the word might denote a watch tower, or station, as several such afterwards became towns.

ZEPHATHAH, the valley of, in Chronicles, might derive its name from a tower, or a watch station, on some adjoining hill; for certainly, a station, proper for distant inspection could never have been placed in a valley.

ZER, *straitness*, or *tribulation;* otherwise, a *chain*, or *binding*, or *clay work;* or *strength*, or *rock*.

A town of Naphtali. Josh. xix. 35.

A *narrow* place.

ZERED, Valley of. WELLS, No. 177.

ZEREDA, *straitness*, or *tying together of the Lord;* otherwise, *descensions of the Lord*, or *of descension*.

The country of Jeroboam. 1 Kings, xi. 26.

The straitness, or narrowness, of habitation, most probably; so we have among ourselves, "narrow way," "narrow wall," &c.

Some think this is the same as *Zererath*, Judges vii. 22.

ZEREDATHA, of the same import as *Zeretan*, and some think it is the same place; or perhaps a place in the neighbourhood, *near* Zeredath. 2 Chron iv. 17.

ZERERATH, *the straits*, *the narrows*.

A city in Manasseh, not far from Bethshan. Judg. vii. 22.

Also called ZEREDA, 1 Kings, xi. 26. and ZEREDATHA, 2 Chron. iv. 17. perhaps also *Zaretan*, the narrow dwellings, Josh. iii. 16. 1 Kings, vii. 46. and *Zaretanah*, 1 Kings, iv. 12. Vide ZARETAN. WELLS, No. 271.

ZIDDIM, a *flat*, or side of a mountain or river.

A city of Naphtali. Josh. xix. 35.

ZIDON. Vide SIDON.

ZIKLAG, *the risings up of water: plentiful springs.*

A city of Simeon, Josh. xv. 31. xix. 5. 1 Sam. xxvi. 7. xxxi. 1. 2 Sam. i. 1. 1 Chron. xii. 1. 20. Nehem. xi. 28. WELLS, No. 316.

ZIN. Among the Talmudists, this word denotes the *smaller*, or *dwarf*, palm; whence some have derived the name of a town, and of the desert. Numb. xiii. 21. xx. 1. xxxiv. 3, 4. Josh. xv. 1. 3. WELLS, No. 175.

ZING, son of Ham. EXCURS. 548.

ZIPH, wilderness of, WELLS, No. 313.

ZION, or SION, *extremely dry*, says Simon.

The name of a famous mountain, 2 Sam. ii. 7. 1 Kings, viii. 1. Psalm xlviii. 3, &c. Written *Sion* in the Greek. Matt. xxi. 5.

Simon denies the derivation from the Arabic and Ethiopic roots, which signify to guard, to protect, to defend; nevertheless, it appears from 2 Sam. ii. 7. that it was a strong hold.

If it might be derived from the person, or power, *Aun*, it would import the "*Aun* of the *Tzi*, or ship." Vide FRAGMENT, No. 214. WELLS, No. 326.

ZIOR, a *very small* place.

A city of Judah. Josh. xv. 54.

ZIZ, *flower*, or *bud*; otherwise, *crisped*, or *frizzled*; otherwise, *aspect*: from the Syriac, *wing*, or *feather*. 2 Chron. xx. 16.

A cliff, covered perhaps with bushes, whence it has a frizzled aspect: or, as it seems to mean, a collection of flowers: possibly, a meadow producing flowers.

ZOAN, *migration*, *going forth*: more probably, the *end* of migration.

A royal city of Egypt, extremely ancient. Called in Greek *Tanis*, Judith i. 10. Built, no doubt, by emigrants. Numb. xiii. 22. Psalm lxxviii. 12, 43. Isaiah xix. 11, 13. xxx. 4. Ezek. xxx. 14. WELLS, No. 141.

I think, however, that this word may be taken to signify a *lake*, or *marsh*: such was the situation of the ancient Zoan in Egypt, surrounded by water. Vide EXCURS. 557. The *Zuanunim* of Josh. xix. 33. is rendered by the Chaldee *lakes*, *marshes*. This sense seems to be justified by the fact.

ZOAR, *small*, or *poor*; a trifling place. Gen. xiii. 10. xix. 22, 30. Isaiah xv. 5. Jer. xlviii. 34.

This town was formerly called *Bela*, as appears Gen. xiv. 2, 8.

It should appear that Zoar, though called "little-town," afterwards obtained importance, as it is mentioned by Ptolemy, who calls it *Zoara*.

ZOBAH, a *host*, or *camp*: otherwise, *the taught in them*, or *swelling*, or *tumor*.

The name of a place, 1 Sam. xiv. 7. 2 Sam. viii. 3. xxiii. 36. 1 Chron. xviii. 3. Psalm lix. Judg. xiii. WELLS, No. 342, 304.

Depression, *inclination*, *cavity*, from the Arabic, says Simon: the Ethiopic signifies *narrowed*, *contracted*. Vide SYRIA *Zobah*.

ZOHELETH, the name of a stone, 1 Kings, i. 9. *light*: more probably *smooth*, fit to be rolled.

ZORAH, The same as Zoreah. Josh. xix. 51. Judg. xiii. 2. xvi. 31. WELLS, No. 279.

ZOREAH, *leprosy*, or *the itch*.

A city of Judah or of Dan, called also ZORAH. Josh. xv. 13. xix. 41. Judg. xiii. 2. xvi. 31. Nehem. xi. 29.

The Samaritan root signifies *to collect*, whence this name may denote "a *congregation*" of men.

ZUMIM. WELLS, No. 79.

ZUPH, a *watch tower*, or *look out*; otherwise, *a skreen*, or *shelter*; otherwise, *swimming*, or *expecting*; otherwise, *a honey comb*. 1 Sam. i. 1. WELLS, No. 297.

Vide RAMATHAIM ZUPHIM.

ZUR, a *rock*, or *stone*; whence *Beth Zur*, the place of the stone; rather the *stone temple*.

A city of Judah, Josh. xv. 58. Nehem. iii. 16. 1 Chron. ii. 45. 2 Chron. xi. 7. Called *Bethsura*, and described as a strong town, 2 Macc. xi. 5.

END OF GEOGRAPHICAL INDEX.

EXPLANATIONS OF THE PLATES.

PLATE I. The ORIGIN OF THE GANGES is explained in EXCURSIONS p. 195
PLATE II. CAUCASUS 196
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PLATE VII. EXPLANATION OF THE MAP OF ASIA, OUTLINES.

The intention of giving this map in outlines is, to show more evidently the situation of those districts which are proposed as the seats of the early settlements of mankind. The reader will remark, that *Eden* is taken for the name of an extensive region, north of the present India: that *Kedem* is taken for the most *easterly* province of the Persian empire: and that, somewhere in this province, or near it, is supposed to have been the original seat of man, usually called *Paradise*, and the second origin of mankind after the flood. Around this spot, therefore, is Ai-shur, or *Ashur*, *Cush*, Chaulon, or *Chavilah*, *Sephar*, a mountain of Kedem, *Mash*, Gedrosia, and other places which are named in sacred writ.

As no country further east than this has ever been suggested as proper for the seat of primitive mankind; and as the Chinese look to the west, and nearly to this very region, as the head and origin of their religion, we can hardly place the primary situation of mankind further east than is here laid down. But, it has been customary with European writers to place Paradise further west; for which reason, we have marked with a small circle that spot on the which it is placed on the Tigris and Euphrates in Chaldea: certainly, the four *heads*, and the necessary rivers, cannot be found here. Another scheme, which placed Paradise in Armenia, is entitled to more attention; but we shall find, that no nation whatever preserved any regard to this country, as having been its original seat; whereas, the head of the Indus was commemorated by many, who have preserved allusions to it in their religious or civil institutions, or in the decorations of their public edifices, on their coins, and, in fact, by a variety of means, not all of which are known to, or understood by us.

This map further shows the convenience which attended the peopling of the continent of Asia from this district: a consideration extremely unfavourable to the other places which have been proposed. The courses of the rivers may be taken as furnishing a general idea of the routes by which mankind was dispersed to their settlements; these all diverge from Eden, not far from Chaldea, or from Armenia.

The allotment of Europe, and probably the north of Asia, and North America, to Japhet, of Africa to Ham, appears on our plate. Shem occupied the south of Asia: also, parts at considerable distances from Kedem; as the holy land in the west: and the islands of Asia, east.

PLATE VIII. MAP OF ASIA, IN ITS PRESENT STATE.

The finished map of Asia shows that country as divided among its present inhabitants. We may observe, that the southern provinces are fully peopled, by races which possess, and have possessed, time immemorial, the principles of the arts and sciences, and knowledge, generally considered. Whereas, the northern parts are not fully peopled, even the most fertile parts of them; neither are they the seats of arts or of knowledge: neither have they any memorials of their ancient history, from which it might be inferred that they communicated knowledge to others, who have preserved it, though these northern tribes, themselves, have lost it. Nothing leads us to seek those refinements, which mankind are likely to have cultivated in their primary settlement, in any part of Asia north of Tartary.

PLATE IX. MAP OF EUROPE, OUTLINES.

This map will be found to contain most, or all, of the places supposed to be occupied by the sons of Japhet, and mentioned as such in holy writ. Gomer is supposed to have penetrated further west than any one of his family; and the Kymri of Britain are taken for his descendants, whether directly from the north of France, or from any other part. Chittim is marked as including Italy as well as Greece: the other nations and their settlements are

placed according to the most probable conjectures of the learned.

PLATE X. MAP OF EUROPE, IN ITS PRESENT STATE.

The same remark may be made on this continent as has been made on that of Asia; that the south is much more completely peopled than the north; and the north has always acknowledged the derivation of its population from the south.

Europe was peopled, no doubt, partly by sea, in the south; partly by land, north of the Caspian Sea. It might be thought, that two distinct families would take these entirely unconnected routes, and that we might expect to find great differences of language, manners, features, &c. as we actually do, between the populations of the north and those of the south.

It should seem, that Scripture mentions chiefly, if not exclusively, those nations which peopled Europe by sea: they being best known to the interior Asiatics; and the only which could maintain any intercourse with Judea. We may say the same of Egypt: in the *geographical* wisdom of which country Moses, no doubt, was fully instructed; yet which does not appear, so far as we can gather from other ancient authors, to have possessed any correct knowledge of the countries approaching the Baltic.

PLATE XI. MAP OF AFRICA, OUTLINES.

The nations mentioned in Scripture as resident in Africa, are mostly those connected with Egypt, or with the opposite coast of the Red Sea. The centre of Africa does not appear to have been known to the Hebrews: nor any nations south of the equinoctial line. There is, however, a possibility, that negroes from the interior, brought by the caravans to Mizr, as now to Cairo, might communicate intelligence to the Hebrews, of nations considerably west of Egypt, but direct intercourse there was none. This remark assumes that the course of trade in Africa was the same anciently as it is at this time.

It will be observed that Egypt is, in this map, divided into *east* and *west;* not north and south. That the Cushites are marked on the eastern shore of the Red Sea, and *also* around the head of the Nile, as Ethiopians: that Lud is placed north of Cush, and Pathros adjoining him. The other nations are placed according to the most probable conjectures. The Caphtorim are placed with the Cushites; both appearing to be foreigners from a very distant eastern source.

PLATE XII. MAP OF AFRICA, IN ITS PRESENT STATE.

The finished map of Africa shows the courses of the ranges of mountains; but these are not barriers equal in power of forbidding access to the interior, with the extensive deserts, which occur in sundry parts of this continent. Some of these deserts are many days' journeys in extent, and they occupy no inconsiderable proportion of the whole surface.

As distinctness of perception is the great *desideratum* in geographical researches, these plates of outlines will be found of advantage: as the eye will distinctly discern the bearings of each people to its neighbours; and, consequently, the probabilities attached to the locality assigned to each.

PLATE XIII. MAP SHOWING THE TRAVELS OF ISRAEL IN THE WILDERNESS.

This plate is laid down on the principles which are stated and explained in EXCURSION, No. 561. That is, to consider the roads *at present* passed by the Arabs of this desert, as those which were anciently passed by Moses and Israel. There is no difficulty on the route from the head of the Red Sea to Sinai, by way of Rephidim. We have, however, carried the track as far south as Cape Mohammed, to *Alush*, under the conjecture, that as this word signifies *a tongue*, it points out a tongue of land, or cape, and there is no other in this neighbourhood which deserves this distinction.

From Mount Sinai to Canaan, the road lies almost directly north: by taking this road, Moses passed west of the territories of Edom; and he reached Kadesh Barnea from Sinai in eleven days. Deterred by events on the south edge of Canaan, Moses desired leave of Edom to pass across his country, in order to enter Canaan on the east: this being refused, the people returned "by the way of Egypt," *westward*, in the customary track. By this route they went rather *round* the desert than *across* it, till they crossed their former track, following the present route of the pilgrims to Ezion Gaber; whence they advanced rapidly N. E. to get east of the Dead Sea, and to enter Canaan by crossing the Jordan. The positions of the stations must be taken with some allowance; as *nearly* rather than absolutely correct: but we presume that this map, the first of any which has come to our knowledge, has laid down the general course of the Israelites' wanderings with accuracy.

As every information on a subject rendered extremely difficult by our distance of time and place

is valuable, we shall insert remarks obtained from the best authorities, with which we have been favoured since our former essay was composed. They follow nearly in the order of the march of the Israelites, "by the way of Egypt."

Ascalon; the country around this place is very fine, "an earthly paradise, when contrasted with the barren and sandy hills in the vicinity of Jaffa."

Kanyounes, is a small village, situated in a plain, on the border of the desert. From the rising ground *to the eastward*, it looks pleasing enough, having a handsome mosque; and a castle, but ruinous. *Fine plains between Gaza and this village; with excellent pasturage.* Immediately on quitting this village going toward El Arish, enter the desert, in which grows a sort of shrub, resembling a furze bush, shooting up at intervals beneath the sand. The boundary between Asia and Africa, marked by two granite pillars, distant about two hours. From the scattered pieces of granite on this spot, some have thought that buildings stood here formerly.

At *Zaca*, the first pitching place in the desert, distant from Kanyounes about sixteen miles: water is found; not bad; though blended with a considerable portion of sand. The desert affords a few shrubs for the purpose of cooking. Nearly sixteen miles to El Arish.

The village of *El Arish*, about thirtyfour miles from Kanyounes, was ornamented with a plantation of date trees. It stands about two and half miles from the sea; the beach is accessible to boats, and large ships may lie off the coast: but there is no port, or secure station for ships. A storm of wind here raises in the air tremendous clouds of sand; which even if wetted by heavy rain form hillocks. In the centre of the village stands a fort. El Arish is about fifty miles distant from Gaza.

A French deserter travelled alone and on foot from Tineh to El Arish, and was during three days without water. He had left Damietta four days before.

April 20, 1801. *Benecat.* An extraordinary appearance of water, which is a complete deception; occasioned possibly by the nitrous and salty particles floating on the surface of the flat sands, which appear incrusted in many places. This strange appearance seems to present to your sight small lakes of water: at other times the ocean, with small islands; and even shows the shadow. A great part of the road very level and good; much harder than could possibly be imagined. Maj. H. MS.

April 21. Set off this morning before four o'clock, with flambeaux. It was so dark that we lost our way, halted three times, and waited till day light to recover our track. On this road the first part was very good: but the latter very heavy and tiresome to the horses. Reached *Bir-el-habt* between four and five o'clock, overpowered with heat.

The water here is bad, but may be drunk by cattle. A very heavy road from *Bir-el-habt* to *Catieh.*

April 9, 1801. At El Arish. Note. The dryness and heat was so great to day, that a volume of Volney's Travels was warped in my tent, in the same manner as if exposed to a fire.

This evening appearances exactly correspond with Volney's description: with this difference, that toward [the sea] the clouds are very dark, and to the southward and eastward more of a fiery cast, the wind in gusts, with an immensity of fine sand, with an offensive smell. They feel languid and faint, and very oppressive, with dry and parched skin. Dr. Wittman observed that his watch, although not exposed, was, when he felt it, very hot. Farhenheit's thermometer, 89°. in Major Holloway's tent. 26°. (Apl. 10.) different between the heat of yesterday and this morning. Maj. H. MS.

May 5. *Another of those oppressive days mentioned by Volney. The atmosphere being heated and gloomy, I suffered greatly from heat and fatigue. I perceive the Arabs muzzle, or rather cover, the noses of their asses, at Belbeis in Egypt.*

May 12. Heat near Belbeis in a Marabout, a thick brick building, 101°. in the sun 103°.

The distance from Suez to El Arish is only 22 leagues, and a ready road for camels.

April 19. From El Arish to Messoodie, a distance of about two and a half leagues; over heavy sand. At this place all persons about to cross the desert fill their water; none good until you arrive at Catieh. From Messoodie to Benecat about five leagues. Attempts here to get water: it was easily found, but was too salt for either man or beast.

Caravans pass at El Arish.

Sept. 29. Two hundred camels laden with rice, principally, were stopped at El Arish, by order of the grand vizier. They belonged to Egypt, and were engaged in a clandestine trade with the Turks.

April 24. From Salahié to Suez is a distance of only eighteen hours. The vizier proposed to send 100 bullocks and 1000 fowls from Salahié to Suez. Some were actually sent.

From Catieh to Bir-Denedar: from Bir-Denedar to Cantara: crossed a small rivulet or inlet of water: over which a stone bridge. Encamped a mile forward over the bridge on a nice grass plat, the first since we had left Khan Younes. A few wild pigeons shot here. A lamb received here: the first meat since El Arish. Maj. H. MS.

The road on the edge of the desert east of Egypt is one continued causeway, on which the natives and their cattle rendezvous at the time of the inundation, to shelter themselves from the floodings of

the plains, the country being open, and completely flat, or level. Dr. W. p. 298.

Thermometer during a kampsin within a building inaccessible to the sun's rays, 103°. within the tent 112°.

At Messoudieh is neither habitation nor inhabitant: nor so much as the appearance of brush wood. With difficulty can a few vegetables be raked together to heat a little coffee. By digging two or three feet in the sands, good water was readily procured.

Dr. Wittman distinguished the notes of the nightingale in the desert at Bir-el-habt, between Carieh and El Arish.

Approaching to Salahieh, the desert is very sandy and laborious. The quantity of shrubs diminishes, and at length disappears: insomuch that, says Dr. Wittman, we could not procure sticks for fuel to boil our coffee. The aspect of the country was a dreary, level, and extensive plain; but to the westward and northward of this town immense woods of date trees extended for several miles. From Kanyounes to Salahieh, is about an hundred and fifty miles. Salahieh furnishes poultry, herds of cows, goats, and sheep; milk, cheese, butter, eggs, &c. The inundation of the Nile is felt here, by a diffusion of moisture through the ground, though the water itself does not overflow so far.

PLATE XIV. MAP OF CANAAN FOR GENERAL PURPOSES.

The first thing which strikes us here, is, the extent of the country according to the dimensions marked out for it by Moses. It appears to have touched on the sandy desert in the south which separated it from Egypt: and to have had a natural barrier of mountains, which not only confined the sands to their desert, but afforded places for strong holds, which effectually defended the country. The Israelites found this at the attack of Hormah. The coast forms the boundary on the west: and this was accessible to large ships, only under favourable circumstances. On the east the line was marked by the Jordan: and in the north, the mountains of Lebanon afforded fastnesses and natural defences not unequal to those of the south. We have placed the "entering in of Hamath," in conformity to the opinions of the learned; but the probability is, that it should be placed somewhat further north.

The reader will observe a line drawn from Askelon to Kadesh Barnea; this portion of the Israelite country the Rabbins inform us was excluded from Canaan; and was reckoned profane; at least in later ages.

The reader will observe the three principal distinctions of this country, JUDEA, SAMARIA, GALILEE.

IDUMEA, after the Babylonish captivity, intruded considerably on Judah.

PALESTINE is properly the southern part of the coast of Canaan.

PHENICIA is the northern part of the coast of Canaan. It is likely that the Philistines, at some periods, extended themselves further northwards; as the Phenicians or Syrians might do further southwards.

This map is laid down in conformity to the best authorities hitherto in repute.

The following maps are taken from that which accompanies Bonaparte's campaigns in Syria; and is laid down by the chief engineer of the French army. They are traced on the same dimensions for the more ready comparison of one with another.

PLATE XV. MAP OF CANAAN ADAPTED TO THE BOOK OF GENESIS.

The principal travels which require attention in the book of Genesis are those of Abraham and Jacob: to which may be added, the irruption of Chedorlaomer and his confederate kings.

Abraham, we are certain, entered Canaan by the north; and, proceeding southward, passed by Shechem, and the plain of Moreh, to Bethel. He continued his journey south, and went to Egypt; from Egypt he returned to Bethel: at Bethel Lot separated from him: Abraham afterwards removed to Hebron; from Hebron he pursued Chedorlaomer to Hobah, the present *Hobaya*, short of Damascus. He returned by Salem, to Hebron; from the heights near to which he had a distinct view of the vale of Sodom: thence he journeyed south, between Kadesh and Shur, to Gerar; from Gerar he went with Isaac to Mount Moriah; whence he returned to Beersheba. From hence Abraham's servant was sent to fetch Rebekah: whom he brought to Isaac in the south country. Here Abraham died.

It does not appear that Isaac travelled much: for, from the south country where he dwelt, to Gerar, is a small distance; from thence to Beersheba, or to Hebron, not far; he died in this south part of Canaan, and was buried at Hebron.

Jacob was under the necessity of travelling out of the limits of the land of promise, first, to avoid the fury of his brother Esau, and afterward to seek refuge and safety in Egypt. His first journey was from the residence of his father Isaac, in the south country, by Hebron, Bethel, and Shechem, to Padan Aram, probably taking Damascus in his way. His return, with his family and flocks, is noticed as having been over mount Gilead, where he erected a token in conjunction with Laban, passed the brook Jabbok, at the place afterward called Mahanaim, came to Shechem, to Bethel, and to Hebron, his

father's residence. His course to Egypt was, no doubt, the same as that of Abraham.

Thus it appears that the coast of Canaan was little, if at all, visited by the Hebrew patriarchs: the course of their travels lay rather on the western bank of the Jordan, and this part of the country, we have reason as well as authority to believe, was, before the existence of the Dead Sea, abundantly more salubrious, verdant, and fertile, than after the terrible convulsion which occasioned that settlement of water. The reader will observe that a small lake is placed in the centre of the land afterwards flooded by the Dead Sea; because the flowing of so many rivers to the same receptacle must have made some such body of water. It will also be remarked, that the influence of such a lake, its tributary streams, &c. would be extremely favourable to verdure and vegetation, as the effect of the Dead Sea is the very contrary. The limits of this sea are marked by a dotted line.

The reader will observe that Abraham at Mamre was in the vicinity of the battle of Chedorlaomer and his confederates against the kings of Sodom, &c. and that he followed their army, though by a different road. Also, that from hence he had a full view of the plain of Sodom, &c.

Hagar's first flight from Sarai, Gen. xvi. 7. was, as it should seem, from Mamre, and she was found by the fountain in the way to Shur, *i.e.* travelling toward Egypt, her native country. Hagar's second wandering was from between Kadesh and Shur into the wilderness of Beersheba: she travelling thence to the wilderness of Paran: and the posterity of Ishmael gradually peopled this desert. This Paran is probably the same as that of Deut. i. 1. and therefore not far from Kadesh Barnea.

Joseph was sent from the vale of Hebron to Shechem, Gen. xxxvii. 14. to see his brethren: the land must have been in profound peace, when so long a journey was proposed by so affectionate a father. The Ishmaelites to whom Joseph was sold, were certainly not the descendants of Ishmael; as we have no reason to suppose that they were, at this time, in the habit of forming caravans; neither have we any reason to expect them so far north as Shechem.

PLATE XVI. MAP OF CANAAN ADAPTED TO THE TIME OF THE JUDGES.

The difficulty of understanding some parts of the book of Joshua, as to the order and time of events is great; but it is nothing in comparison to that which is usually felt in perusing the book of Judges. As the history marks no distinction as to what part of the country any one Judge commanded in, the reader is apt to suppose, that the whole of the country was under the jurisdiction of the same person; which is contrary to the fact. We have, therefore, thought it was worth our while, to mark the district where each hero performed his exploits. Great confusion attends the referring of all Israel to the authority of Jepthah, whereas he only presided in the northeast of the country: or to Sampson, whereas he only exerted his prowess in the southwest. Jepthah had nothing to do with the Philistines; nor Sampson with the Syrians. On the same principle, we are led to restrict the extent of country which was involved in war, was overrun by invasion, or was suffering under calamities: and again, that extent which enjoyed peace: which a *part* of the land of Israel might do, for a considerable time, while another part was under oppression.

The reader will notice the expedition of Sisera: we find Barak, from Kadesh, of Naphtali taking up his station at Mount Tabor: but, when Sisera had foolishly passed into the mountainous country which adjoins the Kishon, he had abandoned all the advantage attending his chariots, since these could act effectively on a plain only: and it might be safely predicted, that the infantry of Barak was more than a match in *such* ground for Sisera's host of cavalry. The track of the Midianites, &c. on the northern part of the Jordan, and the pursuit of them by Gideon, deserves attention.

*** The figures placed after the name of a chief refer to the passage where he is mentioned.

PLATE XVII. MAP OF CANAAN ADAPTED TO THE BOOKS OF SAMUEL.

The histories of the exploits and flights of David are not to be understood without acquaintance with the country wherein they occurred. The north of Israel was little concerned in these events. But, from the mountains of Gilboa being the scene of Saul's last battle, we may infer that the power of the Philistines was greatly increasing, since they were usually confined to the south, and that, from the consequences of this defeat, no great portion of the Israelitish territory could escape.

David was, we know, of the tribe of Judah, born at Bethlehem, from which the valley of Elah, the scene of his victory over Goliath, was not distant. He was afterwards with Saul at Gibeah, whence his flight to the south of Judah is marked on our map, as are also the towns to which he resorted. It is of consequence to distinguish the Carmel of this district from Mount Carmel; and this Carmel is, we presume, that where Saul erected his trophy. It will also be recollected, that Hebron was the city chosen by David for his royal residence during his contest with Ishbosheth. The propriety of David's choice of Moab for the refuge of his father

will also appear, with the inevitable intercourse he could not but maintain with the Philistines, whose subject he was while in possession of Ziklag.

The flight of this prince after he had obtained the kingdom, before his revolted son Absalom, from Jerusalem to Mahanaim, is marked on our plate: and the propriety, in a military sense, of the advice given him to cross the Jordan, is apparent, on consideration. The expedition of Joab to Arnon, and the unwilling excursion of that officer, when commanded to number the people, are also marked; with many places incidentally mentioned in these historical books.

In these maps we have laid down the towns according to the best estimate in our power, and we presume that they are not far from their real situations. We have also traced the courses marked, according to the roads in use at this day. The nature of the country, in most places, fixes these roads. Nevertheless, we are so unsatisfactorily informed, as to the exact localities of some parts of this country, which the ferocity of the inhabitants renders inaccessible to travellers, that we wait with considerable anxiety for additional information, which may assist in throwing still farther light on the Geography of the Sacred Writings.

PLATE XVIII. MAP OF CANAAN, SHOWING THE DIFFERENT CAPTIVITIES OF THE JEWS.

As very confused ideas of the captivities of Israel and Judah are entertained; and as these form important eras, in respect of dates, &c. as well among the prophets, as the historical writers of S.S. we have adjusted this map to show, at sight, the three distinctions which are necessary to be kept in mind on this subject.

The first captivity under Tiglath Pileser, 1 Chron. v. 26. was principally confined to the tribes *east* of the Jordan; except about the head of the Jordan, where those towns are particularly mentioned which fell under his power: this extent of country is marked with a dark shade.

The second captivity under Salmanesser, 2 Kings, xvii. 6. comprised the kingdom of Israel; and is marked with a lighter shade on our map. It is probable that the Philistines, &c. on the seacoast might escape this calamity.

The third captivity under Nebuchadnezzar, 2 Kings, xxv. 21. included what was left of the Hebrew nation, with the destruction of the temple at Jerusalem, and the complete desolation of the Jewish state and worship. As Nebuchadnezzar penetrated into Egypt, it is likely that scarcely any nations, except those of the mere desert, escaped his devastation.

PLATE XIX. MAP OF CANAAN ADAPTED TO THE GOSPEL HISTORY.

The first occurrence in the Gospels has been considered as full of geographical difficulties, because it is said the wise men came *from the East.* It will be observed, that in our map adapted to Genesis, we have marked as *Kadmonites*, or *Easterns*, all who dwelt on the *East* of the Jordan; and this not without authority: yet in the same map, there appears a part of that region to which the name *Kadmonites*, or *Easterns*, is peculiarly appropriated. It is what was afterwards possessed by the tribe of Reuben. In the present map, the *East country* occupies the same extent as was before allotted to the *Kadmonites*; nevertheless, there is the same smaller district occupied by the tribe of Reuben, which is marked the *East*, and this in a peculiar and appropriate sense, as before. In endeavouring to ascertain the country from whence the Magi, or wise men, came, we must bear in mind, that they *saw* the star which hovered over Bethlehem: that they, when in their own country, *beheld* this light. We are then, naturally, led to inquire from what heights, at the greatest distance *east*, can Bethlehem be now seen? To this we must add, so much height, in the air, as may be rationally allowed to the star, and add the distance to which this elevation also might be seen *eastward.* This is the most distant "East country" to which we can, with propriety, extend our researches. As no traveller with whom I am acquainted, has travelled east of the Jordan, from whence to take a view of Bethlehem, we must be content with information to what distance Bethlehem can extend its views.

Bethlehem *stands on high ground:*

"Bethlehem, *standing on an eminence*, and on a chalky soil, is justly considered by the inhabitants as possessing a salubrious air. The sides of the mountain on which this town is situated are, as well as the summit interspersed with fine vineyards, banked in with stones, which must have cost prodigious labour to the cultivators. They yield grapes remarkably large, and finely flavoured: also figs, pomegranates, and abundance of olives. In the valleys some corn; the bread made from which is excellent. Dews fall here in great abundance." Dr. Wittman.

"At the distance of an hour's journey from Jerusalem, stands a convent, built by St. Helena, from whence we have a view of Bethlehem: the road leading to which is extremely rocky, and of a very dreary appearance. Bethlehem stands *on a lofty mountain*, the soil of which abounds in chalk and marl. On approaching it the *Dead Sea was in our*

view. In the convent at Bethlehem formerly twenty monks resided: it now contains only eight."

Oct. 17, 1800. "Bethlehem stands *upon a hill*, more airy and healthy than Jerusalem." Maj. H. MS.

Mr. Andreas Martenson, a Swede, who had travelled in the holy land, told me, that as he lay in bed in the convent at Bethlehem he could see the Dead Sea.

The result of the evidence is, that Bethlehem stands high and commands a view of the Dead Sea. I asked Mr. Martenson, whether from Bethlehem he could see into the country *beyond* the Dead Sea: but received no satisfaction on this point.

Dr. Shaw gives us a little assistance here, Comp. EXCURS. 562. for he says, that over against Jericho, he could see "an exceeding high ridge of desolate mountains, *continued all along the eastern coast of the Dead Sea, as far as the eye can conduct us.*" Supposing, however, that these mountains, in the latitude of Bethlehem, recede from the Dead Sea eastward; and that they possess every advantage of elevation, we cannot well allow more than fifty miles for the extent of the range from which Bethlehem is visible. This is near enough for our purpose, since it fixes the "East" of St. Matthew within the boundaries of the country which had been occupied by the Israelites. [Is not this appellation "the East," a mark of the *Syriac* origin of the gospel of Matthew, and is it not also, one of those names current in this country, which show a kind of local attention in the writer of this gospel, *to his countrymen*, which the other gospels have not?] As to the gifts of the wise men they could procure them with perfect ease, from the caravans, which regularly passed through their country to Damascus.

We have, therefore, placed the country of the wise men on the highest ridge of mountains east of the Dead Sea: and have supposed, that they travelled north of the Dead Sea, and crossed the Jordan so as to arrive at Jericho, where Herod occasionally was: from Jericho they travelled to Jerusalem; from Jerusalem to Bethlehem; where, having performed their intention, they were, says the Evangelist, divinely directed in a dream, to return δι αλλης οδου *by the other way*, into their own country. A way described in this manner, must have been familiar to the original readers of St. Matthew. We know that the way leads to Hebron. Vide HEBRON. from Hebron south around the extremity of the Dead Sea, till at length it reaches the mountains whence they set out. This road, still in use, led them further and further from Jerusalem every moment; consequently their safety from the fury of Herod, when he discovered the delusion, was constantly increasing.

From Bethlehem, after the Magi were gone, the holy family set out for Egypt; probably by the route of Gaza; by which they avoided any pursuit that might have been made after the Magi.

We have found it impossible to lay down, without confusion, the travels of our Lord: but we believe, that no town mentioned in the New Testament is omitted on our map; by which many of his journies may be traced, satisfactorily. The other descriptions, as, "the hill Country of Judah," which name this district bears to this day; "the Wilderness of Judea," &c. are marked on the best authorities.

PLATES OF MEDALS.

ABILENE, is explained in the Index *in loc.*
ADRAMMYTIUM, *in loc.*
AMPHIPOLIS, *in loc.*
ARADUS, *in loc.*
ANTIOCH *in Pisidia, in loc.*
ANTIOCH *in Syria, in loc.*

BAAL GAD. GAD is taken for the deity Fortune; and this is so generally received as to need no confirmation. Baal Gad, therefore, is "the Lord of Fortune," and this is a very common idol, as well among the Egyptians, on whose coins we frequently find it, as on medals and gems.

No. 1. A vessel, in which Isis is spreading her veil for the sail; Jupiter Serapis is directing the course of the vessel, and Fortune is guiding it. Jupiter Serapis is, therefore, in this gem, the Lord of Fortune, properly speaking. The connection of these deities with a ship, will not escape notice. Sometimes we have Isis alone, as on the medal of Corinth, No. 3. and very often Fortune alone, as on the coins of the Phenician ports, generally, and on others.

No. 2. Fortune is usually depicted as a female, but we have various instances of Fortune being a male deity. There is still extant at Rome an ancient temple dedicated to *Fortuna Virilis*, or Manly Fortune, and this number is an instance of a monument dedicated "to Bearded Fortune," *Fortunae Barbatae. Sacr.* This figure holds the rudder, which marks him as Fortune, and also a cup, in which he appears to expect to receive his allotted portion. This cup is uncommon; but compare the medal of Tarsus, plate of Caucasus III. No. 2.

No. 3. A female figure of Fortune, displaying many symbols; the rudder, cornucopia, ears of corn, &c. The quiver on her back allies her to Diana, while the ornaments of her head resemble those of Isis.

BETH SHEN. This title is, no doubt, simply translated, "the temple of the tooth;" but we

have no reason to conclude that a *tooth* only was worshipped in any temple in Canaan: it must have been the symbol of some deity. In India the first of their deities is Ganesa, whose emblem is an elephant's head and trunk, with the teeth, or rather tusks, of course, projecting from his mouth.

No. 4. Exhibits this deity, his head adorned with a cap of dignity, handsomely studded with jewels and decorations. His teeth, or rather one of them, the other is broken off, deserve notice. Such an idol, or one like No. 5. which exhibits Ganesa under a royal canopy, and wearing a crown, with various other ornaments, might well enough give name to a temple, and, by means of a temple, to a town. This figure is also accompanied by a rat, which is a proper companion of Ganesa.

The symbols held by the figure No. 4. merit attention: he holds in one hand a staff of command, in the other a kind of stone, shaped like a mountain, and, no doubt, importing a mountain. In many of our plates may be seen commemorations of a mountain, as in Cæsarea Palestina, No. 15, 16. India, No. 3. &c. Nevertheless, the figure No. 6. which is that of the *Deus Lunus*, as appears from the crescent on his shoulders, approaches singularly near to a correspondence of symbols with this Ganesa; for he holds in one hand the staff of command, and in the other a representation of the mountain. I suppose that this appears in other figures of antiquity, sufficiently well known, but not so clearly expressed.

BAAL SHALISHA. "The Lord of triplicity," or the deity whose image was divided into three distinctions, yet remaining combined in one whole. This was a common emblem, and still maintains itself in India: but our plate exhibits emblems selected from other countries also.

No. 7. Is a double head; a woman's in front, a man's behind: the same is common among the Greek medals, and has always been explained as denoting the author of marriage, or that legislator who first appointed one man and one woman as forming the conjugal union. The Greeks affirmed that this legislator was of their country, in which they erred completely: the symbol was more oriental and more ancient. This subject is introduced, to show the progress of the principle of distinctions in the deity; for the different sexes marked by these heads undeniably imply distinctions.

No. 8. The famous triple formed divinity in the cave of Elephanta, near Bombay. This image is understood to imply the divinity, in his creative, preservative, and destructive, or rather regenerative capacities. This, as is well known, is one of the most extraordinary works of art, of colossal size, and immensely laborious workmanship, but it is now damaged.

No. 9. Is a triple formed divinity in the same temple, one hand of which holds a globe. The elephant's head under this emblem, contributes to ally this figure to that of Ganesa above.

No. 10. Is from an ancient medal of [Syracuse ?] which exhibits three heads extremely like the symbol adopted by the Hindoos: in fact, it resembles some of the Indian figures so closely, that it may almost be thought a transcript of them.

No. 11. A triple formed figure, having on its three heads the flowers of the lilly: holding in each hand a burning lamp, or torch.

No. 12. The famous Siberian medal: having three heads; and apparently three pairs of arms. The resemblance of the heads to the deities of India, leaves no doubt of the origin of this emblem: it is seated on a flower; the hands hold various symbolic articles: among which the ring is clearly distinguished.

No. 13. The Cerberus of antiquity. We have not been able to produce a triple formed *calf*, in support of our reasonings on this article in the Index: though we have found the calf double formed in several instances. Compare plate of Mount Taurus IV. No. 7, 9. But as this triple formed emblem is a regular attendant on Serapis, who, from that circumstance, might well enough be denominated *Baal Shalisha*, we have inserted it at large, to show that there is nothing unlikely in the conjecture, that other animals beside the dog, might be thus formed. Many other instances might be added, in proof of the very ancient dogma of a triplicity: but these are selected as sufficient to explain the reason of this appellation, and to show that the notion was very widely spread.

BEREA. No. 1. This medal is explained under the article Berea in the Index. No. 2. is rather a medal of the Syrian Berea, than of the Macedonian.

BERYTUS. Substitute the following explanation of the subjects referring to this city.

No. 3. Neptune in his marine car, drawn by four sea horses; he holds in his right hand a dolphin, in his left a trident. The head is Caracalla. Neptune was the tutelary deity of Berytus.

No. 4. The head is Antoninus. Eight figures sitting in a circle: the name of the town in the centre: below is the prow of a ship. I conceive that the ancient manner of holding a council, was by the members of it sitting in a circle, in which it resembled the modern manner: and I conclude that this medal has a reference to some such as-

sembly, of a description unusually important, held in the city.

No. 5. The same head. A Victory standing, apparently giving orders: in her left hand an ensign; before her a vessel in which are two boys, each holding an ensign, also. Berytus appears to have been a station for fighting vessels.

No. 6. Astarte, almost naked, *i.e.* in her character of Venus, standing inside of a temple; her left foot placed on the prow of a ship: before her a Victory standing on a pillar; holding out a wreath. Inscription COLonia BERytus AUGusta Securitati SÆculi.

No. 7. Astarte in her temple, crowned by a figure of Victory, standing on a pillar, on each side of her a figure on a pillar holding a wreath: on the top of the temple trophies. Suidas tells us, that the Astarte of the Syrians, is called Venus by the Greeks.

No. 8. Berytus is said to have received its name from Beroë, so Nonnus, Dionys. 41, 44. Venus is said to have been her mother: Neptune and Bacchus contended for possession of this nymph, but Jupiter decided in favour of Neptune: her own preference, however, was for Bacchus. In plain English: Berytus was dubious whether to cultivate the vine, or to become a seafaring people. Circumstances determined the attention of its population to the sea; but had not those circumstances been too powerful, the people would have chosen agricultural labours.

No. 9. A very complete exhibition of Astarte and her accompaniments, at Berytus. The frontispiece of a temple having four columns. In the temple, Astarte, holding in her hand a staff with a cross on it, behind her a victory, standing on a pillar, in the act of crowning her: on each side a boy genius holding up a wreath. On the upper part of the temple, a victory at each end: on the pediment, Neptune carrying off the nymph Beroë, as in the foregoing number. In the front of the temple, on each side, a Cupid astride on a dolphin, brandishing a trident. In front of the whole two vases, with the name of the town. We may conceive from this medal, that there was in this town great devotion paid to Astarte: and a pompous temple, if not more than one, consecrated to her worship.

No. 10. A head of Castor or Pollux on this medal, distinguishes it: as this type is very rare: though we know that the Dioscuri were worshipped in Syria. The club of Hercules on the reverse deserves notice.

BOSTRA. No. 11. Head of Antoninus. Reverse a colonist driving a yoke of oxen. This is the mark of a colony.

No. 12. The medal marked *Tyche neas Trajanes Bostras:* explained in the Index.

No. 13. Explained also in the Index. Bostra was situated in Arabia, where no port, navigation, or shipping could be thought of.

No. 14. Explained in the Index. This figure proves that the goddess Astarte, though often, is not always a sea deity.

No. 15. The wine press, necessary to be properly understood, as it is not one of that kind, which admitted of *treading*, but is worked by a screw. Such is the explanation of Pellerin; but as the branches round this press, are those of the olive, not the vine, may not this rather be an oil-press?

CENCHREA. Vide Index *in loc.*.

CESAREA *Libani.* Vide Index *in loc.*

CESAREA *Palestine.* Vide Index *in loc.*

CORINTH. Vide Index *in loc.*

CRETE. Vide Index *in loc.*

CYPRUS. The medals mentioned in the Index are those inserted in the upper line on the plate. No. 4. seems to allude to a friendly compact, between the Lion and the Bull. To these it has been thought proper to add a coin or two of Cyprus, showing that Venus was worshipped in this island in the shape of a *meta*, or conical stone, as in India. The crescent on the top of the temple, No. 5. marks this Divinity for the female power of nature. The figure holding a flower, is the same as the *Zeus Agreus* of Caucasus, Plate II. No. 14. and not dissimilar from the Jupiter of No. 6.

No. 7, 8. Coins of Paphos, now Baffo, in the isle of Cyprus, showing that Venus was the Deity there worshipped, whence she was called the "Paphian Goddess." Cupid also received equal honor. Pausanias informs us that the Paphian Venus was originally worshipped in Assyria: that her worship was adopted in Cyprus, and in Ascalon by the Phenecians. She was, therefore, the same as Semiramis, who appears to have been commemorated in Crete, as well as in Cyprus. Vide Crete.

Tacitus gives a description at length of the temple of Venus at Paphos. The image of the goddess, he says, was not of the human form, but a smooth stone: *i.e.* the *meta:* and he agrees with Pliny in saying, that no rain ever fell in the area of this temple. For further accounts of this structure, and of the worship there performed, consult Tacitus. Hist. lib. xi. Pliny xi. cap. 96. Virgil also, and Ovid, Met. x. mention it, and Maximus Tyrius, who says, the image of the goddess was a pyramid of white stone. Compare what Pausanias in Attics says of Venus of the

Gardens, and Isaiah, lxv. 3. lxvi. 17. Ezek. xiii. 18. also Plate of Tyre, No. 11, 12.

CYRENE, appears by the medals struck in this city, to have been fond of chariot races, and addicted to the worship of Jupiter. As this province adjoined Egypt, we can easily account for its predilection for Jupiter under the form of Jupiter Ammon. The Silphium was a plant adopted by this province, and frequent on its coins; nevertheless, it sometimes displayed the palm tree: with the club of Hercules. The harp of Apollo is agreeable to the sports and pastimes which usually accompanied the chariot races of antiquity. From these tokens, this country appears to have been fonder of pomp and shows, and of the arts, than might have been expected on that part of the shore of Africa which it occupied.

DAMASCUS. Vide Index in loc.

DOR. Vide Index in loc.

EGYPT. Since the article Egypt in the Index was printed off, additional information on the subject of Egyptian medals has reached us. We therefore intreat our readers to consider the former article as superseded by the present, which treats the subject more at large.

Nos. 1, to 10. Authors usually say that every town in Egypt had its particular *deity:* these medals prove that the principal towns adopted different *symbols* of the deity: and each might, no doubt, consider its own, as superior to that of others, after a lapse of years had cast the shade of obscurity over the original designation of their worship.

No. 1. Is of Athribis; a figure holding a bird.

No. 2. Is of Busiris; an Isis holding a bull.

No. 3. Is of Leontopolis; a warrior holding a lion.

No. 4. Is of Antaeopolis; Jupiter Serapis holding a lizard perhaps a crocodile.

No. 5. Is of Apollinopolis; a female figure crowned with the lilly, holding a sacred hawk, crowned also.

No. 6. Is of Arabia; a figure, on its head the bushel; in the right hand an ear of corn, in the left a flower-topped sceptre.

No. 7. Is of Libya; Jupiter Serapis, holding in one hand a patera, in the other a stag.

No. 8. Is of Mendes; Jupiter Serapis, holding a goat.

No. 9. Is of Sebennytus, a warrior holding a spear and sword.

No. 10. Is of Letopolis; Jupiter Serapis holding a mouse; or rather perhaps the *rat* of Ganesa.

These medals seem to prove also that, *Arabia*, and *Libya*, were considered as provinces of Egypt, for we know no towns of these names; which tends to support the proposition, that Arabia was the eastern shore of the Nile; as Libya was on the west of Egypt.

No. 11. Is an extremely curious medal, of silver, struck in Egypt before the reigns of the Ptolemies. It represents on one side, a man on horseback, having on his head a covering not unlike some of the Turkish turbans. On the other side is an ox, of the humped kind, lying down: between his horns is the lunar crescent, and within that is a globe. These symbols clearly refer this ox to Egypt. The man on horseback, is the most singular part of this medal: scarcely any, if any, of the countries adjacent, having adopted the type of a horseman, unless it be of their deities, the Dioscuri, or that of Antinous. There is every reason to believe that the letters on this medal are Persian, and that the person represented is Aryandes, governor of Egypt, under Darius, the last king of Persia, who then possessed this country, and who caused the governor to be put to death for coining money in his own name. Pellerin thinks that this medal implies that the governor had embraced the Egyptian religion, which the Persians held in abhorrence. I do not perceive this inference to be beyond a doubt: but I consider this medal as proving, in support of history, the conquest of Egypt by the Persians, and the settlement of the Persian power there: while the umbrage taken by Darius at the conduct of his governor, may remind us of the necessity that Simon Maccabeus should have express permission for a mint: and the danger he run, had he assumed that mark of authority without a proper warrant.

No. 12, 13, 14, 15, 16.

In FRAGMENT annexed to CALMET, No. 65. we considered the Hippopotamos as little less characteristic, as a symbol of Egypt, than the crocodile itself, which is well known to have been adopted as an emblem of that country. These medals add to the strength of our reasoning in that Fragment, as they exhibit types of this animal, and prove that it was familiar to the inhabitants of this country. They show the river Nile seated on the Hippopotamos equally as on the crocodile, and they speak to the eye an adaptation of these creatures, which, while the crocodile is universally allowed to be the Leviathan, pleads strongly in favour of the supposition that the Hippopotamos is the Behemoth, of the book of Job.

In No. 13. The figure of the animal is sculptured on the rock, on which sits the divinity of the Nile.

In No. 14. The divinity is riding upon him. There is no other river known to antiquity, to which this type can be referred.

There are other types of the same subject among the plates to the Museum Borgianum.

No. 17. The sacred Bull: the globe between his horns: the crescent on his side: a garland hung round his neck. The altar before him, implies a sacrifice in his honor.

No. 18. Apollo standing near a sacred tripod, holding in his right hand, over the tripod, a deer; in his left hand his bow. On each side of him a woman, her finger on her lip, importing secresy. This medal seems to allude to mysteries relating to Apollo being taught in Egypt, as well as to sacrifices offered to that deity. In a following medal we find Serapis expressly called *helios*, the sun, and Apollo certainly was the sun. Thus the identity of the gods of Greece with those of Egypt, notwithstanding the difference of their names, may tend to reconcile us to the identity of the deities of classic antiquity with those of the Bible, however different their appellations, or epithetical distinctions, may appear, independent of such considerations.

No. 19. This medal is an epitome of the Egyptian symbolical superstition. Isis, her head adorned with a flower, is sitting on a throne offering suck from her breast to an infant, who also has a flower on his head, and extends one hand towards her: in his other hand he holds a cornucopia. In front of them is a bust or mummy, placed apparently on the prow of a ship, near to which is a palm branch; behind the goddess is a Canopus placed on a table, or other support: on the back of the throne to the right, stands a bird, the sacred hawk; to the left a head of Serapis.

The mummy, importing a *dead* person, represents Osiris, who is with great propriety placed on a ship: he is, however, revived in Orus, the child to which Isis, the prolific power of nature, is giving suck. The hawk is the Egyptian emblem of providence, under whose inspection this takes place. The Serapis is a later emblem, referring to the same ideas under another type. The Canopus refers to the Nile.

If the reader will turn to the plate of Ptolemais, No. 7. He will see that the Egyptians left these ideas behind them in Acco; for in that medal we have Cybele with the modius on her head, fondling an infant in swaddling clothes. Cybele, then, was analogous to Isis; and the *Mater Deorum, Magna Mater*, &c. symbolized the revivification of the human race, &c. in those who were afterwards worshipped as gods.

This medal, being struck about two hundred years after the death of Christ, demonstrates the prevalence of idolatry, notwithstanding the light of the Gospel had long shone in Egypt.

No. 20. A very large serpent having a human head, that of Serapis, with his modius upon it. On each side of this serpent, an ear of corn.

This human head clearly shows that the serpent is symbolical, and refers to the *good genius*, though his name be not expressed on the medal, as it is on the following. The Egyptians could have no intention of worshiping the Satan of the Bible under this type of a serpent; since language refuses the perversion of characterizing him as the *good* genius of mankind, in any sense whatever. This medal is of Antoninus.

No. 21. A serpent, bearded, on his head the flower cup, resembling the sacrifical cup of the medal, No. 7. of the plate of Tyre. This serpent has on each side of him an ear of corn, and a head of poppy: well therefore may he be called *Agatho-daimon*, the good genius, since he is accompanied by a double portion of peace and plenty. The title *neo*, new, is probably a compliment to the reigning emperor, Nero, who in the early years of his reign, was deservedly a favourite among his people. This is of his fifth year.

No. 22. A Canopus: the head bearded, on his head the calathus: the belly of the vase ornamented with various figures. The form of this idol appears distinctly in this medal: the symbol alludes to the water of the Nile. The head is sometimes female. The allusion is perhaps *originally*, still more remote, and refers to water as the origin of all things. The medal is of Adrian.

No. 23. That the Egyptians designated the Nile under the name of "the Ocean," we have the testimony of Diodorus and Homer; but that a river should be honored with such a title, appears so extraordinary to us, that additional evidence in support of it is not improper. That evidence is furnished by this medal, in which the river, with his usual symbol of a water reed, which proves him to be a river, not the sea, and a cornucopia. This has its bearing also on the reasonings adduced in FRAGMENT No. 322. It deserves notice that the Hebrews, as well as the Egyptians, called lakes seas, as the latter did this river by the name of the ocean. May we suppose that this name was applied at the time of the annual inundation, particularly? at which period the Egyptians might have truth on their side, in saying that the ocean, the Nile, surrounded all the world, the land of Egypt.

No. 24. The Nile reclining; holding a reed in his right hand, in his left a cornucopia, supported by

a sphinx: at his feet are three children, a fourth issuing from the cornucopia.

No. 25. Serapis sitting on his throne, in his left hand the staff of dignity, holding out his right hand over Cerberus, which is at his feet, in front. This addition of Cerberus allies Jupiter Serapis to the Pluto of the Greeks; the deity of the unseen World.

No. 26. The sacred hawk of the Egyptians; on his head the flower, to which, apparently, some of the sacrifical cups were conformed in shape.

No. 27, 28. The Egyptians have been accused of a base compliance with the command of their king, in receiving Serapis, a foreign deity, as if he were one of their ancient gods under another designation: but in truth the accusation is unfounded, as the same personage was intended by the different emblems adopted. The inscription on this medal *Zeus Serapis*, points at the original divinity of Jupiter: the measure on the head of Serapis, is probably the cup, which certain figures hold in their hands, transferred to the head. Before this figure is a Sphinx. The medal, inscribed *Helios Serapis*, proves that Serapis was the sun; and the speaking attitude of this figure is in perfect coincidence with others we have already seen. Comp. Plate I. fig. 2 E. Plate III. No. 2, 3. Cæsarea, No. 3. Thus this emblem runs back into early ages, and was certainly derived from the same country as had furnished the deities of Egypt, though by a different channel.

No. 29. This medal is of gold. The head is one of the Lagidæ, kings of Egypt. Pellerin does not doubt of its being truly Egyptian. The reverse is a reaper cutting corn. "The type is uncommon, and is only found on a medal of Antoninus Pius, in large brass, struck also in Egypt, the fertility of which country is singularly alluded to in this type." But this type is more peculiarly interesting to us, when we observe that the ears of corn, which mark this fertility, are *seven* in number. The reader will immediately recollect the dream of Pharaoh, with the interpretation of it by Joseph. In FRAGMENT, No. 147. we have hinted at the possibility that the symbols explained by Joseph had a relation to Egypt, and this medal may be taken as favourable to that conjecture, so far as relates to the *seven* ears of corn.

The remaining numbers on this plate need no particular explanation. They show that the sheep was held sacred: that the crocodile is frequent on the coins of Egypt, and that the vine was not forgotten.

It is a subject of regret, that what coins, &c. of Egypt are come down to us, being through the medium of the Greeks, are liable to the suspicion of conveying ideas not purely Egyptian: certainly the Egyptians used coin in commerce, but we have little knowledge on the subject. The symbols are probably ancient on these coins, though the manner of treating them may be Grecian.

EPHESUS. No. 1. The most appropriate emblem of Ephesus seems to have been the bee; it occurs frequently on coins of this city. From the very ancient workmanship of this medal, it appears that this type was adopted in early ages.

No. 2. The head of Minerva: reverse the river Kayster: on which river the city of Ephesus was situated.

No. 3. Ephesian Diana; her head surrounded by a glory: on the top of her head the modius, whence issues a flower, divided into three parts: the same as we find on the Isis of Egypt. She has many breasts, indicating the many nutritive powers of nature. Below on one side, a stag, the appropriate emblem of Diana, the huntress; on the other side a bee, the type of Ephesus.

No. 4. Diana, the huntress. The city of Ephesus qualifies itself as *Neokoron* of this goddess.

No. 5. Marine Venus. The city of Ephesus *Neokoron* for the third time. As a commercial city, Ephesus might well pay attention to the goddess of favourable voyages. The action of this figure will also remind the reader of that of the Isis of Egypt, who spreads her veil for the sail of a ship.

No. 6. Jupiter on his throne: reverse a crown of laurel, alluding to the games instituted in this city, of which laurel was the honorary reward.

No. 7. Diana of Ephesus, on her head the modius, beside her Castor and Pollux. It should appear that Ephesus was a third time *Neokoron* to these deities, in conjunction with Diana.

No. 8. Diana of Ephesus, at the bottom of her famous temple. This may give a good idea of the craft of Demetrius, Acts xix. 24. who was a maker of silver, &c. models of this temple, with images of the goddess; and, no doubt, other emblems attendant on her.

No. 9. Diana, in the character of the moon; holding a torch, as giving light; the crescent on her shoulders. Ephesus her *Neokoron*, a third time.

No. 10. Diana the huntress, mounted on a stag. Ephesus qualifies itself as A: the first of Asia; *i.e.* the first of the Asiatic cities.

No. 11. A medal of Heliogabalus, considered by Pellerin as one of the most singular he knew of. It represents four temples, over them the inscription ΕΦΕCΙΩΝ Δ. ΝΕΩΚΟΡ. below Η. ΠΡΩΤΗ. ΠΑCΩΝ. ΚΑΙ ΜΕΓΙC. *The city of the Ephesians, the fourth time of its Neokorate, the first and greatest* of all the cities of Asia. On a medal of Caracalla, Ephesus boasts of being the only

city, that was *Neokoran* a *fourth* time: but the pompous distinction assumed in the present medal, appears to go far beyond that. "I have not seen," says Pellerin, "these pompous titles united in any other medal: nor do I know more than one medal of Caracalla, described by Vaillant, which has the same type as this: the four temples to which were annexed the four Neocorates of the city of Ephesus."

No. 12. In this medal, also, representing Diana, the huntress, in her temple, the city of Ephesus qualifies itself as the "first of Asia:" the first of the Asiatic cities.

No. 13. The union of Diana of Ephesus with Serapis the deity of Alexandria. The two cities we may suppose had considerable dealings together; and the union of the cities is expressed by the union of their divinities; an open avowal of a coincidence, of which we have already observed hints in some foregoing medals.

No. 14. There are two or three medals of this description, which have embarrassed the curious, without hope of explanation: the desperate nature of the case must plead our excuse in endeavouring to elicit a meaning from them. If it might be granted, that the idea is oriental, something like the following might be taken as their import. Suppose the figure lying down, backed by a mountain, to represent Mount Caucasus, on whose head Jupiter, the deity of the atmosphere, discharges a vast quantity of snow, while he holds in his other hand the lightning: this snow is dissolved on Caucasus, and flows from his feet, which are evidently purposely united in this figure, in waves: on the banks of this river are rocks, a temple, and a tree marking a sacred grove. Jupiter himself sits on his throne, which is placed on the top of a ridge of mountains. In short, if this be considered as a Grecian allusion to the same subject, as that of our Plate I. the allegory will no longer remain a mystery. The head of the figure of Caucasus being crowned, imports his dignity over all mountains: and the course of the river flowing from him, is indicated by the pointing of his finger.

Compare the plate of India, No. 12. in which we have ideas of a similar nature.

No. 15. Shows that this city also commemorated the serpent, and the basket in which he was preserved: *i.e.* the good genius, and the ark of his safety; the *Cista Mystica* of Bacchus, &c.

No. 16. Two serpents surrounding the bow case, marked by the acrostolium. A head of Minerva, adorned with a flower divided into three parts. A kind of double lamp on the side.

It appears from these authorities, that Ephesus was not a worshipper of Diana, only, or exclusively; but that Jupiter, Minerva, Venus, and other deites were included among her sacred objects. It is probable that the persons who derived profit from these sources were associated by Demetrius in his riot, and are called "the workmen of like occupation," Acts xix. 25; for these appear to be distinguished from the "craftsmen" of the following verse: the craftsmen or labourers, being called *technitais*, artists; the others "workmen concerned in such labours," *ergatas, ergasias*.

GABALA, or GEBAL. No. 1. There were several towns of this name in Syria. The most celebrated was a maritime town near Laodicea. In that town this medal was struck; it is the only one bearing the name of the town only, that is known. I suppose it to be the Jebilee of Maundrel, Friday, March 5. and the Gebal of Ezek. xxvii. 7. Vide GEBAL, Index. This type is a crab, holding in its claws the emblems of the sun and moon.

No. 2. Is described in the Index.

GABA, or GEBAH, in Phenicia, was the city which struck the medals No. 3, 4. Such is the opinion of Pellerin. No. 3. has the date 146 from the year of Rome 693, which falls on the fourth of Domitian. No. 4. is dated 171, the thirteenth of Trajan. But it may be observed, that Pliny places a *Gabe* in Syria: and Stephens mentions *Gaba*, a city of Galilee: the people are called Gabenians. In either case these medals show that the Gentile deities prevailed in the holy land long after the time of Christ.

GADARA. The medal No. 5. the inscription on which is *Pom.* for *Pompeion Gadareon*, according to the rule of cardinal Norris and Vaillant, should be attributed to Gadara in the Decapolis, *i.e.* of Syria, not of Palestine; but the arguments of Pellerin in favour of the Gadara of Palestine as the place where No. 6. was struck, induce me to propose as a question, whether this Gadara might have been famous for its *temple*, which is the type on this medal, and therefore have taken the name of *Beth* Geder? in which case it is No. 2. of the article; and perhaps its reference to Pompey may tend to verify the account of Strabo, that the Jews had acquired it; which reference is equally credible with that of Gadara in Syria.

GAZA. Vide Index in loc.

INDIA. As we have laid it down, as a principle, that India was the great source of those observances which we find established wherever our knowledge extends, we desire to remark, in the first place, the impossibility, that the Hindoos should have adopted religious observances from the Romans, the Greeks, the Egyptians, or the

Persians. Whoever has bestowed a moment's attention on that people, must know that it would be in utter violation of their most sacred tenets: and whoever recollects that the sages of Greece travelled into India to learn wisdom, will be farther confirmed in the persuasion, that others derived information from them, not they from others. In fact, all testimony brings letters, learning, and knowledge from the east.

No. 1. A. Is part of the emblematic Zodiac of India. This figure represents the sun; but under two characters: in the first he is riding on a lion; as some think, because the lion was esteemed to be an animal fitly suited to the dignity of this divinity. However that might be, we see the same emblem very frequently on western medals. We have chosen No. 2. as similar to it, which shows that this idea was adopted in Palestine. A hundred others might easily be pointed out.

No. 1. B. The sun, considered as charioteer of the day and of the week; for such undoubtedly is the intention of *one horse having seven heads.* The seven heads are seven days united into one week, which is typified by one body of the horse. In proportion to the antiquity of this emblem, and it is very ancient, is the evidence for the early distribution of days by sevens; and this emblem supports the Mosaic history and cosmogony.

The dedication of horses to the sun was a natural consequence of supposing him to drive the chariot of the day and of the week; we read of this consecration 2 Kings, xxiii. 11. and that it was adopted at Rome by Heliogabalus, who revived every oriental custom that he could, is evident from our medal, No. 3. where we read, "to the holy God the Sun." Indeed this idea is so common, that it needs no enlargement. But it may be worth our while to observe, what is the representative of this deity, the sun, on this medal: no other than a triply cleft mountain; no doubt, the same as we have seen on the medals of Cæsarea, Palestina, &c. Compare plate PERSIA, No. 11. the very Caucasus whence mankind drew their origin; compare Plate II. This reference of the sun to Caucasus, and Caucasus to the sun, is too plain to be denied; but the inferences from it are important.

Surya is the Indian deity of the week: whether the appellation *Syria*, or *Assyria*, might be derived from this name may be submitted as conjecture.

The centre piece of this plate is Mount Meru, the seat of the gods, the centre of the world, the abode of happiness, &c. &c. It is surrounded by the four quarters of the world, represented as so many islands. In the original their names are annexed in Sanscrit.

Observe, first, the height of this mountain; secondly, the deities seated on it, according to oriental costume, each wearing a crown; thirdly, their palaces and groves: fourthly, their boats for water parties, &c. These particulars include the happiness of Indian life.

But the most remarkable thing of all, is, that this Mount Meru, the original seat of the gods, is marked on one side by a lion, on the other by a bull. Here, then, is the origin of that compound emblem which has hitherto puzzled the learned. It is probable that one side of this extensive mountain, the Caucasus of our work, was called Mount Bull, Taurus; the other Mount Lion: and if we suppose that the sun, in the emblem above, represented the presiding deity resident on Mount Lion, we do no more than apply this to Mount Meru under *one* of its characters. In No. 7. we have a deity standing on Mount Bull, which is the other character of Mount Caucasus. But if we desire to express the compound conception of this mountain, we must form a compound emblem; for we shall find that it requires three ideas, 1. a deity, 2. a lion, 3. a bull: and these we find composed with great expression to our purpose, on the medal of Tarsus, given on Plate III. No. 3. The deity is Scythian, with the emblems of Serapis, and Apollo, the charioteer of the day and year, standing on an animal, one of whose heads is clearly the lion, the other, looking the contrary way, is the bull, marked with undeniable distinctness, by his horns. If the reader will but reflect a moment, let him ask himself, by what other emblem he could more pointedly refer to the mountain under our consideration? It will follow, that the author of this medal derived his ideas, perhaps by tradition from the very settlement of this city, Tarshish, by the son of Javan, yet, originally from the east, with the persons who formed that first settlement; or, which is sufficient for our purpose, in the earliest ages. All we need to infer is, that Mount Meru is denoted by the combined figure of a lion and a bull.

The reader will also observe on the islands in the upper part of this center piece, the figures of a man and woman: from the head of the man flows, apparently, a stream of water: but whether this be accident or design, I cannot determine.

The reader will also observe, that one side of our plate contains figures referring to the lion, the other side contains those which refer to the bull.

No. 4. A lion headed man; a sovereign, or deity, apparently sitting on his throne, given by Mont-

faucon among the Abraxas of Egypt; but, I rather think, an Indian emblem, adopted in Egypt from much greater antiquity.

No. 5. A medal of Himera, in Sicily, in which is the goddess holding a flower, comp. Plate II. No. 12. beside her is a man seeking ablution from a stream, which issues from a lion's mouth. As there is no peculiar fitness in the lion to discharge water, yet we find this office performed by him very frequently, I would query, whether it may not have some reference to the ablution derived from the streams of Mount Caucasus, commemorated in Plate I No. 1. figure 2. D?

No. 6. Is the appearance of Vishnuh under the form of a lion, to punish a profane sovereign who had insulted him. I should explain this, as referring to a history in which the sovereign of Mount Lion had wreaked his vengeance, by dethroning and slaying a prince from whom he had received an insult.

No. 7. On a bull, couchant, stands a Venus, or goddess of beauty, naked, as if just risen from the sea: she holds in her right hand a torch brightly burning, emblematic of renewed life; in her left a ring, alluding to the union of the sexes. Cupid, the god of love, with his bow, is perched by her side, on one of the horns of the bull: and to show the extensive power of this divinity, on one side are two beasts, on the other two birds, caressing. The emblems around are, a triangle on a cross, vide PERSIA, the tripartite emblem: and, what I take to denote the sun and moon combined, a circle and a crescent; afterwards used among astronomers, &c. to denote the sign Taurus, or the Bull.

No 8. An Egyptian emblem, apparently a man of letters, having books on each side of him: he has a bull's head: what he holds in his right hand is not very clear; in his left hand he holds the triangle, I suppose the cross is in his hand, being the same emblem as in No. 7. It appears from this No. and No. 4. that both the emblems, the man lion, and the man bull, were adopted in Egypt.

No. 9. The Minotaur of the Greeks, which, in all probability, Greece received from Egypt. Comp. plate of Athens, Nos. 13, 14.

No. 10. A bull having a human head, from the mouth of which issues a stream. As there is no necessity for a *human* mouth for this purpose, query, whether this is not a reference to Mount Bull, governed by a human head, sovereign, from which mountain issued a salutary, purifying, and sacred stream. The same idea as on Plate I. Origin of Ganges, figure 2. D. and as shown in No. 5. in reference to Mount Lion. A medal of Alontinum in Sicily.

No. 11. A figure copied from Egyptian sculpture now in the British Museum, representing a deity, to whom a priest is in the act of offering. This deity is furnished with two heads, both of a bull, or, perhaps, of the two sexes united into one body; which agrees with the bull Baals of Scripture, which, though usually understood to be masculine, are in the LXX feminine, *i.e.* the *power* intended, acted in either sex, at pleasure. Did it originally commemorate Mount Bull, having two heads or divisions? this figure has human hands and legs; it is therefore evident that humanity, in some of its qualities, was connected with this symbolic animal.

No. 12. In our plate of the origin of the Ganges, we have shown several instances of the goddess from whose foot a river issued; but this gem had not then occurred to us. It has hitherto passed for a figure of Ocean; or of Inachus, with the cow Io beside him; but, the issue of water from his foot, has always been given up as inexplicable. It is, however, easily explained, if the bull be taken to represent Mount Bull, and the figure for the presiding power of that mountain from whose foot flowed the river; in short, the goddess of our first plate, but of the other sex. We have seen repeatedly, that sex is of no moment in mythological emblems. Compare the Jupiter, No. 21. Plate III. where the river flows from his *seat*, not from his *foot*.

JERUSALEM. Add the following to what is given in the Index in loc. on the subject of No. 3. on the plate. This coin is extremely curious, as being the only Greek one known. It represents the figure of Venus, surmounted by a crescent, in a temple, on each side of which is an obelisk, surmounted also by a crescent, and on these obelisks are legionary standards. Nothing can show more completely the entire dominion gained by idolatry over the worship of Jehovah. For it is well known, that the legionary standards bearing images, and having been consecrated, were peculiarly offensive to the Jewish people; and that, to avoid the display of these ensigns, Petronius, instead of marching through Judea to Arabia, marched by way of Samaria. Moreover, Jerom expressly tells us, that, from the time of Adrian to that of Constantine, there was placed over the sacred sepulchre of Christ an image of Jupiter, *in loco resurrectionis simulachrum Jovis;* and over the rock on which the cross had stood, a marble statue of Venus was placed for worship by the people, *in crucis rupe statua ex marmore Veneris a gentibus posita colebatur.* Now the attitude of Jupiter in No. 2. and No. 4. is so common, that we cannot say *this* represents the image of Jupiter mentioned by Jerom; yet,

as we are not bound to suppose that that image was any way distinguished by its attitude or accompaniments, such may be the fact. I strongly incline to consider No. 3. as the symbol of Venus that was placed on Calvary, in some small temple or niche, cut perhaps in the rock. As this is the truly ancient Venus, although Venus among the Romans was a female figure, I think there must have been some reason for departing from the Roman notion in this medal; and I can think of none more probable than that the image placed on the rock of crucifixion, is copied on the coin.

JUDEA. Vide Index in loc.

MACEDONIA. Vide Index in loc.

MALTA. "The signification of the letters ALL, *alel*, or *alil*, or *alila*, on the Maltese medals, is uncertain; though they are constantly supposed to imply the goddess Urania, whom the Arabs, according to Herodotus, called *Alilath;* and Scaliger proves at large, to be the moon. In the Hebrew and Chaldaic, the word אלל *alal*, signifies a very different thing, and difficult to apply to a medal. Nor by making the two last letters נן, or NN, so as to read אנן, ANAN, have we gained much; for what have *lamentations* or *mournings*, which the word imports in Hebrew, in common with money?"

The foregoing is translated by a friend from a Spanish dissertation on Phenician medals. I am of opinion, that the letters *alil* are the root of the name *Melita*, which is lengthened by having the M prefixed, and the termination TA added, M'*alilata*, *Melita*, *Malta*. In the sense of *alal* it seems to denote *high*, *very high;* or it may refer to the Phenician deity *Al*, the sun, the *Helios* of the Greeks. Servius, speaking of Belus the Phenician, affirms, that God is called *Hal* in the Punic or Carthaginian tongue: *q.* "Sun Island." And this would very well account for the symbols of this deity found on the medals, and for the adoption of the cherubic emblems, as well in this western island, as in Persia, in the east; for it deserves notice, that we have found the islands in the Mediterranean to be retentive conservators of ancient, primitive, oriental ideas. Vide CRETE, CYPRUS, &c. But if the prefix M be correct, MALAL may mean divided, separated into parts, *fractured*, which this island certainly is, and from hence it derives its recommendation, as affording the most secure ports, &c. possible. I find nothing satisfactory in Abela's folios on this island.

We presume that this plate has assembled a more complete assortment of medals of their peculiar description than has ever before been brought into comparison. The heads of these medals are less peculiar than their reverses: those of the first column exhibit a goddess, hitherto always called Proserpine: No. 3. is distinguished by a small globe, or egg, or stone, on her head: this emblem is frequent among Egyptian deities, and appears on the Parthian medals also. The heads in the third column have much of an Egyptian air with them: the last of these also has a globe, egg, or stone, on her head.

The first column of reverses shows, a divinity, to which two attendants are making offerings and doing homage. In the first medal, this divinity has a cap, divided into *three* points; he holds in his right hand the crook, in his left the flail: the trunk of his figure ends in a rude term. In the second medal the cap of the deity ends in *two* points: the base of his figure approaches more toward a human shape. In the third medal his cap is also of *two* points; the base of his figure is rough and irregular. The fourth is much the same. The fifth wears a cap that is not divided, but ends in a single point: two small flowers, perhaps, rising from it.

The attendants in the first reverse have on their heads the sacred flower, which here assumes distinctly the form of a cup, with a base to it. They wear a veil, which falls down from their heads; each offers to the deity the contents of a patera, while at the same time each holds a flower, of perfume, no doubt for his delight. Their lower limbs are completely human.

Much the same is the description of the second pair; but their lower limbs are less human.

The third pair holds a canopy over the deity; from their hips issue wings; and their lower limbs are clearly those of the ox.

The fourth pair also are winged at the hips; and their lower limbs are those of the ox: they hold flowers that bend toward the deity.

The fifth pair also are winged at the hips: their action resembles that of the former.

These are not the only medals of Malta which exhibit attendants having *the legs of oxen*. Spon has given examples, and is reproved by Abela for having ill seen his subjects. But the complete dissimilarity between the Nos. 4 and 5. on our plate, shows them to be medals, not only different, but of different times; yet the ox leg is distinct in both, and they support the veracity and accuracy of Spon.

The last column of reverses shows a figure having two pairs of wings; one pair at his shoulders, the other at his hips. He wears the cap divided into two points, has a necklace of beads, and carries the crook and the flail: he is entirely naked. In the following, the cap has one point only. In the third, his cap is divided into two points; and he

has a drapery over his right thigh. In the fourth, he has drapery over both thighs, but has no cap on his head. These figures have hitherto all of them represented *young* men ; but the last of all represents a bearded man, who, consequently, is advanced in age. He has no cap on.

It is extremely difficult to ascertain the intention of these emblems; yet when we recollect that the cherub of the Hebrews had ox legs, and, if the seraph differed from the cherub only by the number of wings, having six, had wings on the shoulders, and on the hips, we cannot avoid tracing a resemblance between that attendant on deity and those before us. It is true, that we have not yet met with a complete cherub, according to the Hebrews; none of our figures having four faces. These medals, however, are proofs that the cherubic figure was known to other nations beside the Hebrew, and was, as among them, appropriated to attendants on the deity ; who, as they appear to possess chiefly the human form, are, of course, to be considered as capable of human actions. The bestial form of the cherub appears to have prevailed in Persia, where the lion is combined with the ox and the eagle. See the plate of PERSIA.

The medals in the first column are remarkable for the Punic letters which they contain: this is a proof of their antiquity ; but we find them also on medals of a much later date, and as they show the prevalence of the Punic language in this island, they justify the appellation *barbarians* given to the inhabitants, Acts xxviii. 2, 4. and show that it is to be explained, not by referring it to savage manners, but to a foreign tongue. This seems to fix the Melita of St. Paul to the present Malta, where that tongue is understood to this day. It is somewhat remarkable that St. Paul, as well as St. Luke, should have found this tongue barbarous, if it was originally the same as that of Phenicia ; perhaps the difference of pronunciation, or a mixture with other languages, as is the case with these islanders at present, might render it so uncouth as to be unintelligible ; or it might differ as Phenician differed from the Hebrew, at all times; like the Arabic from the Hebrew, &c. though radically allied.

PARTHIA. The medals in this plate are equally curious and uncommon. They exhibit what are usually said to be portraits of the kings of Parthia, in whose reign they were struck, as may be inferred from the variations among their profiles: but their reverses exhibit objects and implements of worship. As very little is correctly known of the Parthians, we have introduced the more of these subjects : and indeed they assist in elucidating each other.

No. 1. Is remarkable by the *wings* worn on the head of one of the personages, while the globe is worn by the other ; to these a third is evidently offering a garland. This might almost induce a suspicion, that the two larger heads are a god and goddess, one having a beard, the other not ; and that the smaller, with the point of his bonnet turned forward, is the king. The reverse exhibits two persons, one of them wearing the globe on his head, the other is offering a garland. Above are symbols, one of which I take to denote a departed spirit : the other appears to be a double crescent. The first has also in his hand what I take to be a cup.

The reader will compare the ideas connected with the figure 2. E. in the plate of the Origin of the Ganges; with those of the medals No. 2. in the plate of Caucasus, Plate III. &c.

No. 2. A single head, wearing the globe. Reverse, two persons wearing crowns, armed each with a spear and a sword, attendant, perhaps, as guards of honor on the altar. Pellerin thinks they are magi ; but why are they crowned, if they are magi ?

No. 3. Much the same type as the foregoing.

Nos. 4 and 5. A very remarkable variation: not so much in the heads as in the reverses, which exhibit *the head of a man in the flame of the altar*. Pellerin, from whom these medals are copied, finds a great difficulty in this. He discovers the impossibility that any Persian king should have burnt a man in the fire of the altar. If the reader will turn to the plate of Mount Caucasus, No. 10. he will there find the head of the Hindoo deity Brouma surrounded by flames. This personage, thus commemorated, with his symbol, was easily accessible to the Persians as to the Indians; and it appears to me that these medals demonstrate the identity of the deity worshipped by these two people. The deity being understood to be resident among flames, and flames denoting his presence, shows the reason why the figure in No. 1. is offering a garland to the flame of the altar : his action is that of worship to this deity. The least that can be inferred from these medals is, that the gods of Hindoostan were received among their neighbours the Parthians, on the West : and if by this people, why not by others ? and why not retained by those who travelled from thence ?

No. 6. In the globe worn by this head, there is the symbol, as I suppose it to be, of a departed spirit, raised to divine honors. Is this the token of the divinity himself? In the reverse, the guards at the altar are armed as before; one of them wears the globe, the other wears a crown. To the left is the crescent mounted.

These guards also are a subject of inquiry to Pellerin, who observes, that we are informed by his-

torians, that it was not permitted to approach the sacred fire with arms, for fear of violating its purity. Some of these figures, as those of No. 5. have swords only, others have spears as well as swords. The spears of those in No. 6. terminate in a kind of crook.

Our general inference is, that the Parthians worshipped deities allied to those of India: and this tends to strengthen the idea of the progress of idolatry from the East. Among the deities of Egypt we find very frequently a globe borne on the head, as by Isis, &c.

Medals of the same kind, had already engaged our attention in FRAGMENT to CALMET, No. 282. p. 384. In one of those medals the altar is marked with the token of the departed spirit, to whose honor it is consecrated; in the other the flame is divided into the form of the triple-rowed mountain, Caucasus, as it appears in various instances.

PERSIA. No. 1. is a Greek medal of Diana, with the inscription *Persike:* this *Diana Persica*, as Plutarch informs us in his Life of Lucullus, was worshipped beyond the Euphrates with the highest devotion. Beeves were consecrated to her, and wandered wherever they pleased, being marked with her token, either a torch or a lamp. It was not lawful for any to intercept or confine them. Pliny and others assert that, in Castabalis, a city of Cilicia, there was a temple of the Persian Diana, in which were many virgins dedicated to her, who could walk unhurt on burning coals. [An extant custom among the Hindoos.] Pausanias says, this goddess was honored by the Lydians; also at Hierocæsarea, of which our medal is a proof. Comp. Tacit. Ann. lib. iv.

No. 2. is a Persian medal, as is evident from the Persian letters inscribed on it: by the appearance of the workmanship, this medal is very ancient. The type on the obverse is a ram's head; on the reverse, the figure of a ram at whole length. There can be no doubt but what this is the emblem of the Persian nation.

No. 3. Another Persian medal, with letters of the same description as those of the former. The obverse represents a ram lying down; before him the sacred symbol of the circle and cross, which certainly has a commemorative intention. It is shown at large on the reverse, where it appears to be a circle surrounded by nineteen points, which resemble jewels, and seem to unite the cross to it. Fancy may find in this the plan of some of our Druidical temples, surrounded by stones.

Certainly, these medals, confirm the assertion that the prophet Daniel employs the proper emblem of the Persian sovereignty, when predicting its overthrow by the single horned he goat of Macedonia. Vide MACEDONIA.

No. 4. Is the figure of a Persian deity from Hyde, Relig. Vet. Pers. copied originally from monuments extant in Persia, Chardin, vol. ii. p. 164.

He is given under the form of an old man with a long, and no doubt *white* beard; his cap is enriched with jewels: but the articles most worthy our notice are, the ring which he holds in his hand by the cross; the same, unquestionably, as that given at large in No. 3. also the meteor clouds, in which he rides, with the other meteor, which I take to be either descending *snow*, or rain, into which the clouds dissolve; what has the appearance of ribbands below the clouds, I rather think, was intended for the thunder, or lightning, which accompanies Jupiter: but this is left in the same uncertainty as before. Nevertheless, if any one should suppose our figure to be the Persian Jupiter, I should not think him greatly mistaken.

It is probable, that this is the supreme deity of the Persians. I think, however that may be, that we may safely consider him as Anammelech, "The King of Clouds," the deity of the inhabitants of Sepharvaim, 2 Kings, xvii. 31. as this is the precise import of the name and of the emblem, equally. This idea strengthens our opinion of the eastern situation of the Sephars, the original settlement of the people, described in that passage of S.S.

No. 5. The deity usually called *Azon* of the Persians.

The immense wings attached to this figure cannot escape notice. We find Jupiter winged among the ancient representations of him, though this particular be known to few. The youth of this figure is no objection, on the principles we have adopted. The ring, which Anammelech holds in his hand, surrounds the body of this deity. He is also surrounded, or rather, in this instance, *crossed* by a serpent. If the wings in this figure symbolize the same particular as the clouds in No. 4. then may this serpent symbolize the same as the ribbands in that figure.

No. 6. The deity in conversation with a human person, apparently of high rank and office. In age, this deity corresponds with No. 4. in having vast wings with No. 5. but he differs, in that his emblem is composed partly of eagle's legs, the feathers of his wings are eagle's feathers, and in that the ring which he holds in his hand, is a serpent; a serpent also surrounds his body. I suppose this sculpture represents an appearance of the deity, come down from the sun to one of his worshippers. The forward bending of this deity's

bonnet deserves notice: we see it on the medals of Parthia, and indeed elsewhere, on the heads of their kings. The flame of this altar is a mountain with three rows of peaks. Compare the altar mentioned in the Plate of PARTHIA. From Kempfer, Amenitat. Exot. p. 312.

No. 7. I suppose the winged globe in this representation, to hold the place of the sun and the deity, in No. 6. but the two emblems are united, instead of being separated. We know that the sun appears to fly over the earth: but I apprehend, also, that the sun was considered as the residence of a Being who had an especial regard to mankind, and whose good offices were entreated, as well as he himself commemorated in worship: which Being, I have supposed, had descended from the sun, in No. 6. The worshipper, if such he be, appears to be of high rank. But from his sitting on the compound figure, the cherub, it is possible that this figure may represent a deity in the act of giving his benediction, as we see him in conversation in No. 6. and observe the appearance of the sun, and of the deity, at the same time. The cherub on which he sits in a compound of the human, the animal, and the bird kinds: the ox is omitted. The altar in this instance appears to be a stand for light, or flame: that the sacred flame of the altar was worshipped, we have seen in the plate of Parthian medals. Fire worship is still retained among the Guebres in the East.

No. 8. Is a cherubic figure, comprising, the human figure in the head, the eagle in the wings, and the ox in the body and legs: the lion is omitted. As this figure is actually extant at Persepolis, where he is placed at the entrance of the palace, there can be no doubt of his being intended as an attendant on majesty.

No. 9. Is a seal, containing the compound emblem of the human countenance, the eagle's wings, and the ox's body: it is strongly allied to No. 8. But added to this figure, are emblems of the sun and moon; which show to what divinities this emblem is attached, and that the persons for whom, and by whom it was sculptured, were worshippers of those heavenly bodies. It is apparently very ancient. Compare these cherubic figures, in which the animal part prevails, with those on the medals of Malta, in which the human part of the emblem is the most conspicuous.

No. 10. The single horned bull attacked by a lion. It is remarkable that this emblem, occurs also on the medals of Macedonia, vide Plate MACEDONIA, No. 13, 14. This identity of symbol, certainly justifies the notion that the Macedonians were a colony from the East; and retained this emblem, which was common in their original country. If it be inquired to what this emblem alludes? I apprehend, it is, to a conflict between two countries, denoted by these animals: and, as we find one side of the mountain Meru, marked by a bull, and the other by a lion, I doubt not, but it may be taken as recording a victory, obtained by one country over the other; since it is almost an impossibility that, however allied by descent, or by religion, they should always have maintained entire harmony and friendship.

No. 11. A representation of one of the allegorical compositions usually called *Mithras*, and attributed to the Persians.

The action passes on the top of a mountain, which is divided into three parts, or scenes, the first, or foreground, contains, a man wearing a bonnet, whose point bends forward; he is in the act of slaying a bull, which bull is at the same time attacked by a hound, a serpent, and a scorpion. The scorpion is always placed at the testicles of the bull. But, it is remarkable that the end of this bull's tail, divides into twice two ears of corn: this, then, is no sacrifice, as some have supposed, but an emblem: and the bull is an allegorical bull. On each side of this emblem stands a young man, holding a torch; one of these torches is turned downward, marking expiring light; the other is turned upwards, marking reviving light. At the feet of the one holding the reviving light, is a bird with four ears of corn in its bill. Below the figure which holds the declining torch, an ox is peaceably feeding.

In the second division of this mountain, is a bust of the sun, attended by a winged horse, an ostrich, or other long necked bird, and a bird of shorter legs, but whether a water bird is not clear.

In the third division, is the head of the moon, with her crescent below it, and two beasts; one of them apparently a hog; a serpent also, glides along the edge of the mountain.

To attempt the explanation of this composition, is a work of some hazard: but, we may remark, that we have described mount Caucasus as divided into three parts; that we have supposed the animals, as well birds as beasts, to have been let loose from the ark after the deluge, on this mountain; that the expiring light, may be taken for going into the ark, metaphorical death; and the blazing light, or issue from the ark after one year, the revival of life. The slain bull seems to allude to an event which began in agony, but ended in plenty. Such seem to be the general ideas intended in this sculpture. As it clearly is commemorative, we may ask whether any other event than that of the deluge, bids equally fair to explain it? or what other event unites so many of the particulars always observable on these Mithraic monuments?

No. 12. A solid rock, out of which awakes to life a young man; on his head the bonnet which bends forward; he is contemplating a bunch of grapes: on each side of him is a youth, holding a torch, one of whom appears to be in grief, his torch being extinguished, or burning downwards; the other in joy, his torch burning upwards. On the front of the rock a bow, arrow, quiver, and dagger. This composition is included among those that have obtained the name of Mithras, among the learned.

I would attempt to explain this emblem on the same principles as the former: the torch declining, is the expiring light, life, or year, of the deluge, in which the sun no longer shone: the blazing torch, is the renewal of life and prosperity, after the deluge was over. The person awaking to life, is the great second father of the human race, marked by the bunch of grapes, as in the character of Bacchus. The Indian Bacchus, was undoubtedly commemorative of the great patriarch; but, in this instance, as generally in the Grecian Bacchus, his re-animation is hinted at by his youthful, and beautiful form; *i.e.* he is contemplated under this particular part of his character.

No. 13. An instance of the compound emblems employed by this people; comprising, the human body, the lion's head, and the eagle's wings. It is therefore a cherub; but differing from that of No. 7. though containing the same ideas. In his right hand, this figure holds a key; in his left, a staff of dignity: he is surrounded by a serpent, in the intervals of which appear the twelve signs of the Zodiac, marking the year. This figure is certainly allied to the mythology of India; in which the lion headed man is one of the appearances of Vishnuh. Compare the plate of INDIA.

It should seem, that the notion still retained in our Almanacks, of the influence of the Zodiacal signs over the various parts of the body, is a remain of ideas which may be traced to very remote antiquity; as appears in the instance before us.

PTOLEMAIS, or ACCHO. The medals of this city marked with its Phenician name *Acco*, have dates. These appear to originate from the era of Alexander, which is that of many other Syrian towns, whence we infer that this city received favours from that prince, probably during the course of the year which he was detained in Syria by the siege of Tyre. This year was of Rome 421, and precedes the era of the Selucidæ by 21 years. It is likely also, that this era was taken from the defeat of Darius; after which Alexander was considered as reigning over Asia, 333 years before Christ.

No. 1. In this medal the name of this city is written in Phenician letters עכ. The figure appears to denote a naval victory. The inscription "of Alexander," on the reverse, shows that the Greeks had acquired the sovereignty of this city, although the Phenician language was still current, and, no doubt, prevalent, at least among the populace.

No. 2. Shows the head of Alexander, with the two first letters of the name of the city; Phenician letters *Ak*, or *Ok*, for *Accho:* we have also a date, taken by Pellerin for 26, *i.e.* 16, or 17 years after the death of Alexander. Probably too, this medal was struck on occasion of a festival, annually observed to the honor of Alexander; such worship was paid him while living; and was long continued after his death.

No. 3. Marked AKH, *Aké*, commemorates an event of fabulous history, which describes Hercules as travelling into Palestine, by order of an oracle, to be cured of a wound he had received from the Hydra of Lerne. At *Acco* he found the vegetable which was to effectuate his cure; and this he holds in his hand, in the medal.

No. 4. Is the only *Greek* medal known of Ptolemais, which city here assumes the privilege of *Asylum*, and of *Sanctity*. The type is Fortune, represented, as usual, with her cornucopia and rudder, to which is added the acrostolium, or ornament at a ship's head. This medal is considered by Pellerin as being extremely curious.

Ptolemais was made a colony by the emperor Claudius; and after his time all the medals we have of it are Latin.

No. 5. Hercules assisting the then reigning emperor, Philip the elder, by giving him the right hand. That this assistance was in consequence of sacrifices offered to the deity, appears to be indicated by the altar between them: above is the caduceus of Mercury. The head is Otacilla Severa.

No. 6. A female figure standing: on her head the sacred calathus; in her right hand the rudder, in her left the cornucopia: a Victory on a short pillar, holding up a crown toward her; the caduceus of Mercury before her.

No. 7. A goddess sitting on a throne; on her head the measure; at her feet the lions of Cybele; in her right hand a child in swaddling clothes; behind her a caduceus, with wings.

No. 8. A woman sitting on a rock, holding out two ears of corn. This appears to be nearly allied to the goddess of No. 10. but has not the river flowing from her feet.

No. 9. Fortune in her temple, attended by a Victory on a column. The resemblance of No. 6. and 9. to the Astarte of Tyre and Sidon, is sufficiently remarkable. In fact, they appear to be the same divinity, under characters slightly varied; for indeed Fortune was described under various no-

tions, as, *Spes Virgo. Diana, et Minerva, Fortuna Mulier Juvenis, Vetus, Vesta, &c.*

No. 10. The goddess sitting on a rock, holding in her hands three ears of corn, at her feet the river issuing. The same type occurs on various medals of this city. We have seen this commemorative emblem in the medals of sundry towns where no river rose: this of Ptolemais may be added to them. It therefore could not be, as hitherto supposed, a local emblem.

No. 11. A head of the deity Pan.

No. 12. A head of the deity Serapis.

This medal shows the intercourse of Ptolemais with Egypt: which indeed, we know from other sources. It is probable that both Pan and Serapis had temples in Ptolemais: both of them were worshipped in Egypt.

No. 13. An altar, on which is a flame burning: two snakes rising, one on each side of it. A caduceus to the right. These serpents certainly represent the good genii. It is likely that this animal was considered as sacred; perhaps had a temple in Ptolemais.

No. 14. Diana the huntress in a temple, around which are the signs of the zodiac; no doubt, implying that the power of the goddess extended throughout the year. We may infer, that Diana had a temple at Ptolemais, wherein, perhaps, astronomy was taught, and the courses of the heavens were particularly observed.

No. 15. A medal of Claudius, with the ceremony of driving the oxen, which was part of that of constituting a colony. The numbers of the legions which were established here and in Syria, are marked on the ensigns. But the most remarkable particular for our observation, is, that Claudius is called *Divos*, a deity, during his lifetime. This is uncommon; but it shows to what height of flattery these Asiatics had attained. Compare the same title given to Herod in person, Acts xii. 22.

The medals No. 16 to 20, are curious; inasmuch as they refer to "*Antiocheans in Ptolemais:*" meaning, in all probability, establishments for the purposes of commerce, formed by companies of merchants from Antioch in this city; not unlike our own factories in Smyrna, and other cities of the east. These, it appears from our medals, coined money. We have similar establishments mentioned so early as 1 Kings, xx. 34. in the days of Ahab: for such are the "*Streets*," of that passage as I understand it. Vide FRAGMENT to CALMET, No. 42. p. 53.

These medals qualify Ptolemais as *sacred* and an *Asylum:* whether these Antiocheans had taken refuge in this city, as an Asylum, is a point of history of which we are ignorant. Compare the Plate of SIDON, No. 1.

SIDON. No. 1. Is a medal extremely curious, by reason of its inscription being wholly in Phenecian characters. Pellerin has bestowed much labour in attempting to explain them; but his explanation was afterwards thought defective, by himself, and he varied it; yet, not perhaps to correctness.

The opinion of that learned medalist was, that a number of [now] Sidonians had been expelled from Tyre, and had taken refuge here; that they had struck this medal, in commemoration of the fact, and had in some degree avenged their expulsion, by calling Tyre a "*brothel:*" if this could be substantiated, it might be illustrated by that passage of the prophet Isaiah, xxiii. 15, 16. in which he calls Tyre "a harlot;" and possibly this city *might* have such a character, or be so named in reproach, among its neighbours: but, whether Tyre might be nicknamed a brothel, or brothel-*keeper*, and whether this medal thus characterizes it, must be left to superior information. The head is that of the Sidonian goddess, with three turrets: reverse, a rudder.

Nos. 2, 3, 4. Are medals of Sidon, in which the inscription is in Greek, "the Sidonian goddess;" which agrees exactly with the appellation in 1 Kings, xi. 5, 33. "Ashtaroth, *i.e. Astarte*, goddess of the Sidonians;" so that we perceive that this title is of great antiquity. These medals have also Phenecian inscriptions on them, the date ENP is 155: EEP is 165: TIP is 183: no doubt, from the era of the Seleucidæ.

It appears by No. 3. that Bacchus was venerated at Sidon; yet the inscription surrounded by the ivy of Bacchus, is nevertheless "the Sidonian goddess."

No. 4. Has the figure of Astarte, holding the cross, standing on a ship: the measure on her head, &c.

No. 5. The Sidonian goddess, or Europa, seated on a bull: reverse, the temple Venus, as appears by the crescent surmounting a column. Vide the coins of Cyprus, which island received its deities from Sidon. Date 127.

No. 6. In this medal Sidon assumes the title of *Metropolis;* and the goddess holds in her left hand a young child, naked; she is turning round towards an animal, which is either a mule, or an ass; and if the latter, it is almost, or altogether, singular; above is the car of the goddess. The appearance of the ass in this medal, may remind the reader of the very learned dissertations, published by the late venerable Mr. Bryant, who has presumed that this animal was worshipped in these

parts of Asia. We may however remark, that if this worship was popular, it is surprising that it does not appear on more coins of the cities which are supposed to have practised it.

No. 7. This medal exhibits a galley, with the usual inscription of "the Sidonian goddess:" and besides, by the dignities and titles of the city, except *Autonomos*, governed by its own laws, we find it was *Sacred;* also an *Asylum;* also a station for vessels; and the seat of maritime power; *i.e.* no doubt, a public dock yard. The date 193. Diodorus says, that Sidon had of great vessels triremes and quinqueremes more than 100.

No. 8. The Sidonian goddess, as appears by the inscription, in her car: on her head the modius; flowers in festoons hanging from it on each side. The date 227.

No. 9. Another instance of the same kind. The effigy of this goddess deserves notice, because, the horns on her head, show her to be the *Ashtaroth*, or Astarte, *Carnaim*, "*horned* Astarte," vide ASHTAROTH CARNAIM. The general appearance of this divinity is greatly allied to that of *Bahvani*, the Venus of India, in her temple, Plate I. No. 2. In fact, the ideas are the same: for the flower which is placed on the head of Bahvani, is festooned from the head of the Sidonian goddess, in No. 8. in No. 9. the festoon is of pearls: a common Indian ornament to the cap of a divinity.

The particularity of this goddess being represented in her chariot, and the resemblance of No. 9. to the Indian Venus, to whose character undoubtedly Astarte corresponds, has induced me to insert an Indian chariot, as now used in that country. Such are still employed to carry the images of the deities in public procession; and I think, we may infer that beeves, or rather cows, were used to draw the chariot of the Sidonian goddess: 1. As the Sidonian goddess, or Europa, says the well known story, was carried off by a beeve; as in No. 5. above. 2. As the Philistines, on occasion of returning the ark to the land of Israel, 1 Sam. vi. 7. made choice of cows as the proper animals to draw it, rather than horses, asses, or mules. I apprehend, that they did no more in this instance, than they had been accustomed to do in their own religious processions. How closely this approximates to the usage of India, from whence I presume to think it was originally derived, cannot escape the reader. This correspondence of customs supports the supposition that the Philistines were, as we have inferred from many corroborating circumstances, an emigration from very far east; and consequently leads us to place Caphtor, &c. their original country, in remote regions.

Sometimes this goddess has rays round her head: and her car is very highly ornamented.

No. 10. Bacchus giving wine to his tiger. On this medal Sidon takes the title of *Metropolis*. In some medals of Bacchus, the car of Astarte is placed above. The fortune of Sidon was various: sometimes depressed; sometimes in honor, as appears on this medal, where she is a Roman colony, and metropolis of Phenicia.

No. 11. Astarte resting her right hand on a trophy; on her left hand stands a Victory on a pillar; at her feet is Silenus [see this figure at large, plate of DAMASCUS, No. 16.] beside the goddess is a shell. In this medal the shell is sufficiently large to show that it is *not* the purple murex, which is of a thorny figure, not smoothly twisted as this shell is. This shell I take to be the same as is held in the hand of the Indian deity Brahma; and it contributes to manifest the relation of this goddess to those personifications, and by their means to India as the original country.

No. 12. Astarte standing in her temple, holding the long cross in her hand. Silenus with his wine bottle at her feet, a Victory on a pillar beside her. The shell supposed to allude to the Tyrian dye, in the exergue. An altar burning before the temple. This figure, in most respects the same as the former, shows that there was a temple to this goddess in Sidon, and that she was the object of worship in that city.

No. 13. This figure is given by Vaillant, as that of Dido fleeing from Sidon; but, I apprehend, it is rather the goddess of the seas, commanding the course of a vessel. We have the same attitude and expression of a figure, only of the other sex, on other medals, where it cannot possibly be Dido: it is the same idea as that of No. 4. or of the Isis Egypt, spreading her veil, to insure a favourable voyage, &c.

No. 14. This is a very remarkable medal: it represents a bushel of corn; and relates to a donation of corn made to this city by the emperor Heliogabalus. Indeed corn was occasionally given by the emperors, to several people: but the commemoration of it as an "eternal benefit," *æternum beneficium*, is surely a most extraordinary effusion of gratitude. The strength of this expression adds great spirit to the history of the dependance of the Sidonians on the fertile territory of Herod Agrippa, Acts xii. 20. where we find that this city was confessedly nourished by that king's country. The subsequent flattery of this people, who had reverted from scarcity to plenty, in calling Herod a divinity, is also in some degree paralleled by this inscription: since none but a divinity could confer an *eternal* benefit.

It is wonderful how a commercial people should be so distressed: could they not import corn by sea? However that might be, our medal proves the fact; and thereby contributes essentially to vindicate the statement of the sacred writer.

No. 15. The head is Annia Faustina, in the character of *Dea Luna*. The reverse 16. is the emperor Heliogabalus, in the character and dress of high priest, sacrificing to the sun, as appears by the altar, towards which he holds out a patera, and the image of the sun above.

No. 17. This medal proves that games were celebrated at Sidon: we sometimes find them particularized; as *Certamina, Periodonica, Iselastica, Oecumenica*. The rewards were the vases, in which are palm branches: the jug seems to allude to Bacchus. The pyramid of balls, has never been explained; but it strikes me as *possibly* having some allusion to a mountain divided into three ranges of peaks: three at the bottom; two above them; one at the top. Compare the ideas suggested on the plates of CÆSAREA PALESTINA, PERSIA, &c.

SARDIS. No. 1. A head of Jupiter: reverse Hercules. The inscription round the head imports "the Lydian Jove:" yet we see Hercules on the same medal; this intercommunity among the deities was freely allowed, since, in fact, they both referred to the same person *originally*.

No. 2. Bacchus: reverse his thyrsus, with a bee.

No. 3. The serpent, or good dæmon, coming out of the basket, the *cista mystica*. Two serpents, intertwined, surrounding a bow case. We have seen this type on medals of various cities. Compare plate of EPHESUS, No. 15, 16. &c.

No. 4. Bacchus: reverse a panther, or other wild beast, holding a branch. The countenance of this creature resembles the human.

No. 5. Apollo, as I suppose, with a bird, perhaps the raven, marking the divination which appertained to that deity.

No. 6. Bacchus, as appears by his bunch of grapes, but if I rightly conjecture, Apollo also, with a bird, as before.

No. 7. The goddess of peace and plenty, as appears by the ear of corn, and the head of poppy.

No. 8. The turretted goddess, veiled: reverse the same divinity as in No. 7. but shown at full length. This figure is completely wrapped up, so that she appears to have no arms. We observe the same peculiarity in No. 10, 11. We find this goddess represented under various mutilations of figure, from a simple stone, to a perfect female. In our plate of CÆSAREA PALESTINA, No. 8. she is rather a ghost than a goddess; yet she is no doubt the very same power, the Astarte, Venus, or by whatever name known, among different people.

No. 9. The goddess of our foregoing numbers, however entitled, was the same power as the Proserpine of other places: accordingly, medalists, in explaining those medals, usually give her that appellation. In this medal we have the history of her being carried off by Pluto, whose horses are urged forward, and directed by a Cupid: below the horses lies a jug overthrown: a serpent, the good genius, assisting in the affair. This medal shows clearly that Proserpine was worshipped at Sardis. The head of this goddess, in the obverse, decently veiled, is decorated with an ear of corn; which agrees with her attributes in the former numbers.

The inscription round this head implies great dignity in this city; since it qualifies her as "the first metropolis of Asia, Lydia, and Greece." As Sardis was a city of the lesser Asia, it is clear that she could not be the metropolis of Greece, properly speaking. This title, therefore, with her claiming to be the first of Asia, must be taken with some allowance. Compare plate of EPHESUS. The reverse commemorates "Julius Sulpicius Hermophilus, the Asiarch; under whom Sardis enjoyed a second Neocorate." That Proserpine was a goddess of the inhabitants of Sardis, appears from an inscription in Gruter, p. 87, 3. "To the goddess Proserpine, of the Sardinians; placed by L. Aurelius Satyrus, Freedman of Augustus."

No. 10. Shows that games were held at Sardis, of several kinds: as we have four vases on a table, and one beneath, with a branch on each side of this vase. The goddess, carefully enfolded, stands in the midst of the vases on the table.

No. 11. Apollo in his car drawn by four horses, holding the goddess, completely enveloped, in his left hand; his right hand apparently in a speaking attitude. Below the horses the type of the sun and moon. It appears by these medals that Sardis was three times Neokoron, or conservator of the sacred implements, ceremonies, festivals, &c. The heads are of Aurelius Antoninus.

No. 12. Three vases with palms in them, placed on a table; a fourth standing under the table. This medal commemorates an "Annius Rufus, who was first Archon at Sardis, for the *third* time:" by medals of Julia Domna he appears to have been so a *fourth* time. No other medals show the exercise of the same magistracy by the same person, more than a *second* time. The manner of marking this *first* official station, by the letter A. deserves notice. Comp. Rev. i. 8.

No. 13. Another of the Rufus family commemorated, who appears to have been chosen to the *Asiarchate*, comp. Ephesus in Index, and to have been the son of a first Archon.

These medals show that Sardis was the seat of various games and other exercises of a popular nature.

SMYRNA. No. 14. The goddess of plenty, sitting on her throne, holding in one hand a cornucopia, in the other two victories. Her head is crowned with only two turrets.

No. 15. The inscription round the head of this medal implies "Smyrna the first of Asia," *i.e.* the first of the cities in Asia: meaning, no doubt, Proconsular Asia. By comparison of this inscription with those on medals of Ephesus, and indeed with some of Sardis, on this plate, we see that the title *first*, was not constantly retained by the same city, exclusively: as we know that a city which was at one time a metropolis, might be deprived of that dignity, and see it transferred to another. Plenty is the import of this emblem, *i.e.* the goddess Ceres.

The reverse, bearing an Amazon, is the usual type on the medals of Smyrna. The legend commemorates "Tertius, who was Asiarch," compare Ephesus in Index. This Amazon has the turrets on her head; the battle axe and shield in one hand, in the other a patera, held out as if receiving her share of a sacrifice: at her feet, a ship. These insignia show that the Amazon was allied to the turreted goddess, the Fortune, Astarte, Venus, &c. at whose feet we have seen a ship, on many medals.

No. 16. This reverse exhibits Jupiter sitting, holding in his hand a Victory, flying towards him. The inscription commemorates "Philotas, son of Hippicus."

No. 17. This Jupiter is Serapis, as appears by the measure on his head: Smyrna has been three times his Neokoron.

There can be no doubt, but what Jupiter was worshipped at Smyrna.

No. 18. The bee on this medal is thought to hint at some connection of the Smyrneans with the Ephesians: and perhaps, says Pellerin, it is a memorial that they formerly had lived together in the same city. The reverse is curious; partly, on account of the figure, which holds in one hand a branch, [the same branch, apparently is, in another medal, held by Diana: the inscription on which, refers to the *Panionic* games,] in the other a bottle, or flaggon, with a long neck to it: whether this be, by its form, appropriated to wine, or to oil, I know not. The second particularity is, that it contains the names of *two* magistrates, Philistus, and Eicadius: these names are usually without any title, importing the office of the magistrate; though some few are found with the title asiarch, high priest, &c. The government of this city was democratic. The *Pretor* for the year is usually commemorated on the medals struck during his year of office; perhaps there were, on some occasions, two of this dignity.

No. 19. The head is Plotina Augusta: the reverse, is not understood by Pellerin: is it a vase, or a large lamp? that part of the lamp, in which the oil was contained.

No. 20. The head of the Amazonian goddess turreted; a battle axe on her shoulder: reverse a lion. Many medals with this type are extant.

No. 21. The crescent enclosing a star; the bull's head below it, another star above it.

No. 22. The poppy between two ears of corn. The head of this medal is Bacchus.

No. 23. The humped bull: reverse an altar flaming.

No. 24. A Victory: reverse the river Meles, on which this city stood.

No. 25. This medal is extremely curious. The head is the turreted goddess: the reverse exhibits a female figure standing against a column; on her head the sacred measure, in her hand a Victory: but the most remarkable particular is, that *she has but one breast;* and her bosom is open, purposely to show this peculiarity; *cujus papilla unica sinistra nuda*, says Seguin, from whom this is copied. The story is, that the Amazons were a race of warlike women, who cut off their right breast, to admit of their drawing the bow more powerfully. The notion is unnatural enough. The fact is, that the same emblem occurs in the cavern temple at Elephanta: and that we have here the very counterpart of the Hindoo goddess. The emblem, I suppose, imports the indifference of sex to this deity: that her power pervades both sexes, and that male and female are included in her. This, then, explains the hitherto incredible tale of the Amazonian women: they were worshippers and adherents of this Hindoo divinity. We have seen above, in No. 15. that the Amazonian goddess was turreted: in No. 21. that Mount Bull was commemorated as the origin of light, and in No. 20. the lion. These evidences certainly agree in their testimony, and allude to a country, and a worship, which did not originate in Smyrna, but was brought to that city from countries much further east. The title Prytaneis is extremely uncommon: it is the consul of the Romans.

Taba, or Tob. Vide in Index, Tob.

TARSUS. Among the most remarkable medals that can be produced in any city, are those of Tarsus, inserted in Caucasus, Plate III. No. 2,

3. where we have the compound figure of a lion-bull, surmounted by the Scythian Serapis Apollo: to these may be added Plate I. No. 7. in which we have bull's horns on the head of the river. Our inference is, that Tarsus was certainly a very ancient city; since only such cities adopted such references.

In the present Plate, No. 5. shows the river issuing from the feet of the goddess, who holds the poppy and ear of corn. In this medal Tarsus assumes the title of Metropolis, and of Adria, *Adrianes*. The reverse is Jupiter sitting, holding in his hand a Victory turned toward him. The inscription imports, it should seem, Tarsus "chief of *all* Adria:" but whether this was a district, a number of cities, or what, is doubtful.

No. 6. From this figure of Apollo, and that peculiar kind of article on which he is seated, concerning which conjectures are various, I apprehend, that there was at Tarsus, an oracle of Apollo. That the Scythian Apollo was commemorated here, we have seen: and that the worship of Apollo was particularly established at Tarsus, does not admit of question; yet Apollo himself is not often seen on the medals of this city.

No. 7. Jupiter sitting, holding a Victory flying toward him; under his throne a garland: reverse the turreted goddess, sitting on a square pedestal; her foot on the river, which figure is crowned, apparently with laurel: but, whatever this crown be, it certainly denotes something peculiar in this river. The inscription signifies "the Quail-chase:" but whether this name belongs to some hill adjacent to Tarsus, or is of more remote import, is not known.

Nos. 9, 10, 11. Are so many instances of compound allegory, or commemoration. In No. 9. The lion is clearly combined with the goat. The figure is speaking.

In No. 10. The figure has the battle axe of the Amazons, with a garland in his hand, on his head the measure: the lion has goat's horns.

In No. 11. The figure appears to have wings, and to hold in his hand perhaps a lamp, he seems to be an Apollo. The animal is clearly not a lion; but probably a tyger, or panther, or other creature of the cat kind: the Nos. 12, 13. show the same figure, and the same creature, but sculptured on an edifice; and I think there can be little doubt, but that among the public buildings at Tarsus, one, at least, was thus embellished. It probably was a pyramid, surmounted by an eagle. These figures are common on medals of this city.

The inscription on No. 12. "Tarsus near the Cydnus," deserves notice. This river runs through Tarsus; its waters are so cold, that bathing in them nearly cost Alexander his life: are they so still? it rises in mountains at some distance from Tarsus.

No. 14. The club of Hercules: whence I conclude that Hercules was among the divinities of Tarsus.

No. 15. A creature, seemingly of the dog kind; perhaps a jackall, or wolf. The reverse has some resemblance to the Ephesian Diana: but it is supported at the bottom by two creatures, having only one horn each, apparently. In this medal Tarsus assumes the titles of *Sacred*, and *Asylum*. This city then was of great antiquity; Sacred, an Asylum, the Metropolis of Cilicia, as on some medals, and of *Adrianes*, or of all the Adrians, as on others. We see therefore, that the apostle had good reason to describe himself as being "of Tarsus, a citizen of *no mean city*." Acts xxi. 19.

Tarsus also qualifies itself as *Autonomos*, governed by its own laws, on a medal of Sabina Augusta. [Pellerin, Melange de Med. Vol. i. p. 187. Pl. 8. No. 7. the lady's head has the crescent under her bust,] which in this particular is the only one known. Mark Anthony had granted this privilege to Tarsus before it was promoted to the dignity of metropolis by Augustus. Mel. Med. tom. i. p. 190.

No. 16. A temple: the inscription "of the community of the Cilicians; Tarsus the Metropolis."

No. 17. Minerva, as the goddess of arts and sciences, was certainly revered at Tarsus. In this medal she is holding a Victory offering a garland, turning from the goddess. The letters added to the inscription are very obscure in their import.

No. 18. A smaller circle of heads, inside of a larger circle of heads: each of these circles contains seven heads, male and female; the heads of the inner circle are divided by spokes, like those of a wheel. The upper head of the outer circle, which is crowned with laurel, has on each side of it a Victory offering a crown; while carrying a palm branch in the other hand. The head is Gordian. The letters are the same as on the former medal: they are therefore of some specific import. A. M. K. Γ. B. *Autocrator Marcus Cæsar: the second year:* is Hardouin's explanation: but we think it doubtful.

No. 19. Turreted Goddess: reverse Jupiter sitting.

THYATIRA, was apparently a considerable city, at least, if we may judge by the number of its medals which remain. It was originally a colony of Macedonians. According to Strabo, it was situated between Sardis and Pergamos.

No. 20. Head of Serapis: which shows that this symbol was adopted in this city: where it is probable, this deity had a temple. Reverse, a Minerva, holding out a Victory coming toward her.

No. 21. Reverse, a female figure, holding in her right hand two ears of corn; in her left a long torch, or lamp: the Ceres, no doubt, of this city.

No. 22. The Amazonian battle axe.

No. 23. Shows an emblem of the same intention, as No. 21. but varied. This figure has on her head the sacred calathus: she holds in her right hand two ears of corn; in her left a long staff.

No. 24. A female figure, allied to the emblems of Egypt: holding in her right hand a sistrum; in her left a long staff: on her head is the flower, as in Egyptian figures. What was the intercourse between Thyatira and Egypt?

No. 25. Shows that Minerva was worshipped in this city: she holds out a patera, as if to partake of the sacrifices offered.

No. 26. An eagle, showing that Jupiter was not forgotten in Thyatira.

No. 27. The head is Bacchus: reverse a Victory holding out a garland.

No. 28. A female head: reverse a Bacchus, holding out a bunch of grapes in his right hand; whether what he holds in his left hand be a thrysus or a torch, I cannot determine.

No. 29. The head is M. Aur. Severus: reverse Apollo in his car, as the god of day: his head surrounded by rays: the chariot in which he rides has somewhat the air of a rainbow: but this chariot appears to be drawn by three lions: under each of the exterior lions, a bull's head. This alliance of the solar light, the lions and the bull, will not escape the notice of the attentive reader.

TYRE. "*Sour* is a very strong town, situated on the sea shore. It is the most ancient of all the cities on the coast." Ibn Haukal. In another place this geographer describes this city, somewhat particularly: "from Tiberiah to *Sour in the water*, is one day's journey."

Pliny, lib. v. cap. 19. mentions Tyrus, anciently an island. It is in compass nineteen miles, Pale-Tyrus lying within, on the continent, being included. The town itself contains twenty two furlongs. Strabo says, "Pale-Tyrus is thirty furlongs from Tyre."

No. 1. Vaillant, from whom this medal is copied, explains the subject of it as representing the Tyrians in the act of presenting a plan of their city to Dido, afterwards Queen of Carthage. But I know not by what authority Dido should wear the sacred measure on her head, since that was restricted to a divinity. I am therefore of opinion, that the female on our medal is Astarte, to whom the Tyrians are, as it were, devoting their city by offering a representation of it. I have placed this medal first, as it shows the public profession of the city of Tyre so late as Philip and Volusian.

No. 2. Represents a ship, on the acrostolium of which hangs a shield, a proper emblem of this mercantile and warlike city. On this vessel stands Astarte, with the palm brach, acrostolium, rather, in her left hand: she is pointing with a sceptre, which she holds in her right hand, and is directing a boy genius, who is pouring a vase of water into the sea: from whence another boy genius appears to have recently taken two fishes, one of which, a dolphin, he offers to the goddess. The other fish is small and straight. This scene appears to pass on the sea shore. Whether it may be allied to a custom still extant, mentioned by Volney, I will not determine; but it appears to be certain, that a pouring out of water in reference to Astarte, is the subject of this ceremony.

"Leaving the village, on the side of the isthmus, at a hundred paces from the gate, we came to a ruined tower, in which is a well, where the women go to fetch water. This well is fifteen or sixteen feet deep: but the depth of the water is not more than two or three feet. Better water is not to be found upon the coast. From some unknown cause, it becomes troubled in September, and continues some days full of a reddish clay. This season is observed as a kind of festival by the inhabitants, who then come in crowds to the well, and pour into it a bucket of sea water, which, according to them, has the virtue of restoring the clearness of the spring." Volney's Travels, vol. ii. p. 213.

Compare the idea of the "blood of Tammuz yearly slain," commemorated on all this coast.

No. 3. Is a remarkable medal, exhibiting a naked figure, holding out in his right hand, a patera, in his left a staff, which has somewhat the appearance of a thyrsus. Before him lies down a bull, above which is a shell: but the most remarkable object is a kind of dwelling, with the word THEBE under it. Whether there was any building in this city called Thebe, whether it be a temple so called, any place of security, we do not know. The word *thebe* in Hebrew, is the name given to the ark of Noah, and that of Moses. Might any memorial of the former be instituted at Tyre? as there certainly was in other cities. The great antiquity of Tyre renders this not impossible. As to any city named Thebe being colonized from Tyre, it does not appear why that should be commemorated on a Tyrian medal, though such a city might properly enough commemorate its mother country.

No. 4. This figure I take to be Astarte, very decently habited; not Dido, as Vaillant supposes. She holds in her right hand an acrostolium; the palm tree, the ship, and the shell, contribute to identify the goddess. The shell appears to be the same as we find on the medals of Sidon, cer-

tainly not the purple murex. The city describes itself as a colony, but the Metropolis of the cities in its district.

No. 5. Astarte in her temple, resting her right hand on a trophy; at her feet Silenus with his wine bottle: on the other side Victory on a pillar; below, a shell. A counterpart, if not, a repetition of the medals of Sidon: Compare SIDON, No. 12.

No. 6. The same subject, but much more distinct by reason of its size, and not being in a temple. The goddess has the modius on her head, the staff of dignity in her hand; a palm tree, with clusters of dates hanging from it, before her; behind her a shell, clearly not the murex. The Victory on the pillar holds out a garland. The head is of *Aquilia Severa*. Compare Plate of SIDON, No. 11.

No. 7. Is a remarkable type, because the stream from the two *metæ*, or ambrosia flowing stones, as they are usually called, runs into a *sacrifical cup*, which is of the same shape as is often found on the head of the serpent the good dæmon, on the medals of Egypt. The history and character of these ambrosial stones are extremely obscure and unsatisfactory: to me it appears that they are copies and imitations of objects of worship among the Hindoos. We have, in Mr. Daniel's Views of Hindoo Temples, precisely the same image, but the stones are mounted on pedestals, as we find them in the medals of Emesa, &c. They appear again in No. 16. but here they assume the appearance of mounts, which was, in fact, their true character. They commemorate mountains, from the feet of which flowed rivers; these united, after a time, into one stream; and this stream was sacred, which is alluded to by its entering the sacred cup. In short, these *metæ* will prove satisfactory evidences, to whoever will examine the subject attentively, of a derivation from the east.

No. 8. Is from Vaillant. The subject is evidently the same as the foregoing; but the absence of the sacrifical cup constitutes a material variation: neither do the two streams flowing from the stones unite so clearly into one. These medals, then, may stand as instances of the illustration which one type may derive from another, though both allude to the same circumstance. No. 8. Is the more frequent type. The Tyrian Hercules is well known. Nonnus informs us, that Hercules was the "King of Fire;" he was also called *Melcarthus*, "King of the City:" he was the Sun, Apollo, &c. It may be worth while to add, that there is preserved at Malta, the shaft of a marble candelabrum, on which is an inscription in the Phenician language and character: it has been thus translated by the Abbé Barthelemy; "Abdassar and Asseremor, sons of Asseremor, son of Abdassar, performed this vow to our Lord MELCRAT, the tutelary divinity of Tyre May his blessing attend them in their uncertain route." Under is written in Greek characters, "Dionysius and Serapion, sons of Serapion, Tyrians, to Hercules Archegetes." This inscription shows, that the Tyrians and Melitans had intercourse, and probably, that the Tyrian Hercules was known in Greece under the name of "the Great Conductor," which is perfectly analogous to several names of divinities remarked in our Index.

No. 9. This medal is marked as a coin "of the Phenician community," with a date, 321. which, from the era of the Selucidæ, falls in the fortieth of the reign of Augustus. What was "the Phenician community?"

No. 10. It appears from this medal, that Tyre qualified herself as "*Metropolis of Phenicia*," or Metropolis of the Roman colonies in Phenicia: this is a title rarely taken, as a city which was a colony, seldom mentions the region of which it was a Metropolis, except Carrhæ in Mesopotamia, in medals struck, as the medal before us was, in the reign of Alexander Severus. The occasion of the assumption here noticed, very probably arose from ancient disputes between the cities of Tyre and Sidon for the primacy, which at length came to open war between them. The emperor Augustus, displeased with them both, deprived both of them, equally, of these assumed rights and dignities. Hadrian restored to Tyre the title and privileges of the Metropolitan city. Septimus Severus confirmed them to this city, which he also made a colony, and permitted to call itself after his name, *Septimia*, which is proved from the medals inscribed *Sep. Tyr. Metrop. Col.* These are struck as well for the emperor as for his wife Julia Domna, for Caracalla, Plautina, and Geta. After the death of Caracalla, this city declared for Macrinus, to the prejudice of Elagabalus, during the war between these two competitors for the empire; therefore, to punish it, Elagabalus deprived it of the titles of Metropolis and Colony, and transferred those titles to Sidon. Instantly, on this acquisition, Sidon struck a great quantity of medals, and continued so to do, during his whole reign, of which numbers are still extant. Tyre, in the mean time, continued its coinage, but inscribed its currency, without any titles, simply TYRIORUM. Severus Alexander, to whom our present medal is referred, restored to the city of Tyre its ancient titles of Colony and Metropolis, to the exclusion of the city of Sidon. This was a splendid victory for Tyre over its rival; and no doubt it was celebrated by great joy and festivity, not omitting sacrifices, &c. which are hinted at by the temple, while the title ennobles Tyre as the Metropolis of Phenicia, whereby its jurisdiction extended over Sidon, as well as over the other cities of Phenicia. After this period we do not find that Sidon struck medals, whether Latin or Greek, for any emperor,

while Tyre struck for all in succession, down to the reign of Gallien.

Septimus Severus restored this city after it had been sacked, and even burnt, by order of Pescennius Niger, because it would not support his party. We do not precisely know in what year it was made a colony; probably after the return of Severus from his Parthian war, from which he came into Syria A.D. 201. Tyre was colonized by the old soldiers of the third Gallic legion. This city had formerly followed two other eras, the first that of the Seleucidæ, the year of Rome 442; before A.D. 312, the other the date of its being governed by its own laws, of Rome 628, before A.D. 125.

I would wish the reader to reflect on these histories; first, that, had these cities consulted the Bible, the question which was the mother city would have been settled at once, since we read expressly, Isa. xxiii. 12. that "Tyre was the daughter of Sidon," and since we read of Sidon so early as Gen. v. 19. xlix. 13. but we do not read of Tyre till the days of David, 2 Sam. v. 11. But the old city of Tyre which stood on the continent, is mentioned Josh. xix. 29. and no doubt but the islanders pleaded the antiquity of this primitive settlement. Secondly, I would observe, that, as Isaiah in the same passage threatens Tyre with being *forgotten* during the reign of one king, it is possible that some such event as the above might fulfil his prediction; for it does not appear, that the city was to be *destroyed*, or even seriously injured, but forgotten, as a harlot that is abandoned; and, afterwards, she is to sing many songs, and make abundant rejoicings for being again taken into favour. If we knew more of the local history of cities and places, we might point out many other fulfilments of minor prophecies, that are now passed over unnoticed.

No. 11. A ship, the type of Tyre: on this medal this city qualifies herself as *Ieras*, sacred.

No. 12. A serpent infolding an egg: to the left a shell, to the right a palm tree, the type of Tyre. The most probable interpretation of this symbol is that of the agatho-dæmon, or good genius, protecting the egg which contains mankind. The size of the egg, in proportion to the creature, forbids us from supposing that this is a female serpent brooding over her own egg; neither is the attitude of the serpent adapted for that purpose. It appears to be an allegory, derived from the Indian history of the deluge, wherein the great serpent seems to denote the power of the deity exerted in preserving the ark on the mighty waters. That an egg was the symbolical enclosure of the human race, whence the proverb *omnia ex ovo*, has been abundantly proved by Mr. Bryant.

No. 13. The club on this medal, with the letters on the top of it, compose the monogram TYP. Tyre. The city calls itself *Metropolis:* the date is 238. The Phenician letters are the name of the city.

No. 14. Type, a bull, behind him a standard for carrying a light, such as were used in the army. I conceive that we see Apollo holding a light of the same description in the medals of ATHENS, No. 18. and the same, or nearly, occurs in a Plate of INDIA, No. 7. where the figure who holds it stands on a bull. Is there any reference in this type to the solar light rising behind Mount Bull? Comp. Plate of MOUNT TAURUS, No. 18, 21. If so, it would add one more to the Oriental commemorations retained at Tyre. The head is of Pupienus.

No. 15. The eagle of Jupiter with the palm, and the club of Hercules. Tyre in this medal assumes the dignity of an *asylum*, as well as *sacred:* so that, by uniting her titles, we find her, *sacred; an Asylum, a metropolis*, and the *metropolis of all the cities of Phenicia.*

No. 16. A tree, around which a serpent twines; on each side a great stone, or mount of a conical shape: below a dog and a shell. We have already hinted at these mounts: it is evident they are sacred things, we sometimes on medals find them in a temple. But there were no such mounts at Tyre, which city stood on a level island. The tree is usually taken for an olive tree; the serpent, I suppose to be the good genius protecting the olive trees. The dog is thought to refer to the original discovery of the purple fish, which is said to have been by his eating the fish, and the purple with which it had stained his lips being noticed by his master.

Nos. 17, 18, 19. Are commemorations of the games celebrated at Tyre; they appear to have been,

1. The *Heraclean*, inhon or of Hercules.
2. The *Olympian*, in honor of Jupiter Olympius.
3. The *Actian*, in honor of the victory at Actium.

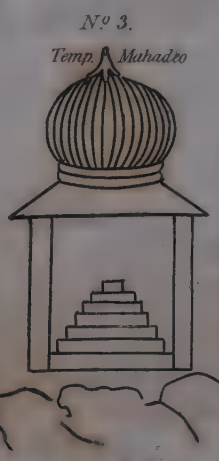
In No. 17. We have palm branches, in No. 18. ears of corn, in No. 19. an olive branch, of *i.e.* victory.

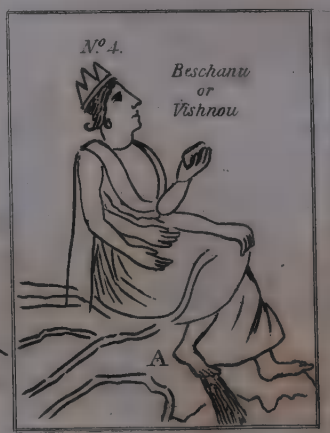
There were games in honor of Hercules, called *Heraclean*, which are not mentioned on any Greek medal, but only on those which belong to Tyre, after it became a Roman colony: yet there were other games of the same name at Athens, at Thebes, and in sundry principal cities. The Tyrian Hercules was the most ancient of all. His worship is older than the days of Solomon. Tyre celebrated these games every five years, that is to say, after every four complete years, as appears 2 Macc. iv. 18.

In No. 17. which alludes to the Heraclean games, we have two vases, and the sun above them: which agrees with the idea that Hercules was the sun.

FINIS.

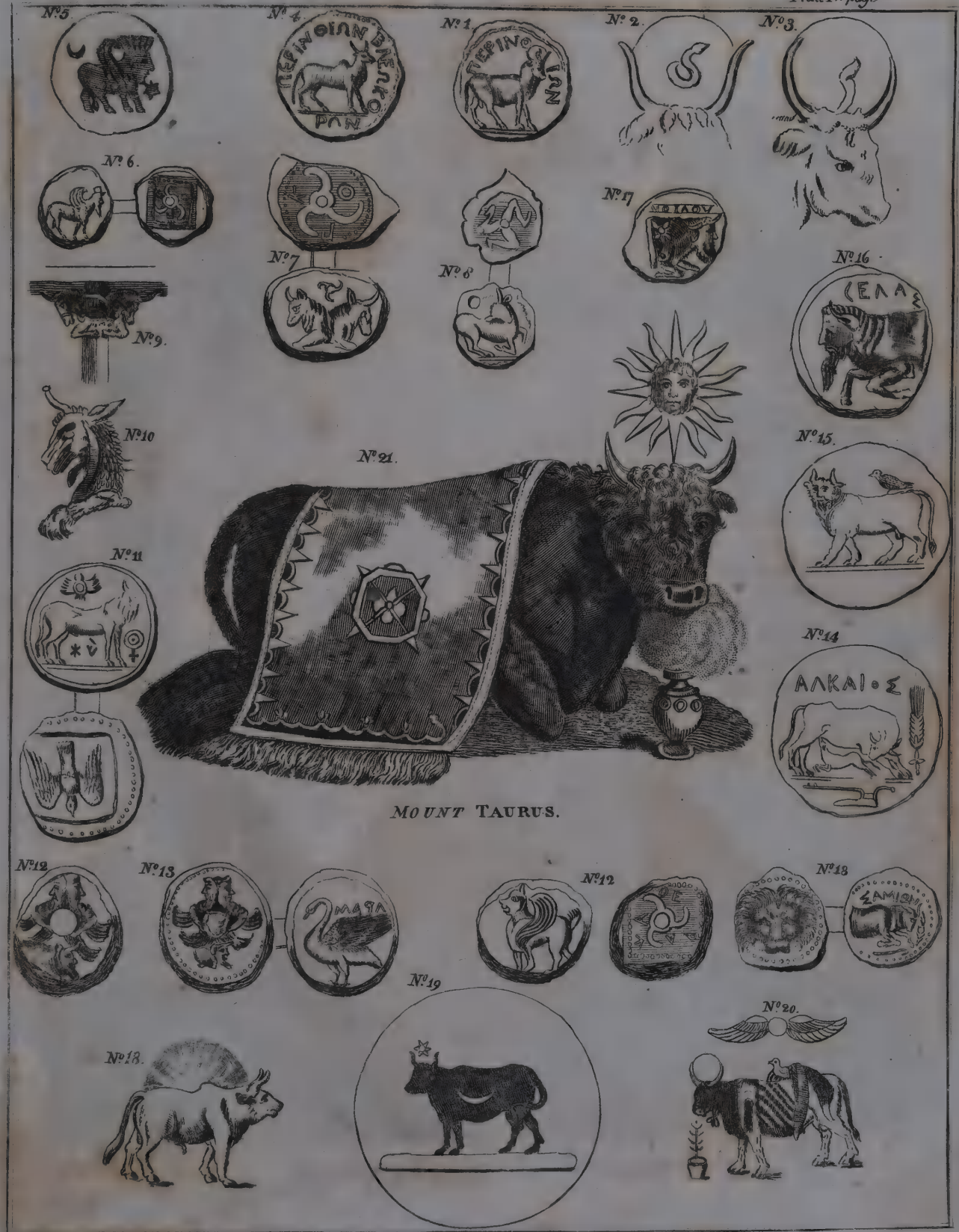
ORIGIN of the River GANGES

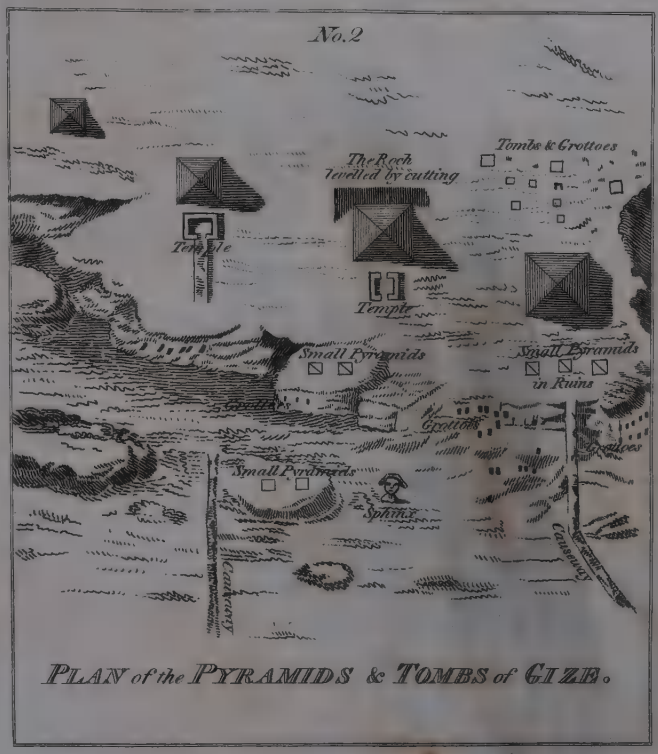




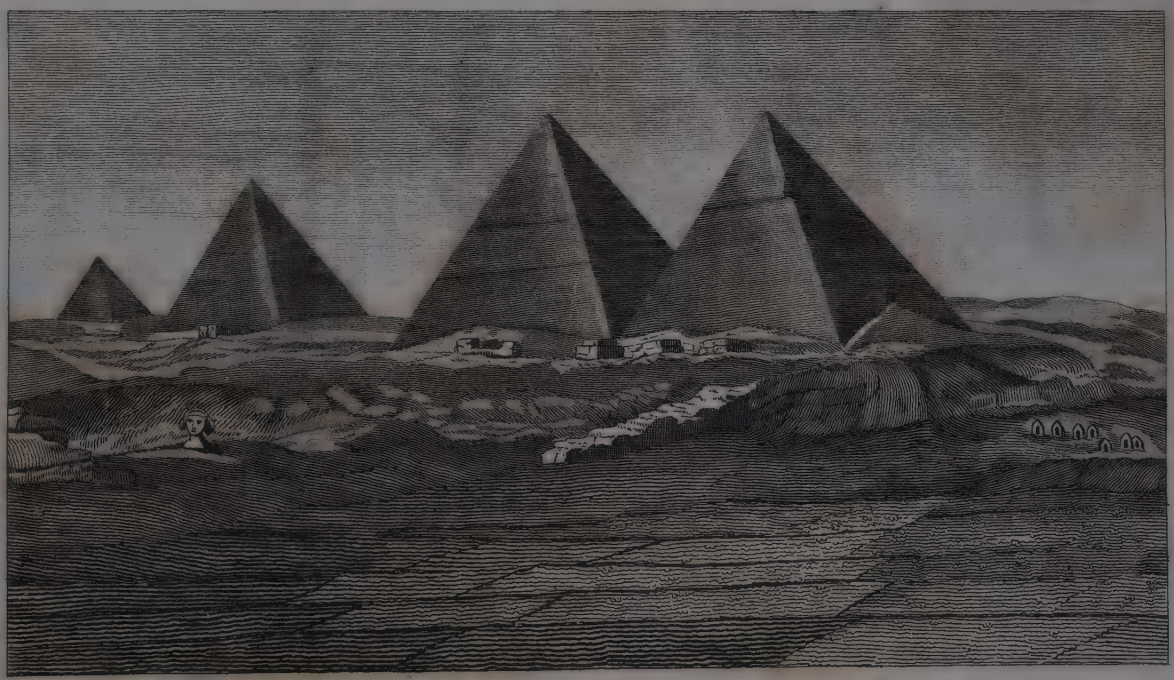
Nº 1.
Nº 2.
Nº 3.
Nº 4.
Nº 5.
Nº 6.
Nº 7.
Nº 8.
Nº 9.
Nº 10.
Nº 11.
Nº 12.
Nº 13.
Nº 14.
Nº 15.
Nº 16.
Nº 17.
CAU CAS-US

Nº6.
Nº4.
Nº5.
Nº7.
Nº8.
Nº9.
Nº11.
Nº10.
Nº14.
Nº12.
Nº13.
Nº3.
Nº2.
Nº1.
CAU-CAS-US
Nº16.
Nº15.
Nº17.
Nº18.
Nº19.
Nº20.
Nº21.
Nº22.


Nº5.
Nº 4.
Nº 1.
Nº 2.
Nº3.
Nº 6.
Nº7.
Nº 8.
Nº 17
Nº16
Nº9.
Nº10
Nº 21.
Nº15.
Nº11
Nº14
ΑΛΚΑΙ•Σ
MOUNT TAURUS.
Nº12
Nº13
Nº12
Nº13
Nº19
Nº20.
Nº18.

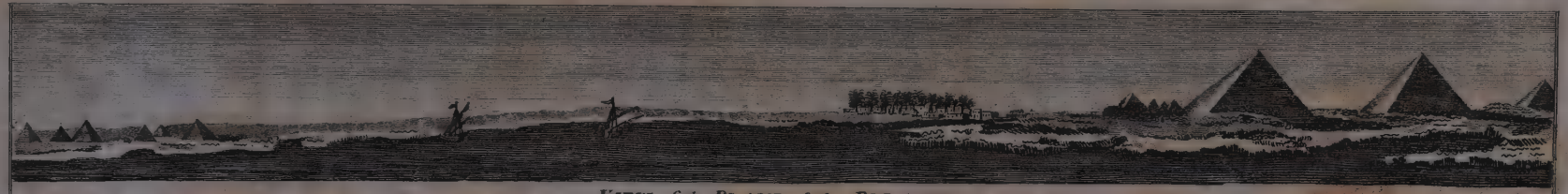


PLAN of the PYRAMIDS & TOMBS of GIZE.



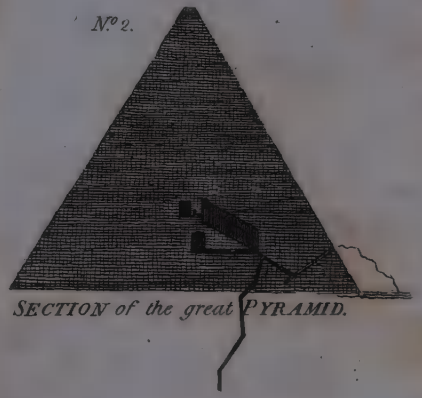
VIEW of the PYRAMIDS of GIZE.

NORTH
Longitude East of London
AMERICA
FROZEN SEA
Nova Zembla
EUROPE to JAPHET
ARCTIC CIRCLE
Ob R.
Zena R.
KAMTSCHATKA
SIBERIA
Wolga R.
Black Sea
Lake Baikal
ASIA
Amur R.
EASTERN TARTARY
NATOLIA
Caspian sea
Oxus
L. Aral
MASSA GETÆ
Levant Sea
Holy Land
ARMENIA
Euphrates
Tigris
Oxu MTNS
Sihon
Sea
Mash
MEDIA
PERSIA
CUSH
EDEN
Chaldea
Susiana
Sephar
ELAM
Gedrosia
Persian Gulf
CHAULON
ETIA
Orcha
Arabia
Balauchee
Indus R.
Caspatyrus
Burampooter R.
Kian Keal R.
CHINA
JAPAN EMPIRE
SEA
TROPIC of CANCER
OR
INDIA
River Ganges
RED SEA
ARABIA
ARABIAN SEA
Malabar Coast
Coast
BAY OF BENGAL
PHILIPPINE ISLANDS
PACIFIC
Straits of Babelmandel
AFRICA to HAM
RED SEA
OR
INDIAN
OCEAN
Ceylon
Maldives
CHINA SEA
BORNEO
Islands
EQUINOCTIAL LINE
Straits of Sunda
Java
NEW GUINEA
MAP of ASIA
shewing the supposed SITUATION of PARADISE.
Longitude East of London
WEST
EAST
North Latitude
South Latitude



VIEW of the PLAIN of the PYRAMIDS.

N.º 2.

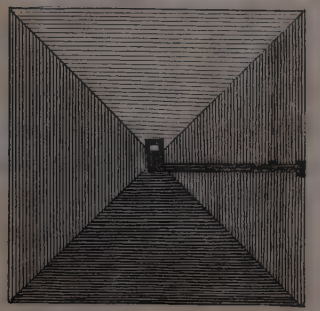


SECTION of the great PYRAMID.

N.º 6

SPHINX

N.º 3

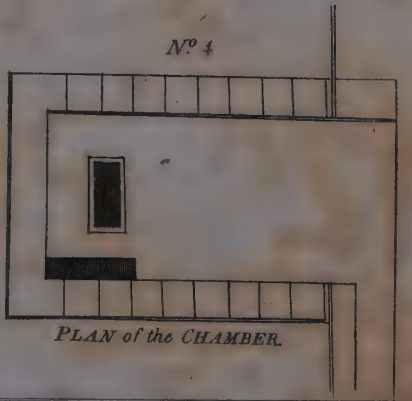


PLAN of the great PYRAMID.

N.º 5

SECTION of the CHAMBER of the great PYRAMID.

N.º 4



PLAN of the CHAMBER.

A.Doolittle sc.

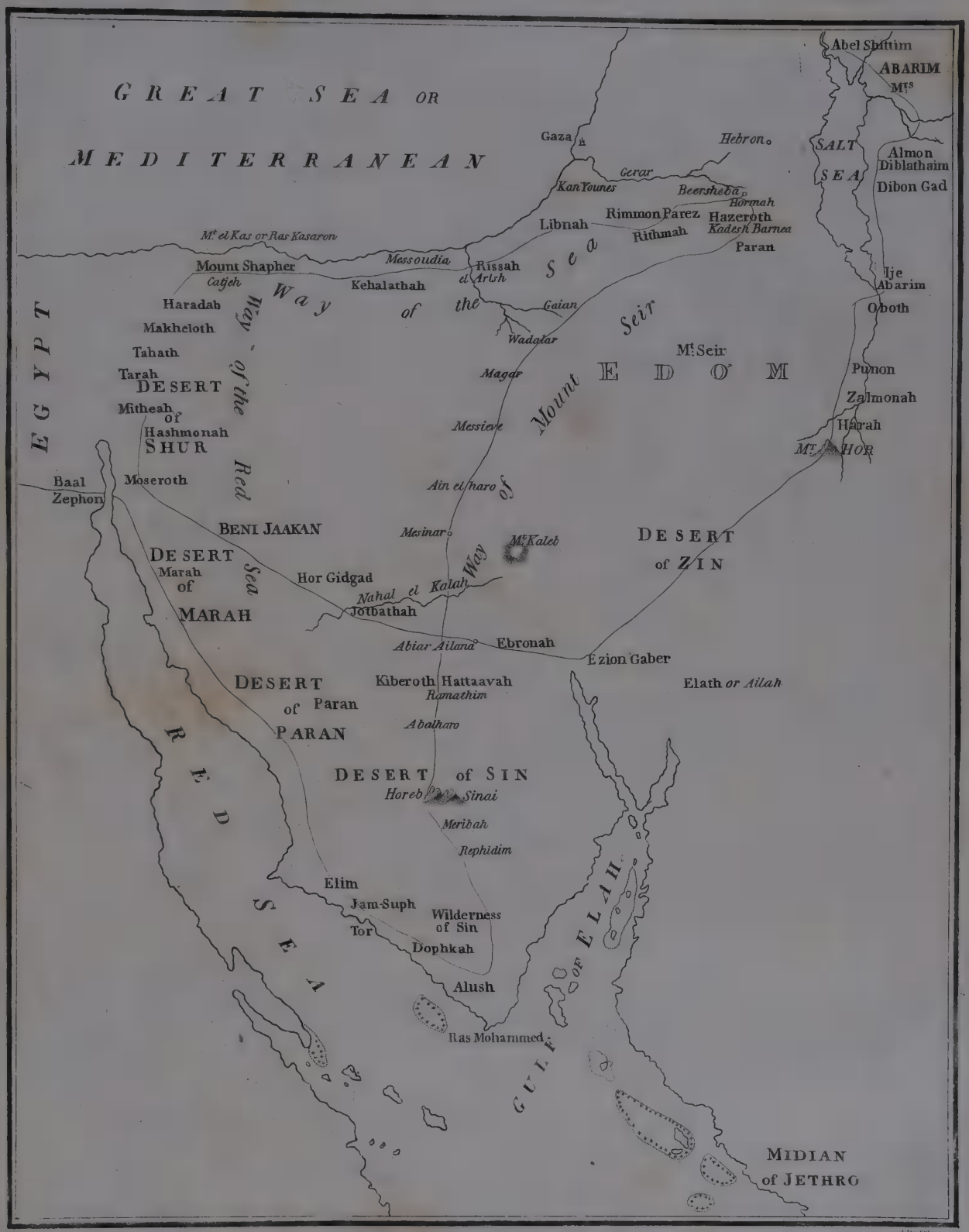
PYRAMIDS. *Plate I.*

MAP of
ASIA.
EUROPEAN
RUSSIAN
EMPIRE
SIBERIAN
GOVERNMENT
OF
TOBOLSK
TUNGUSIAN
GOVERNMENT
OF
IRKUTSK
YAKUTSK
GOVERNMENT
OF
OSTIACHS
KAMTSCHATKA
SEA OF
OCHOTSK
EASTERN
TARTARY
WESTERN
TARTARY
CHINA
EASTERN
OCEAN
INDIAN
OCEAN
ARABIA
PERSIA
HINDOSTAN
THIBET
BAY OF
BENGAL
ARABIAN
SEA
BLACK
SEA
CASPIAN
SEA
ARCTIC
OCEAN
AMERICA
Nova Zembla
Arctic Circle
Tropic of Cancer
Equinoctial Line
Longitude East 5 0 from London 6 0
Constantinople
Aleppo
Cairo
Jerusalem
Mecca
Muscat
Ormus
Bombay
Goa
Calicut
Madras
Ceylon
Maldive
Islands
Laccadive Is
Socotora
Mocha
Aden
Gulf of
Babelmandel
Persian Gulf
Red Sea
Delhi
Agra
Lahore
Cashmere
Cashgur
Turfan
Kitayans
Mongouls called Kalkas
Kalmucs
Tungusians or Solongians
Tungusian Tartars
Eastern
Manshurs
Gulf of
Corea
Corea
Japan
Isles of Japan
Isles of Jesso
Kurile
Isles
Pekin
Nanking
Canton
Formosa I
Luconia or Luzon
Philippine
Isles
Mindanao
Celebes
Sea
Borneo
Java
Sumatra
Isles of
Sunda
New
Guinea
New
Ireland
New
Britain
Louisiade
Admiralty I.
Schouters I.
Carolinas
Isles
Pelew
Islands
Bristol Bay
Behring's
Kamtschatka
Awatcha
St Peter & Paul
Ochatsk
Yakutsk
Lena R.
Jenisei R.
Obi R.
Volga R.
Danube R.
Euphrates R.
Tigris R.
Nile R.
Ganges R.
Indus R.
Yellow R.
Hoanho R.
Yang tse kiang R.
Amoor R.
Lake Baikal
Lake Aral
Caspian Sea
Black Sea
Mediterranean Sea
Persian Gulf
Red Sea
Arabian Sea
Bay of Bengal
China Sea
Indian Ocean
Pacific Ocean
Desert of Cobi
The Great
Tartary
Kingdom of Pegu
Siam
Gulf of Siam
Gulf of Tonquin
Cochin China
Malacca
Sumatra
Borneo
Java
Celebes
Moluccas
Philippine
Isles
Japan
Isles
Kurile
Isles
Aleutian
Isles
Tropic of Cancer
Equinoctial Line

Longitude West from London
NORTH
Longitude East from London
GREENLAND
ARCTIC or FROZEN OCEAN
ICELAND
ARCTIC CIRCLE
North Cape
SCANDINAVIA
NORTH SEA
Ferroe Islands
Shetland Islands
SWEDEN
GULF of BOTHNIA
Onega Lake
Ladoga Lake
ATLANTIC OCEAN
GERMAN OCEAN
BRITISH SEA
DENMARK
BALTIC SEA
MESHECH
ROSH
RUSSIA
IRELAND
Scotland
IRISH SEA
St Georges Channel
Wales
ENGLAND
HOLLAND
PRUSSIA
Vistula R.
Volga R.
MAGOG
EUROPE
English Channel
GERMANY
POLAND
FRANCE
Seine R.
Loire
Rhine R.
Lake of Constance
Lake of Geneva
SWITZERLAND
Niester R.
Dniper R.
Don R.
TUBAL
BAY OF BISCAY
GAULS or CIMBRI
HUNGARY
GOG
CASPIAN SEA or LAKE
Danube River
Gulf of Venice
ADRIATIC SEA
ITALY
TURKEY
MADAI Col:
TIRAS Col:
BLACK SEA or Sea of ASHKENAZ
Moschi or MESHECH
Riphath
Togarmah
Meshech
Gulf of Lyons
Corsica
Sardinia
Tagus R.
PORTUGAL
SPAIN
Meridian of London
Tartessus Col.
Hellas
Tiras
Ashkenaz
GOMER
ARMENIA
ASIA
Madai
Elisha
JAVAN
Tarshish
Chittim
Dodan
ARCHIPELAGO
ELISHA'S ISLES
Straits of Gibraltar
MEDITERRANEAN SEA
Sicily
Tunis
PHUT
Chittim
Canaan
LEVANT SEA
AFRICA
MAP OF EUROPE shewing the supposed SETTLEMENTS of JAPHET
WEST
EAST
North Latitude
North Latitude
Long West 5 from London
Longitude East 40 from London
SOUTH

MAP of EUROPE.
GREENLAND
ARCTIC OCEAN
NORTHERN FROZEN OCEAN
NORTH SEA
BRITISH OCEAN
ATLANTIC OCEAN
BALTIC SEA
GULF OF BOTHNIA
GULF OF FINLAND
BAY OF BISCAY
MEDITERRANEAN SEA
BLACK SEA
CASPIAN SEA
WHITE SEA
ICELAND
SWEDEN
NORWAY
FINLAND
RUSSIA
TARTARY
GERMANY
POLAND
HUNGARY
TURKEY
GREECE
SPAIN
FRANCE
AFRICA
ITALY
SWITZERLAND
BRITISH ISLES
North Cape
Arctic Circle
Stockholm
Petersburg
Moscow
Vienna
Berlin
Paris
London
Madrid
Constantinople
Rome
Naples
Gibraltar
Long West 5 from London. 0
Longitude East 40 from London. 45

NORTH
West 40 Longitude
East 60 Longitude
EUROPE
ASIA
ATLANTIC
OCEAN
Straits of Gibralter
Madeira
Canary Islands
Tunis
ALGIERS
TRIPOLI
MEDITERRANEAN SEA
Levant
Canaan
Lehabim
Naphtuhim
Castuhim
AMALEK
MOROCCO
PHUT
BARBARY
LUBIM
EGYPT WEST
EGYPT EAST
RED SEA
SUKKIIM
CASLUHIM
PATHROS
LUD
TROPIC of CANCER
BARABRA
AFRICA
Cape Verd Islands
Cape Verd
CUSHITES
OR
ETHIOPIANS
ABYSSINIA
Nile River
Straits of Babelmandel
Cape Guardafui
Sierra Leona
NEGROLAND
EQUATOR or EQUINOCTIAL LINE
West 20 Longitude
East 30 Longitude
ETHIOPIAN
SOUTH
SEA
ATLANTIC
OCEAN
AMERICA
St Helena
Meridian of London
ZENJ or ZANGUEBAR
ZANGUEBAR
CAFFRARIA
Channel of Mozambic
Madagascar ISLAND
TROPIC of CAPRICORN
Cape of Good Hope
MAP of
AFRICA.
shewing the supposed
SETTLEMENTS of HAM.
40 West Longitude 30 from London 20
Longitude East 50 from London 60
WEST
EAST
SOUTH
North Latitude
South Latitude



TRAVELS of ISRAEL, in the WILDERNESS.

MAP of
AFRICA
NORTH
ATLANTIC
OCEAN
SOUTH
ATLANTIC
OCEAN
SOUTHERN
OCEAN
ETHIOPIAN
SEA
SPAIN
NATOLIA
PART OF
ASIA
MEDITERRANEAN
SEA
Tropic of Cancer
Equinoctial Line
Tropic of Capricorn
Meridian of London
ZAHARA OR THE DESART
BARBARY
NUBIA
ABYSSINIA
EGYPT
ARABIA
CAPE VERD
JALOFS
FOULIS
GONJAH
NEGROLAND
GUINEA
BENIN
DAHOMY
TOMBUCTOO
CASHNAH
SENNAAR
KORORofa
MEDRA
MUJAK
GINGIRO
ALABA
LOWER
MAGADOXA
AJAN
ADEL
MAKOKO
ANZICO
FUNGENO
MONOEMUGI
MATAMBA
CONGO
ANGOLA
BENGUELA
MONOMOTAPA
MONGALA
MAURICA
ZANGUEBAR
HOTTENTOTS
Cape S.Roque
Ascension I
S.Helena I
Fernando Noronha
Dos Picos
C of Good Hope
Madeira I.
CANARY ISLES
Str. of Gibraltar
Str. of Babelmandel
Jerusalem
Mecca
Medina
Aleppo
Cairo
Suez
Candia
Cyprus
Sicily
Malta
Algiers
Tripoli
Tunis
Fez
Morocco
Mequinez
Tafilet
Tombuctoo
Googa
Wangara
Begarmee
Halfaia
Kordofan
Gondar
Tigla
Dyre
Darfur
Kassena
Kaffaba
Dongoo
Gaffata
Gallam
Gambia R.
Sierra Leona
Cape Verd
Cape Lopo
Gabon or Fonga
Calbongos
Princes I.
Annaboa I.
Fernando Po
Cape Formoso
Benin
Jaboo
Ardra
Whydah
Slave Coaft
Gold Coaft
Grain Coaft
Ivory Coaft
Sierra Leona R.
Galinhas R.
Sherbro I.
Cape Mount
Cape Palmas
Cape Three Points
Accra
Axim
Commendo
Rio Formoso
Rio Real
Rio Camarones
Rio Gabon
Rio Zaire
Rio Quilla
Rio Coanza
Rio Benguela
Rio Cunene
Rio Zambre
Rio Spirito Santo
Rio Infante
Rio Sabia
Rio Inhambane
Rio Sofala
Rio Espirito Santo
Rio Inhamgua
Rio Natal
Rio Lagoa
Rio Mozambo
Rio Cuama
Rio Quilimancy
Rio Quilmanci
Rio Quilmanci
Rio Quilmanci

A MAP of
CANAAN
for General Purposes.
THE
GREAT
SEA
Sidon
Tyre
PHOENICIA
SYRIA
ABILENEA
Mount Lebanon
Maachathites
Geshurites
Mount Hermon
TRACHONITIS
AMMONITES
MIDIANITES
MOABITES
Land of Tob
Land of Gilead
Land of Mizpeh
HALF TRIBE OF MANASSEH
GALILEE
GAULONITIS
BASHAN
GILEAD
ARGOB
HALF TRIBE OF MANASSEH
SAMARIA
EPHRAIM
ISSACHAR
ZEBULUN
GAZEBULUN
BENJAMIN
REUBEN
PEREA
JUDEA
THE SALT SEA
PHILISTIA
PALESTINE
IDUMEA
AMALEKITES
Jerusalem
Bethlehem
Hebron
Gaza
Ascalon
Ashdod
Ekron
Joppa
Jericho
Bethel
Shiloh
Shechem
Samaria
Nazareth
Mount Tabor
Mount Carmel
Megiddo
Taanach
Dor
Caesarea
Acco or Acre
by the Greeks called Ptolemais
Kishon River
Jordan
Sea of Galilee or Tiberias
Sea of Gennesareth
Waters of Merom
Hazor
Kedesh
Aphek
Achzib
Rehob
Laish or Dan
Baal Gad
Ashtaroth
Edrei
Golan
Nobah
Ramoth Gilead or Ramoth Mizpeh
Mahanaim
Adom
Jogbehah
Succoth
Zartanah
Bezek
Ophrah
Tirzah
Abelmeholah
Jordan
Heshbon
Abel of the Vineyards
Ham or Rabbah
Minnith
Abarim Mts
Bezer
Jahaz
Kedemoth
Aroer
Arnon Rock
Arnon River
Ar or Moab
Admah
Zeboim
Beth Jeshimoth
Shittim
Gilgal
Bethhoglah
Jericho
Ai
Beeroth
Gibeah
Enrogel
Valley of Hinnom
Mt of Olives
Wilderness of Judea
North Bay
Sodom
South Bay
Zoar
Zin or Kadesh
Wilderness of Zin
Arad
Gomorrha
Ascent of Akrabbim
Wilderness of Parah
Wilderness of Shur
EGYPT
MT SEIR OR EDOM
Debir
Goshen
Ziklag
Hormah
Kadeshbarnea
South Ramah
Ain
Libnah
Jarmuth
Lachish
Adullam
Eglon
Makkedah
Azekah
Zorah
Sorek
Timnah
Kirjathjearim
Bethshemesh
Brook Zerah
Timnath Serah
Gaash Hill
Gaash Brook
Neher
Bethoron
Gibeon
Bethaven
Tirzah
Abelmeholah
Zeiroth
Jezreel
Well of Harod
Bethshan
Tabor
Hermon
Mt
Mount
Tolkream
Tiberias
Haroseth
Jordan R.
Cinneroth
Achzib
Aphek
Madon
Hazor
Laish or Dan
Baal Gad
Rehob
Tyre
Sidon
Mt Sepho Hashmain
Mt Hermon
Mt Lebanon
Maachathites
Geshurites
Mount Hermon
Land of Tob
Land of Gilead
Land of Mizpeh
Longitude East from Ferro
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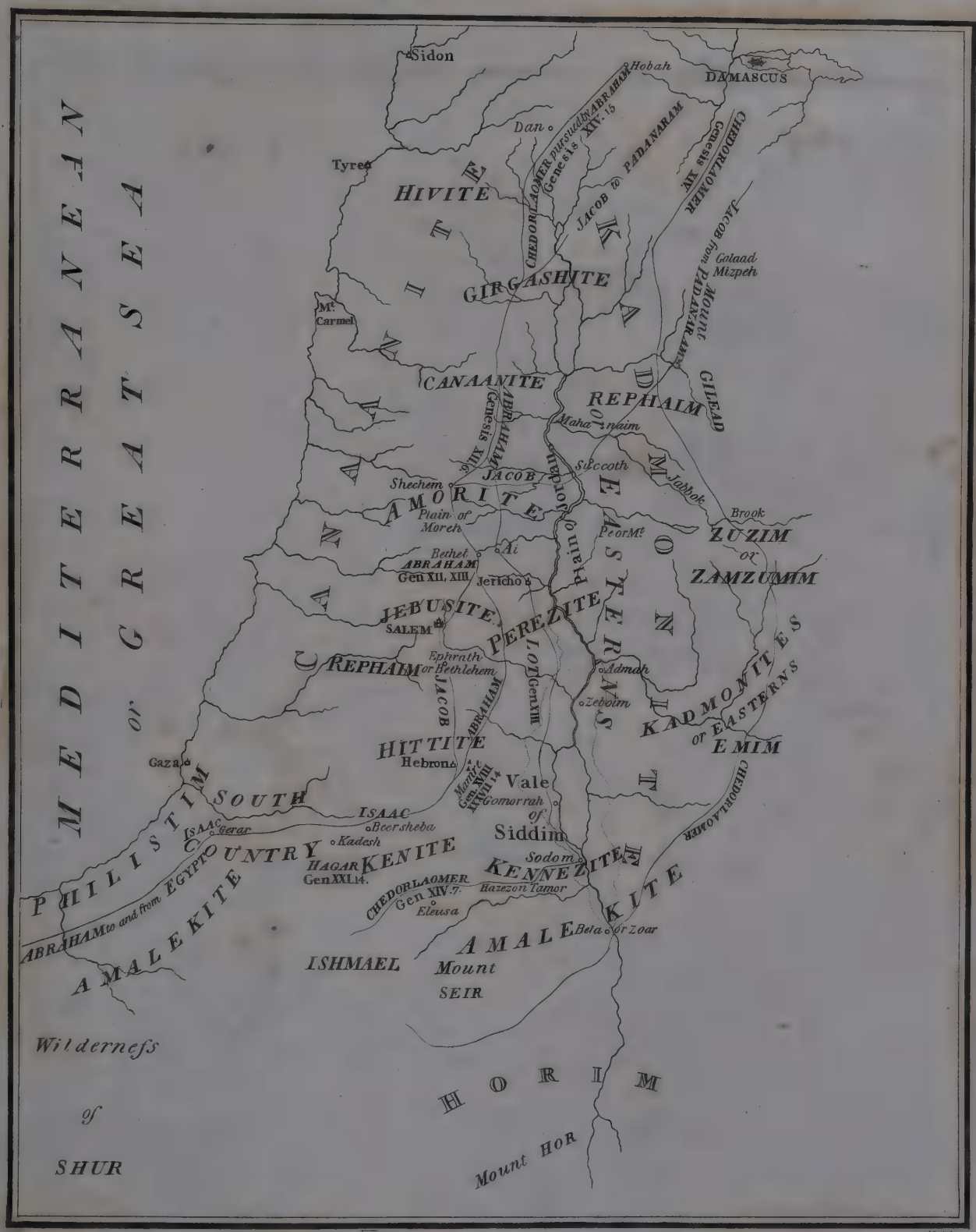
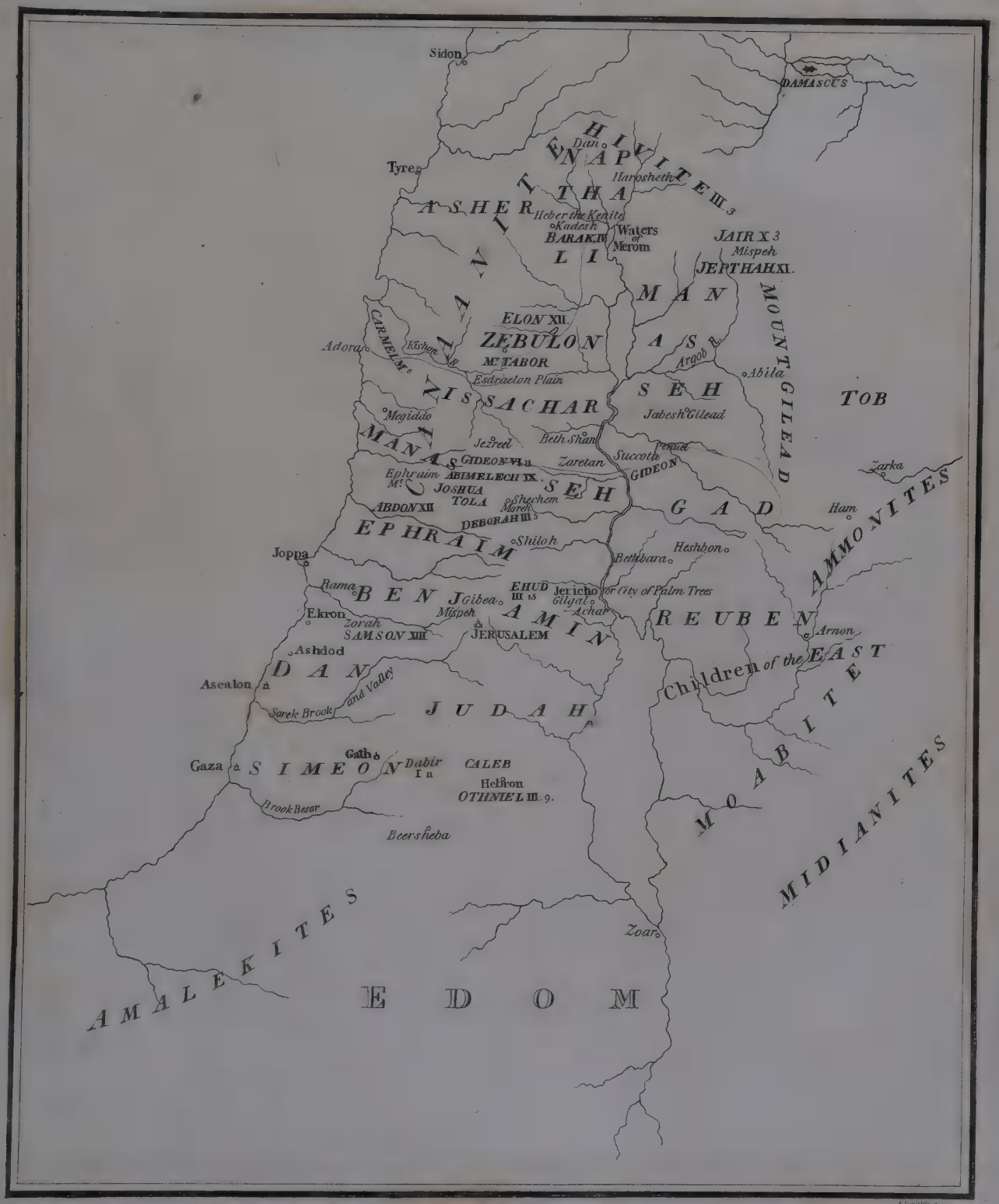
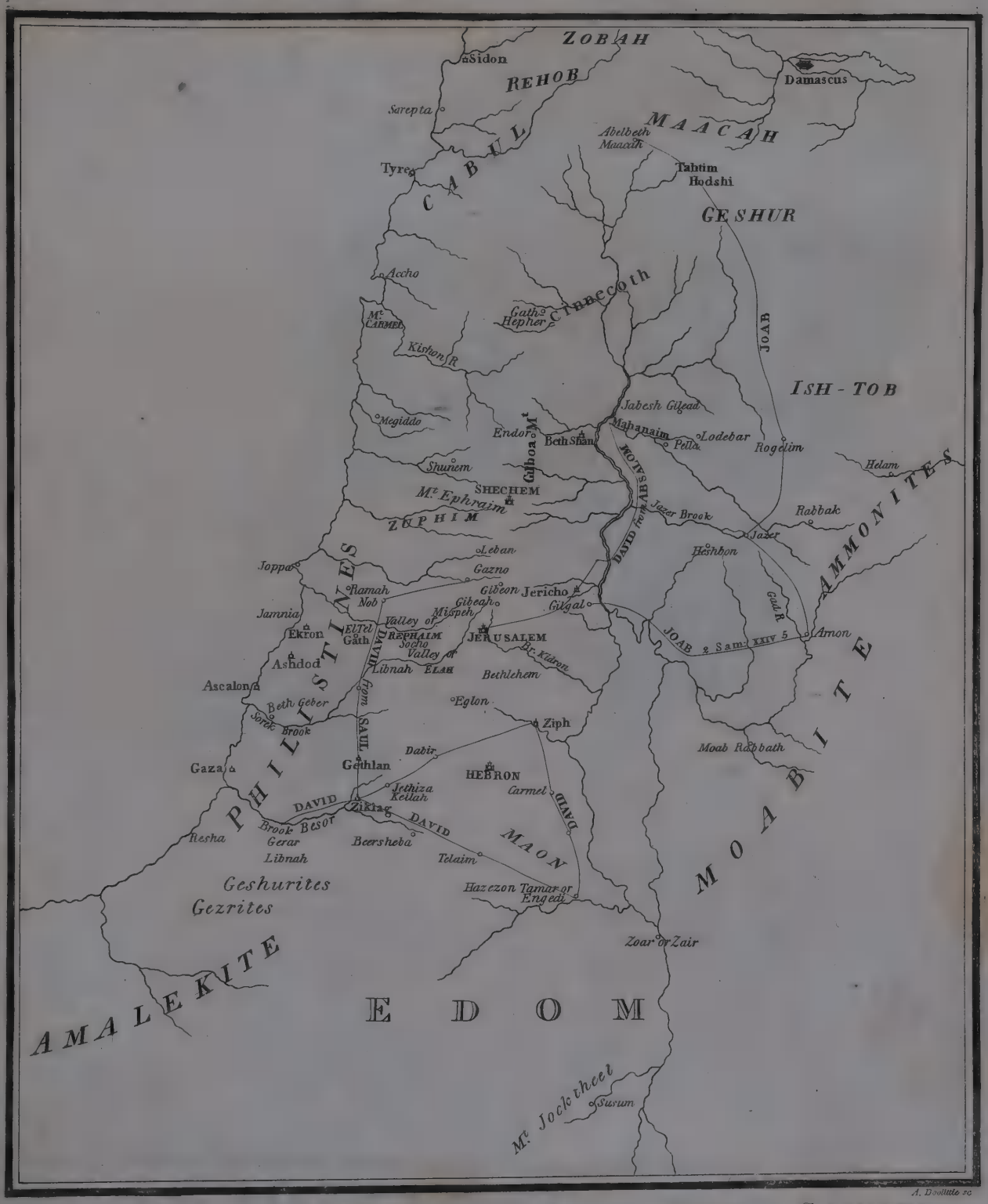


A Mar of CANAAN, adapted to the Book of GENESIS,



A MAP of **CANAAN**, *adapted to the* BOOK *of* **JUDGES.**



A. Doolittle sc

A MAP of **CANAAN,** *adapted to the* BOOKS *of* SAMUEL.

A MAP of **CANAAN**, *shewing the CAPTIVITIES of* **ISRAEL** and **JUDAH.**

ASKALON

No 1

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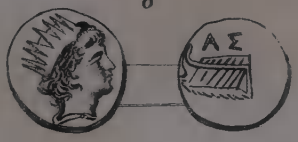

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ATTALIA

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ASSOS

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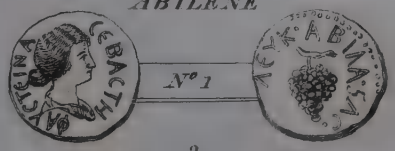
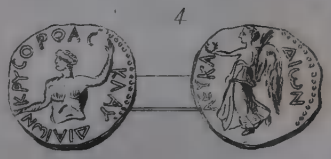
ATHENS

N. Justin sc.

ABILENE





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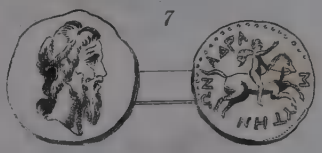

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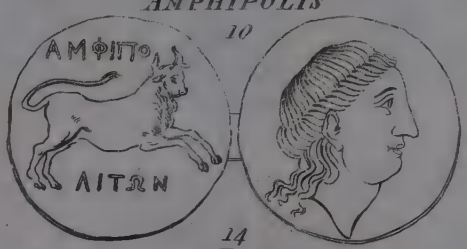

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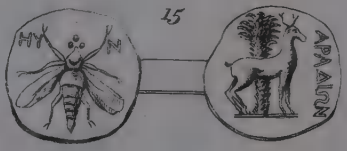


N. Jeakins sc.

ANTIOCH in SYRIA.

ANTIOCH in PISIDIA.

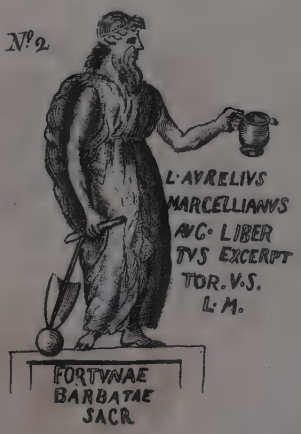
F. Jeakes sc.

BAAL GAD.

Nº 3

Nº 1

Nº 2



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BAAL SHALISHA.

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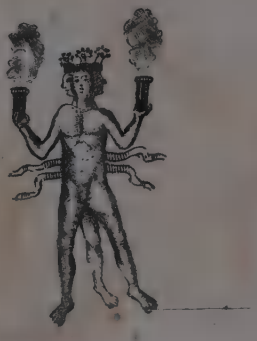

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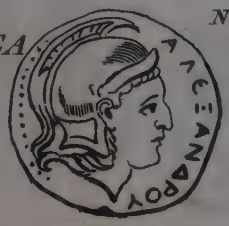
BEREA



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BERYTOS

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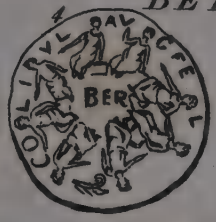

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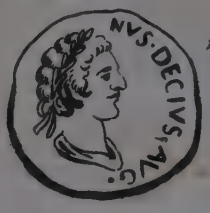

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15

CÆSAREA LIBANI

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CÆSAREA PALESTINA

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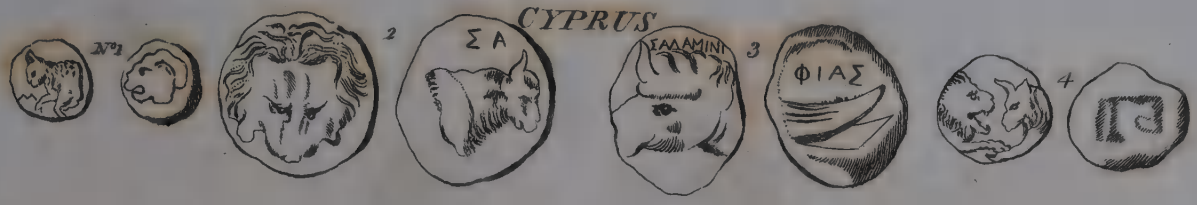
Watt Sp. Worcester.

CRETE.

Tralt Sp. Boston.

CYPRUS



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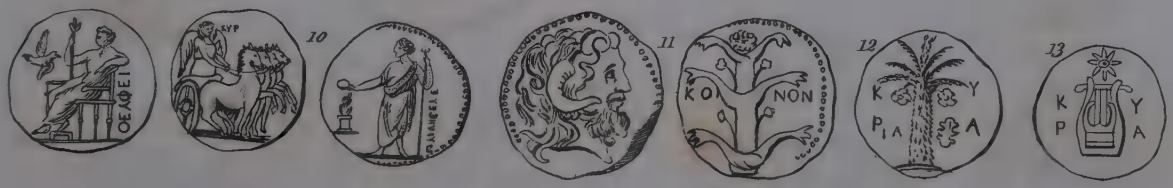

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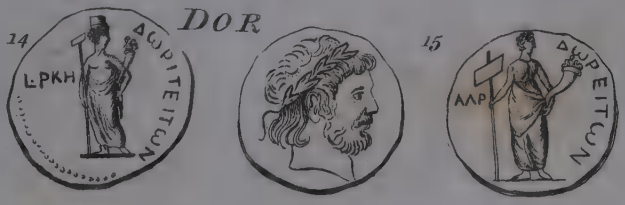

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ΠΗΓΑΙ
COL. DAMASCO. METRO.
COL. DAMAS METRO.
COL. DAMA. METR.
COL. DAMA. METRO.
COL. DA MA. MET.

DAMASCUS

EGYPT

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ΒΟΥ
LIA
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ΜΕΣΟΝΤ
LIA
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ΑΝΤΑΙ
LIA
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ΑΠΟΛ
LIA
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ΑΡΑΒΙΑ
LIA
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ΗΛΙΟΥ ΠΟΛΙΣ
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ΜΕΜΝΑ
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ΣΕΒΕ
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ΑΥΤ·ΚΑΙΣΑΡΔΟ
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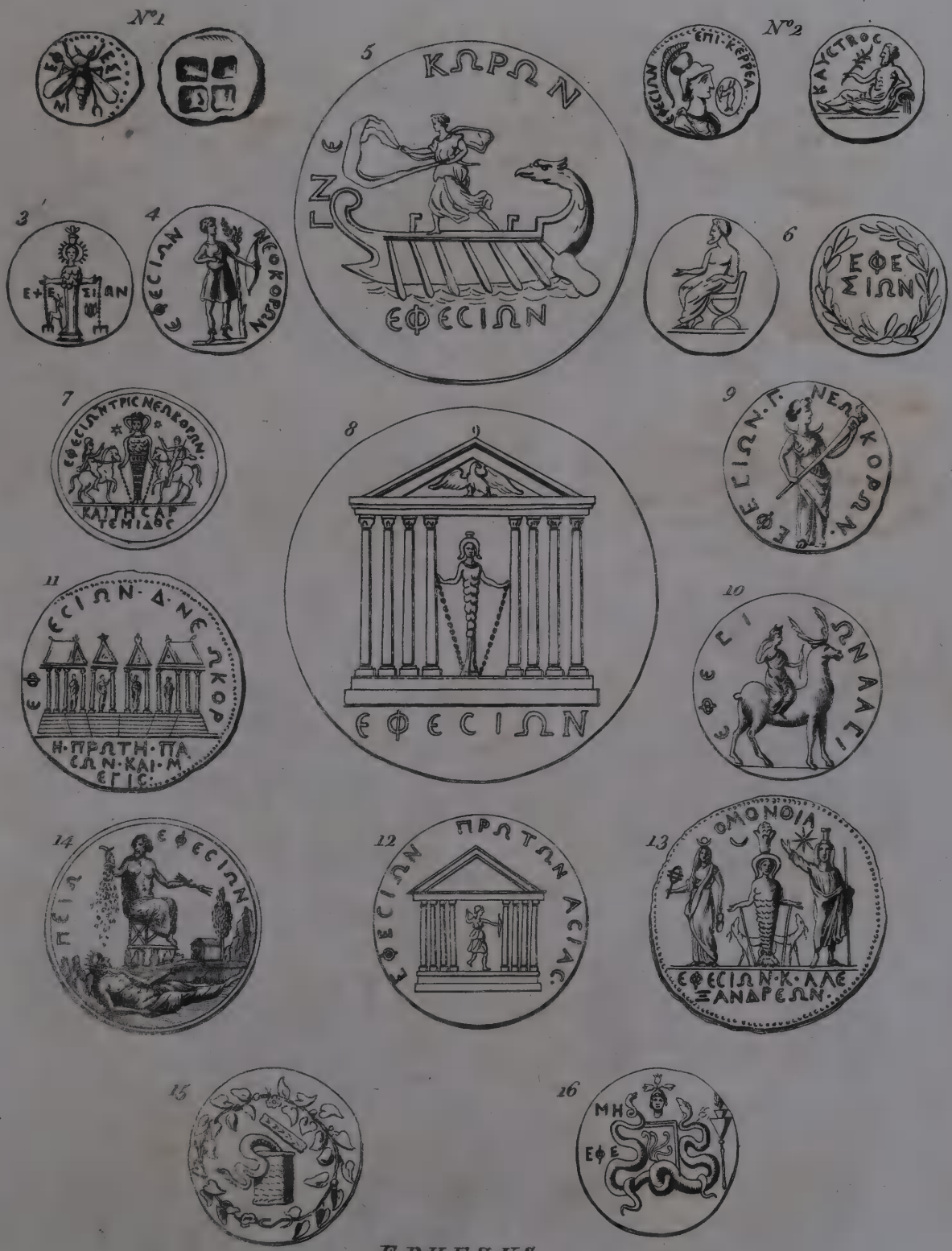
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N°2
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CΩΝ·ΚΑΙ·Μ
ΕΓΙC·
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ΟΜΟΝΟΙΑ
ΕΦΕCΙΩΝ·Κ·ΛΛΕ
ΞΑΝΔΡΕΩΝ·
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ΕΦΕ

EPHESUS.

GEBAL N°1

GEBA

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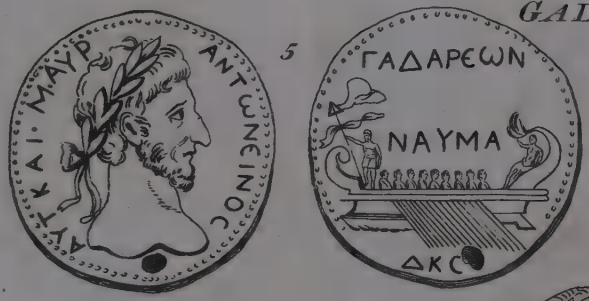

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N°1

N°2

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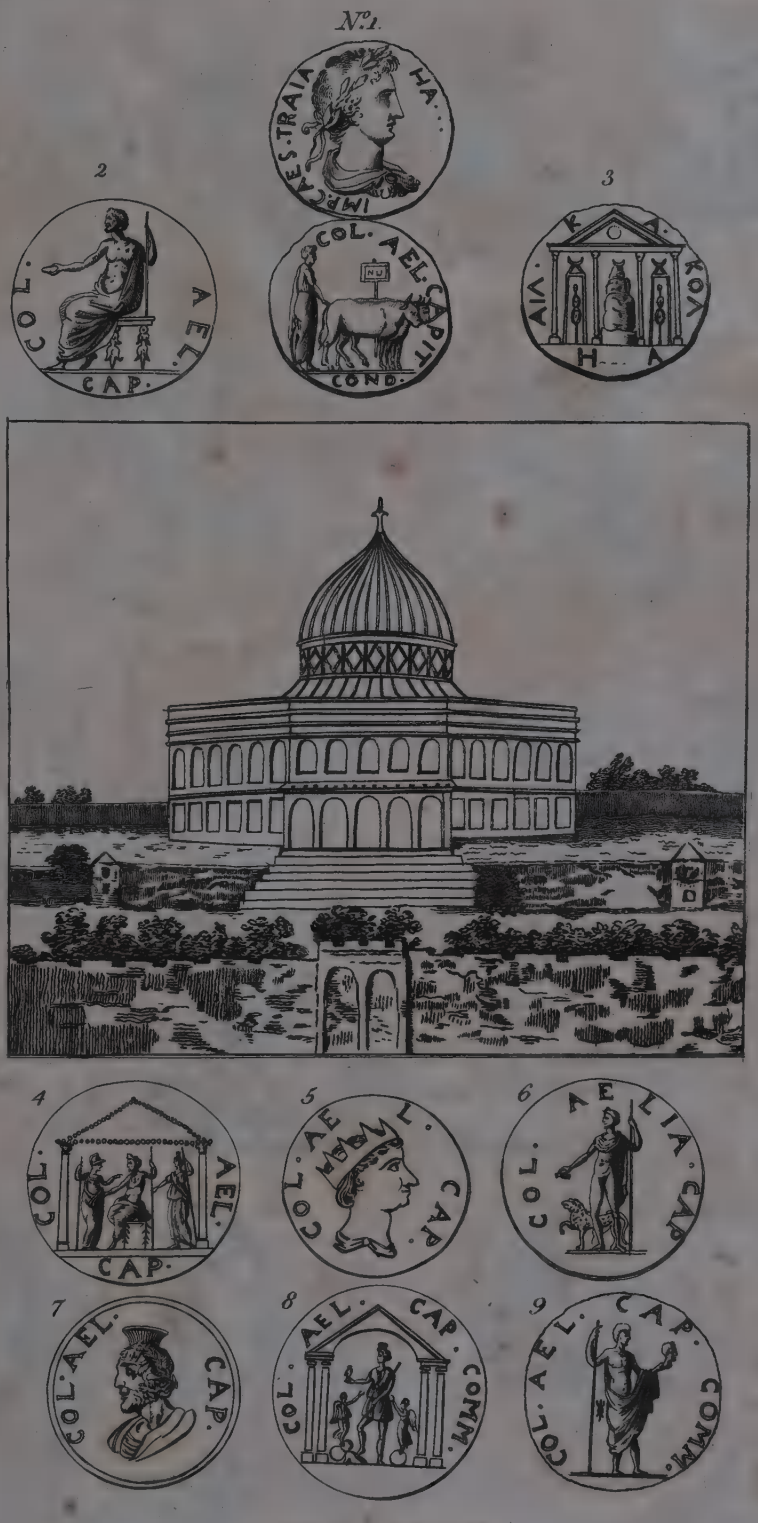

JERUSALEM

N. Jeeltn &.

Nº 1
IVDEA
S C
CAPTA
Nº 2
IVDEA
CAPTA
Nº 3
IVDAEA
CAPTA
Nº 4
VICIS
TICAES
S.C.

Nº 5
VICTORIA
AVGVSTI
S C
IVDEA
CAPTA
S C

Nº 6
IMP CAESVESPASAVG PM TRP IIII PP COS IIII
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Nº 7
CAESARVESP
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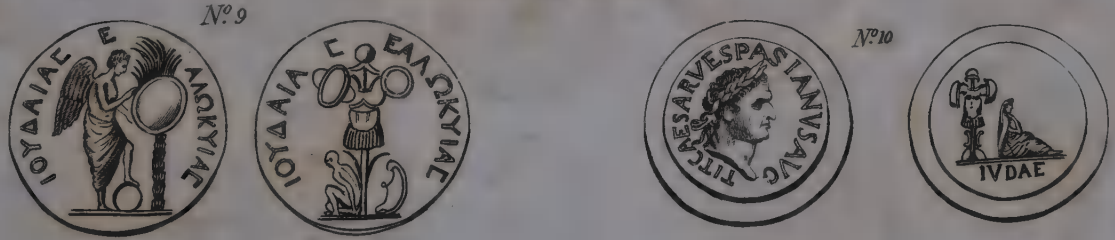
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ΕΛΛΑΔΙΑΣ
Nº 10
TITCAESARVESPASIANVSAVG
IVDAE

JUDEA.

№1

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ΜΑΚΕΔΟΝΩΝ
ΠΡΩΤΗ

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ΜΑΚΕΔΟΝΩΝ
ΠΡΩΤΗΣ

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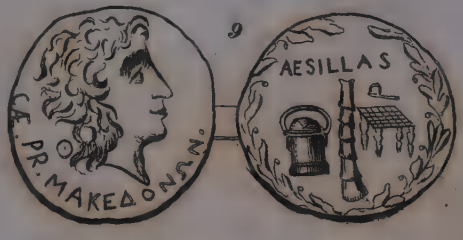
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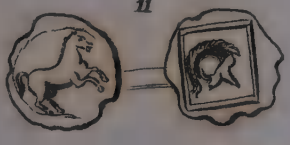
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ΔΟΝΩΝ

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MACEDONIA

MALTA

Nº 1

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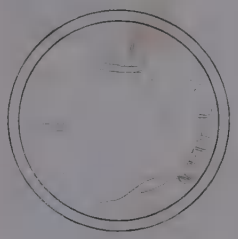

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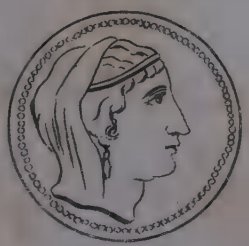

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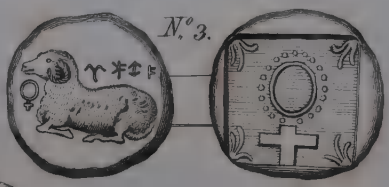
PARTHIA

N.° 1.

N.° 2.



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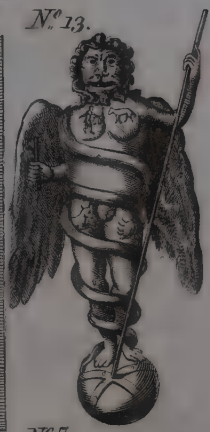

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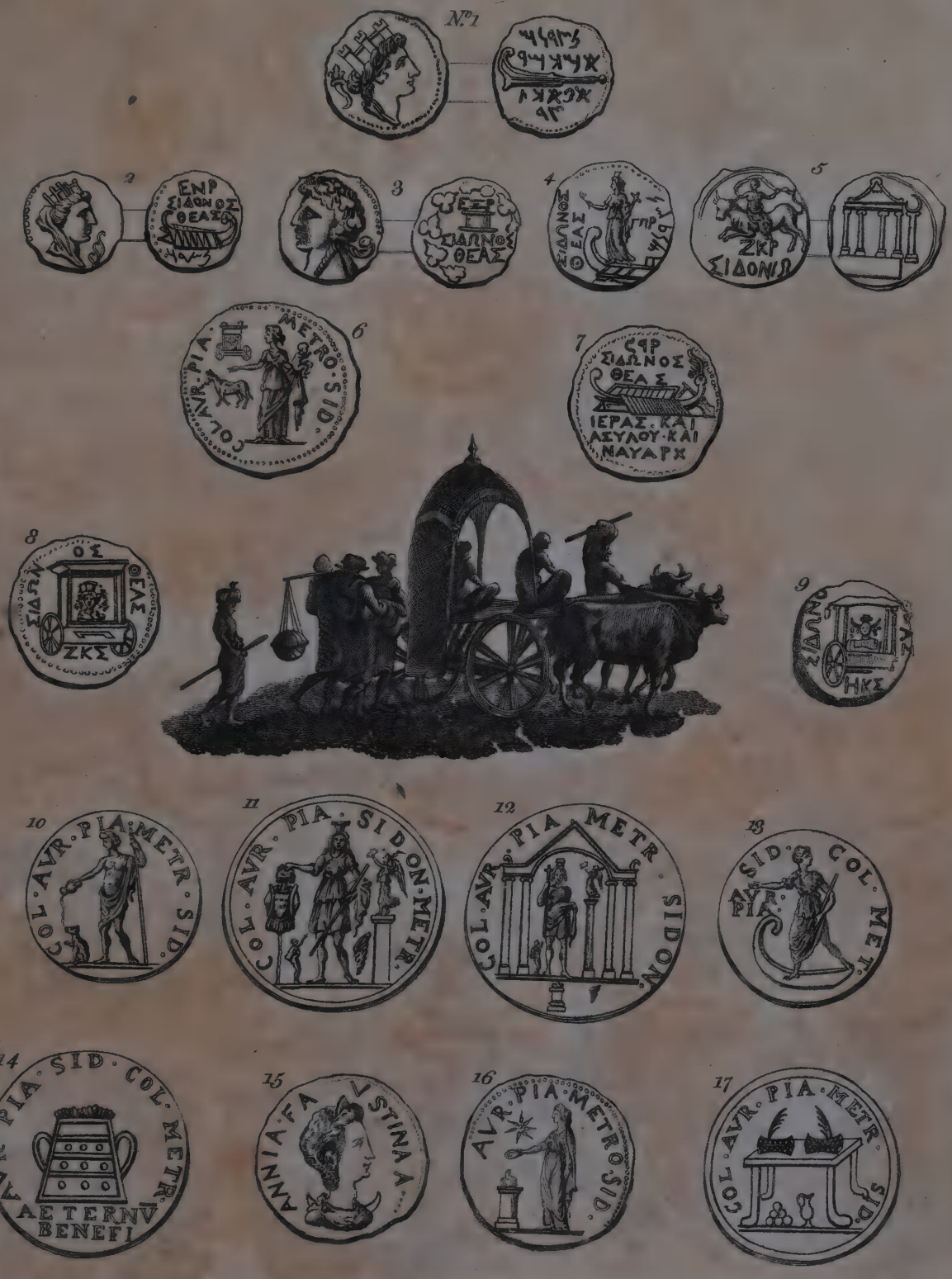
PERSIA

ANTIOCHEANS in PTOLEMAIS.

PTOLEMAIS.

Tho. Kyllowen



SIDON.

Trott Sp. Boston.

SARDIS

Nº1.
ΖΕΥC ΛΥΔΙΟC
CAPΔIANΩN
2
CAPΔIANΩN
CTPATHΓIOC ΛΥΔΙΟΥ
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ΣΑΡ
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ΣΑΡΔΙΑΝΩΝ
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ΣΑΡΔΙΑΝΩΝ
ΕΟΚΑΙΗΣ
6
ΔΙΟΝΥCΟΣ ΘΗΒΑΙΟΣ
ΣΑΡΔΙΑΝΩΝ
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ΒΝΕΩΚΟΡΩΝ
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ΝΕΩΚΟΡΩΝ
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ΕΡΜΟΦΙΛΟΥ ΥΑCΙΑΡΧ
CAPΔIANΩNB
NEΩKOPΩN
ΑΥΔΙΑC ΕΛΛΑΔΟC ΑΜΗΤΡΟΠΟΛΙC CAPΔIC ΑCIAC
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CAPΔIANΩN·TPIC
NEΩKOPΩN
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CAPΔIANΩN·TPIC
NEΩKOPΩN
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ΑΡΔΙΑΝΩΝ
ΔΙC·ΝΕΩΚΟ
ΡΩΝ
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ΕΠΙ·ΔΟΜ·ΟΥΛΠΙΟΥ·ΑCΙΑΡΧ·Α·ΥΙΟΥ·Τ·ΑCΙΑΡΧ·Α
CAPΔIA
ΝΩΝ·Γ·
ΝΕΩΚΟ
ΡΩΝ
SMYRNA
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ΚΟCΜΥΡΓΕΝΕ
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ΕΠΙ·Μ·ΑΥΡ·ΤΕΡΤΙΟΥ·ΑCΙΑΡΧ
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ΕΠΙ
CMYP
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ΚΟΙΝΟΝ CMYPNAIΩNΓΝΕΩΚΟΡΩΝ
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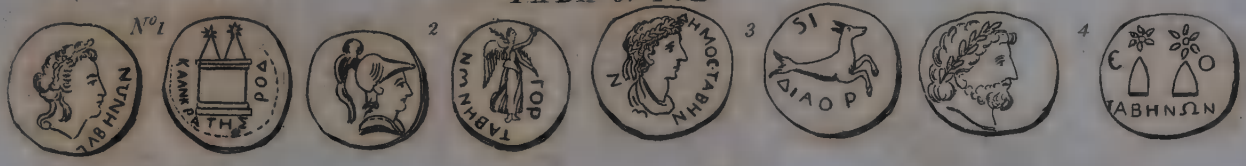

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